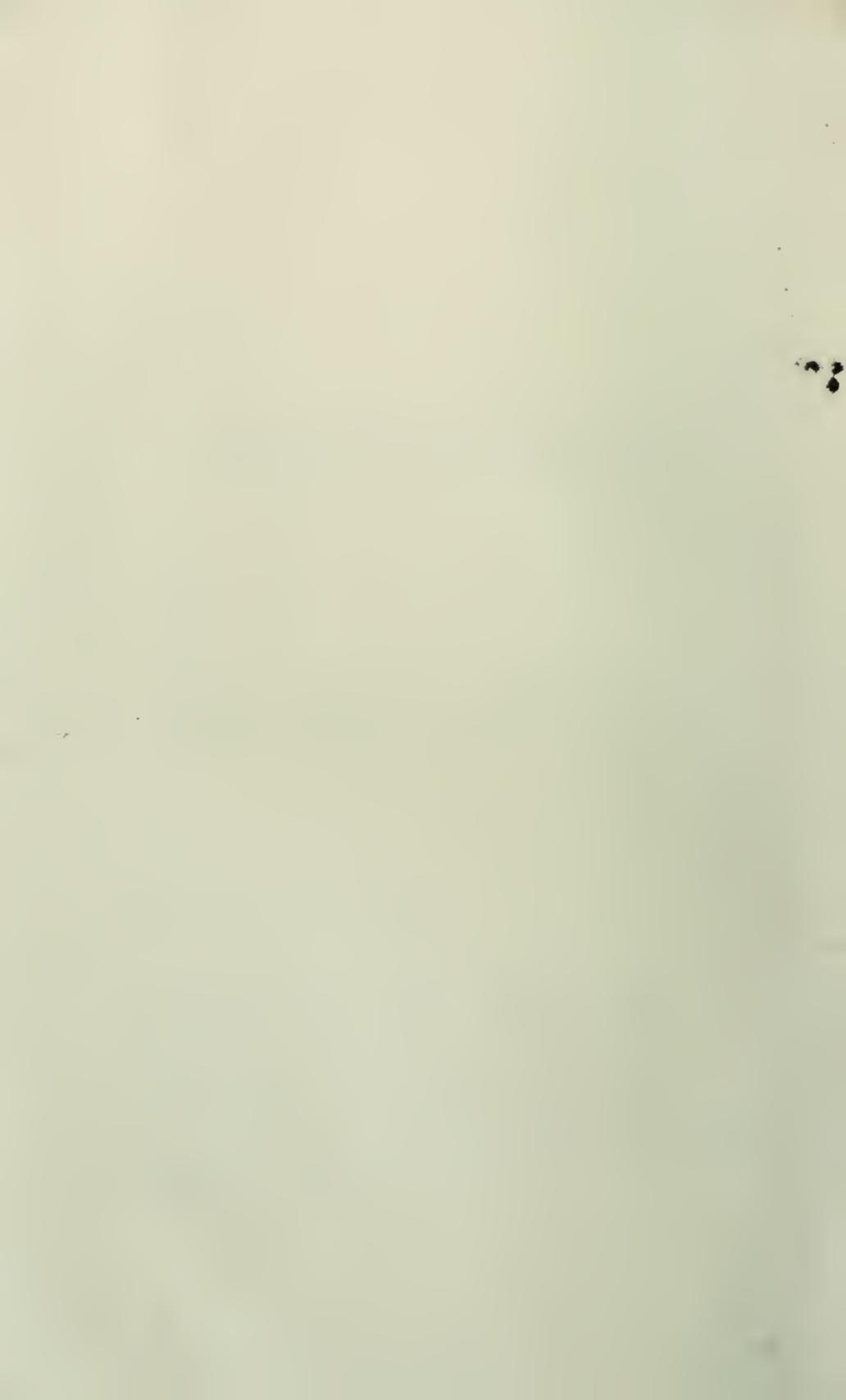




BS1965.5 1864

Emphatic diaglott:
containing the original
Greek text of what is
commonly styled the New
Testament (according to the
recension of J.J.







LIBRARY OF PRINCETON

THE

EMPHATIC DIAGLOTT

NOV 19 2007

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

THEOLOGICAL SEMINARY

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

NEW YORK

FOWLER & WELLS CO., PUBLISHERS

27 EAST 21ST ST. NEW YORK

LONDON: L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus

[NEW ADDRESS, SEE NEXT PAGE]

THE SPECIAL TERMS

UNDER WHICH THIS VALUABLE WORK IS NOW SUPPLIED TO BIBLE STUDENTS.

The "Emphatic Diaglott" has been published under the author's copyright, by Fowler and Wells Co., New York City, until now (A. D. 1902); and has been sold by them at \$4.00 in cloth and \$5.00 in half-leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler and Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of the price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.—These will be sold *with ZION'S WATCH TOWER only*. In cloth binding \$1.50 (6s. 3d.)—includes postage and one year's subscription, new or renewal to Z. W. T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, \$2.50 (10s. 6d.)—includes postage and one year's subscription to Z. W. T.

ADDRESS ALL ORDERS TO

WATCH TOWER BIBLE & TRACT SOCIETY,

BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.

[BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON, E.]

A FRIENDLY CRITICISM.

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

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

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

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

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

Editor of "Lion's Watch Tower."

PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and 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. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, “Plan of the Work;” and he is also invited to read the pages with the respective captions;—“To the Reader;” “History of the Greek Text;” and “History of English Versions.” Also, on another page will be found the “Letters and Pronunciation of the Greek Alphabet,” for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention; and, it is presumed, that there are even few Greek

scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

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

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

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

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

B. WILSON.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1864,

By BENJAMIN WILSON,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF ILLINOIS.

HISTORY OF THE GREEK TEXT.

THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by translating the Latin Vulgate into Greek.

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

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

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

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

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as

* Erasmus, in his third edition of 1523, inserted, the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

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

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

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

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

GRIEBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi 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, Lachmann, 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 Wilyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

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

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "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 revisal of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentical Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

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

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

The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

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

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

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, Scarlett, 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. 1823.

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

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

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

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

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

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

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

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

TO THE READER.

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

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when 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 following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyn-dal'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 compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," 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. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

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

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 Critic it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

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

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot 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, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 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 article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. 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 intonation 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—

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, "ΘC must increase, but Ε must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	<p>.. ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the DIACROTT, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.</p> <p style="text-align: center;">—</p> <p>PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.</p>
B β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
E ε	Epsilon	e short, as in met	
Z ζ	Zeta	z	
H η	Eta	e long, as in keen	
Θ θ	Theta	th	
I ι	Iota	i	
K κ	Kappa	k	
Λ λ	Lambda	l	
M μ	Mu	m	
N ν	Nu	n	
Ξ ξ	Xi	x	
O ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final s	Sigma	s	
T τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The LETTERS are divided into seven vowels and seventeen consonants.

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

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

The LABIALS, (π, β, φ,) the PALATALS, (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, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ and the Dentals, τs, δs, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like n; thus αγγελος (*angel*) is pronounced αγγελος, not aggelos.

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 ἡλιος, (*sun*,) pronounced as if written *helios*; or with a smooth one, (˘), as ἐπι, (*upon*.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and ν when they stand at the beginning of a word; thus ῥοδον, (*a rose*,) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*.) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρῥωσο, pronounced *errhoso*.

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

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

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

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

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

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

The *Article* δ, 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 ανθρωπος means *a man*, or *man* in general; and δ ανθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	δ,	ἡ,	το,	<i>the.</i>	Nom.	οἱ,	αἱ, τα, <i>the.</i>
Gen.	του,	της,	του,	<i>of the.</i>	Gen.	των,	των, των, <i>of the.</i>
Dat.	τω,	τη,	τω,	<i>to the.</i>	Dat.	τοις,	ταις, τοις, <i>to the.</i>
Acc.	τον,	την,	το,	<i>the.</i>	Acc.	τους,	τας, τα, <i>the.</i>

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

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

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

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

The *Relative Pronouns* are ὅς, ἡ, ὅ, *who, which*, and αὐτος, αὐτη, αὐτο, *he, she, it, &c., &c., &c.*

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

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

¹ Βιβλος γεννεσεως Ιησου Χριστου, υιου
A record of descent of Jesus Christ, son of
Δαυιδ, υιου Αβρααμ. ² Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ. Ισαακ δε εγεννησε τον Ιακωβ. Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judas and the brothers
αυτου. ³ Ιουδας δε εγεννησε τον Φαρες και τον
of him. Judas and begot the Phares and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρωμ. Εσρωμ δε εγεννησε τον Αραμ. ⁴ Αραμ
Esroum; Esroum and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ. Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασσων. Ναασσων δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων. ⁵ Σαλμων δε εγεννησε τον Βοοζ
the Salmou; Salmon and begot the Booz
εκ της Ραχαβ. Βοοζ δε εγεννησε τον Ωβηδ εκ
by the Rachab. Booz and begot the Obed by
της Ρουθ. Ωβηδ δε εγεννησε τον Ιεσσαϊ.
the Ruth. Obed and begot the Jesse;
⁶ Ιεσσαϊ δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε * [ὁ βασιλευς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. ⁷ Σολομων δε εγεννησε
by the of the Urias. Solomon and begot
τον Ροβοαμ. Ροβοαμ δε εγεννησε τον Αβια.
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα. ⁸ Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ. Ιωσαφατ δε εγεννησε τον Ιωραμ.
the Josaphat; Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζιαν. ⁹ Οζιαν δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωθαμ. Ιωθαμ δε εγεννησε τον Αχαζ.
the Jotham; Jotham and begot the Aenaz;
Αχαζ δε εγεννησε τον Εζεκιαν. ¹⁰ Εζεκιας δε
Achaz and begot the Ezekias; Ezekias and
εγεννησε τον Μανασση. Μανασσης δε εγεννησε
begot the Manasses; Manasses and begot
τον Αμων. Αμων δε εγεννησε τον Ιωσιαν. ¹¹ Ιωσιαν
the Amon; Amon and begot the Josias; Josias
δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετοικεσι. Βαβυλωνος.
of him, near the removal Babylonian.

CHAPTER I.

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

2 From † Abraham pro-
ceeded ISAAC; from † Isaac,
JACOB; from † Jacob,
JUDAH and his BRO-
THERS;

3 from Judah, PHAREZ
and ZARAH, by TAMAR;
from Pharez, HEZRON,
from Hezron, RAM;

4 from Ram, AMMINA-
DAB; from Amminadab,
NAHSHON; from Nah-
shon, SALMON;

5 from Salmon, BOAZ,
by RAHAB; from Boaz,
OBED, by RUTH; from
Obed, JESSE;

6 and from † Jesse,
DAVID the KING. David
had † SOLOMON by the
[WIDOW] of UELIAH;

7 Solomon had † RE-
HOBOAM; Rehoboam had
ABIJAH; Abijah had
ASA;

8 Asa had JEHOSHA-
PHAT; Jehoshaphat had
† JEHORAM; Jehoram
had UZZIAH;

9 Uzziah had JOTHAM;
Jotham had AHAZ; Ahaz
had HEZEKIAH;

10 Hezekiah had MA-
NASSEH; Manasseh had
AMON; Amon had JO-
SIAH;

11 and † Josiah had
JECHONIAH and his BRO-
THERS, near the time of
the CARRYING-AWAY to
Babylon.

* VATICAN MANUSCRIPT—Title—According to Matthew.

. the KING—omit.

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahaziah, Jorah, and Amaziah, the immediate descendants of Jehoram, are omitted in the text.
† 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," 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.

† 1. Luke iii. 23. † 2. Gen. xxi. 2; xxv. 26; xxix. 35. † 6. 1 Sam. xvi. 1; xvii. 12;
‡ 8am. xii. 24. † 7. 1 Chron. iii. 10.

¹²Μετα δε τη μετοικεσιαν Βαβυλωνος, Ιεχονιας
 After and the removal Babylonian, Jechonias
 εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
 begot the Salathiel. Salathiel and begot
 τον Ζοροβαβελ. ¹³Ζοροβαβελ δε εγεννησε τον
 the Zorobabel; Zorobabel and begot the
 Αβιουδ. Αβιουδ δε εγεννησε τον Ελιακειμ. Ελια-
 Abiud; Abiud and begot the Eliakim; Elia-
 κειμ δε εγεννησε τον Αζωρ. ¹⁴Αζωρ δε εγεννησε
 kim and begot the Azor; Azor and begot
 τον Σαδοκ. Σαδοκ δε εγεννησε τον Αχειμ. Αχειμ
 the Sadok; Sadok and begot the Achim; Achim
 δε εγεννησε τον Ελιουδ. ¹⁵Ελιουδ δε εγεννησε
 and begot the Eliud; Eliud and begot
 τον Ελεαζαρ. Ελεαζαρ δε εγεννησε τον Μαθθι-
 the Eleazar, Eleazar and begot the Matthan,
 μαθθαν δε εγεννησε τον Ιακωβ. ¹⁶Ιακωβ δε
 Matthan and begot the Jacob; Jacob and
 εγεννησε τον Ιωσηφ, τον ανδρα Μαριας, εκ ης
 begot the Joseph, the husband of Mary, of whom
 εγεννηθη Ιησους, ο λεγομενος Χριστος.
 was born Jesus, that being named Christ.

¹⁷Πασαι ουν αι γενναι απο Αβρααμ εως Δαυιδ,
 All then the generations from Abraam till David,
 γενναι δεκαεσπαρες και απο Δαυιδ εως της
 generations fourteen; and from David till the
 μετοικεσιαν Βαβυλωνος, γενναι δεκαεσπαρες.
 removal Babylonian, generations fourteen;
 και απο της μετοικεσιαν Βαβυλωνος εως του
 and from the removal Babylonian till the
 Χριστου, γενναι δεκαεσπαρες.
 Christ, generations fourteen.

¹⁸Του δε Ιησου Χριστου η γενεσις ουτως ην.
 Of the now Jesus Christ the birth thus was.
 Μνηστευθεισης γαρ της μητρος αυτου Μαριας τω
 Being espoused for the mother of him Mary to the
 Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν
 Joseph, before either came together them, she was found in
 γαστρι εχουσα εκ πνευματος αγιου. ¹⁹Ιωσηφ δε
 womb having by a spirit holy. Joseph and
 ο ανηρ αυτης, δικαιος ων και μη θελων αυτην
 the husband of her, a just man being and not willing her
 παραδειγματισαι, εβουληθη λαθρα απολυσαι
 to publicly expose, was inclined secretly to release
 αυτην. ²⁰Ταυτα δε αυτου ενθυμηθεντος, ιδου,
 her. These but of him thinking on, lo,
 αγγελος κυριου κατ' οναρ εφανη αυτω, λεγων·
 a messenger of a lord in a dream appeared to him, saying;
 Ιωσηφ, υιος Δαυιδ, μη φοβηθης παραλαβειν Μα-
 Joseph, son of David, not thou shouldst fear to take Ma-
 ριαμ την γυναικα σου· το γαρ εν αυτη γεννηθεν,
 ry the wife of thee; that for in her being formed,
 εκ πνευματος εστιν αγιου. ²¹τεξεται δε υιον, και
 by a spirit is holy; she shall bear and a son, and
 καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
 thou shalt call the name of him Jesus; he for shall save

12 And after the CARRYING-AWAY to Babylon, from Jechoniah descended SALATHIEL; from Salathiel, ZERUBBABEL;

13 from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

14 from Azor, ZADOC; from Zadoc, ACHIM;

15 from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

17 † [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

18 Now the † NATIVITY of the *CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

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

20 But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

21 she will bear a Son, and thou shalt † call his NAME † Jesus; for he will

* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.
 † 18. Fifth year before the common Anno Domini. † 21. Jesus—Heb. *Yahva-shua*, i. e. *Yah-shua*, or *Joshua*. *YAH*, or *JAH*, *I shall be*; and *SHUA*, *Powerful*—hence the name signifies, *I shall be the Powerful*. "Thou shalt call his name *JESUS*," for this reason, "Because HE will save his PEOPLE from their SINS." See Acts vii. 45, Heb. iv. 8, and Appendix, word *JESUS*.

‡ 18. Luke i. 27.

‡ 19. Deut. xxiv. 1.

‡ 21. Luke i. 31; ii. 21.

τον λαον αυτου απο των αμαρτιων αυτων²² (Τουτο
the people of him from the sins of them; This
δε ολοθ γεγονεν, ινα πληρωθη το ρηθεν υπο
and all was done, so that might be fulfilled the word spoken by
του κυριου δια του προφητου, λεγοντος²³: "Ιδου,
the lord through the prophet, saying; "Lo,
η παρθενος εν γαστρι εξει, και τεξεται υιον, και
the virgin in womb shall have, and shall bear a son, and
καλεσουσι το ονομα αυτου Εμμανουηλ." ο εστι
they shall call the name of him Emmanuel;" which is
μεθερμηνευομενον, μεθ' ημων * [ο] θεος.)
being translated, with us [the] God.

²⁴ Διεγερθεις δε ο Ιωσηφ απο του υπνου, εποιησεν
Being aroused and the Joseph from the sleep, he did
ως προσηταξεν αυτω ο αγγελος κυριου και παρε-
as commanded to him the messenger of a lord; and took
λαβε την γυναικα αυτου, ²⁵ και ουκ εγνωσκεν
the wife of him, but not he knew
αυτην εως ου ετεκε * [τον] υιον * [αυτης του
her till she brought forth [the] son [of her the
πρωτοτοκου] και εκαλεσε το ονομα αυτου Ιησου.
first-born;] and called the name of him Jesus.

ΚΕΦ. Β'. 2.

Του δε Ιησου γεννηθεντος εν Βηθλεεμ της
The and Jesus being born in Bethleem of the
Ιουδαιας, εν ημεραις Ηρωδου του βασιλεως, ιδου,
Judea, in days of Herod the king, lo,
μαγοι απο ανατολων παρεγενοντο εις Ιερου-
wise-men from an east country came into Jerusale-
μα, λεγοντες² "Που εστιν ο τεχθεις βασιλευς των
saying; Where is the new-born king of the
Ιουδαιων; ειδομεν γαρ αυτον τον αστερα εν τη
Jews? we saw for of him the star in the
ανατολη, και ηλθομεν προσκυνησαι αυτω." ³ Ακου-
rising, and are come to do homage to him. Having
σας δε Ηρωδης ο βασιλευς εταραχθη, και πασα
heard and Herod the king was alarmed, and all
Ιερουσαλυμα μετ' αυτου⁴ και συναγαγων παντας
Jerusalem with him, and having called together all
τους αρχιερεις και γραμματεις του λαου, επυν-
the chief-priests and scribes of the people, he in-
θανετο παρ' αυτων, που ο Χριστος γεννεται. ⁵ Οι
quired of them, where the Anointed should be born. They
δε ειπον αυτω Εν Βηθλεεμ της Ιουδαιας ουτω
and said to him; In Bethleem of the Judea; thus
γαρ γεγραπται δια του προφητου⁶ "Και συ Βηθ-
for it is written by the prophet "And thou Beth-
λεεμ, γη Ιουδα, ουδαμως ελαχιστη ει εν τοις
leem, land of Juda, by no means least art among the
ηγεμοσιν Ιουδα εκ σου γαρ εξελενπεται ηγουμε-
princes of Juda; out of thee for shall come forth a prince,
νος, οστις ποιμανει τον λαον μου, τον Ισραηλ."
who shall govern the people of me, the Israel."

⁷ Τότε Ηρωδης λαθρα καλεσας τους μαγοι,
Then Herod privately having called the wise-men,

‡ save his PEOPLE from their SINS."

²² (All this occurred, that the WORD SPOKEN by the LORD through the PROPHET, might be verified, saying:

²³ ‡ "Behold! the VIRGIN shall conceive, and ‡ bear a Son, and his NAME shall be called ‡ Imma-nu-el;" which signifies, God with us.)

²⁴ And JOSEPH, being raised from SLEEP did as the ANGEL of the LORD had commanded him, and took his WIFE;

²⁵ but he knew her not, till ‡ she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

¹ And JESUS being born in Bethlechem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

² "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

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

⁴ And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

⁵ And THEY answered, "In Bethlechem, of JUDÆA;" for thus it is written by the PROPHET:

⁶ ‡ "And thou Bethlechem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

⁷ Then Herod, having secretly called the MAGIANS,

* VATICAN MANUSCRIPT—23. a God. 25. a Son. 25. of her the first-born.—om.; so Lachmann and Tischendorf. 3. the KING Herod.

† 23. Heb. *IMMA with; NU, us; and EL, 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 Emmanuel; but "God," in the same sense in which it is said "The word was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

‡ 21. Isa. lix. 20; Rom. xi. 26, 27. ‡ 23. Isa. vii. 14. ‡ 25. Luke ii 7. ‡ 6. Micah v. 2.

ηκριβωσε παρ' αυτων τον χρονον του φαινομενου
 learned exactly from them the time of the appearing
 αστερος, ⁸ και πεμψας αυτους εις Βηθλεεμ,
 a star, and sending them into Bethlehem,
 ειπι Πορευθεντες, ακριβως εξετασατε περι του
 he said; Passing on your way, exactly inquire about the
 παιδιου· επαν δε ευρητε, απαγγειλατε μοι, οπως
 infant; as soon as and you have found, bring word to me, that
 καγω ελθων προσκυνησω αυτω. ⁹ Οιδε ακουσαντες
 I also going pay homage to him. They and having heard
 του βασιλευς επορευθησαν. Και ιδου, ο αστηρ,
 of the king departed. And lo, the star,
 ον ειδον εν τη ανατολη, προηγεν αυτους, εως
 which they saw in the rising, went before them, till
 ελθων εστη επανω ου ην το παιδιον. ¹⁰ Ιδοντες
 going it stood over where was the infant. Seeing
 δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·
 and the star, they rejoiced a joy very great;
¹¹ και ελθοντες εις την οικιαν, ειδον το παιδιον μετα
 and being come into the house, they saw the infant with
 Μαριας της μητρος αυτου, και πεσοντες † προσεκυ-
 Mary the mother of it, and falling down did homage
 νησαν αυτω, και ανοιξαντες τους θησαυρους αυτων,
 to it, and opening the treasures of them,
 προσηνεγκαν αυτω δωρα, χρυσον και λιβανον και
 they offered to it gifts, gold and frankincense and
 σμυρναν. ¹² Και χρηματισθεντες κατ' οναρ, μη
 myrrh. And being warned in a dream not
 ανακαμψαι προς 'Ηρωδη, δι' αλλης οδου ανεχω-
 to return to Herod, by another way they
 ρησαν εις την χωραν αυτων.

withdrew into the country of them.
¹³ Αναχωρησαντων δε αυτων, ιδου, αγγελος
 Having withdrawn but of them, lo, a messenger
 κυριου φαινεται κατ' οναρ τω Ιωσηφ, λεγων·
 of a lord appears in a dream to the Joseph, saying;
 Εγερθεις παραλαβε το παιδιον και την μητερα
 Arising take the infant and the mother
 αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,
 of it, and flee into Egypt, and bethou there,
 εως αν ειπω σοι· μελλει γαρ 'Ηρωδης ζητειν το
 till I speak to thee; is about for Herod to seek the
 παιδιον, του απολεσαι αυτο. ¹⁴ Ο δε εγερθεις
 infant, to kill it. He then arising
 παρελαβε το παιδιον και την μητερα αυτου νυκτος,
 took the infant and the mother of it by night,
 και ανεχωρησεν εις Αιγυπτον· ¹⁵ Και ην εκει εως
 and went into Egypt; and he was there till
 της τελευτης 'Ηρωδου· ινα πληρωθη το ρηθεν
 the death of Herod; that might be fulfilled the word spoken
 υπο που κυριου δια του προφητου, λεγοντος·
 by the lord through the prophet, saying;
 "Εξ Αιγυπτου εκαλεσα τον υιον μου."
 "Out of Egypt I called the son of me."
¹⁶ Τότε 'Ηρωδης ιδων οτι ενεπαιχθη υπο των
 Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

8 and sending them to Bethlehem, he said, "Go search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

9 And THEY, having heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

12 And being warned in a Dream not to return to Herod, they went HOME by Another Way.

13 But they having *retired into their own COUNTRY, behold! an Angel of the Lord *appeared to JOSEPH in a Dream, saying: "Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him."

14 Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

15 and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the *Lord through the PROPHET might be verified, saying: † "From Egypt I have called back my SON."

16 Then Herod, perceiving That he had been de-

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

+ 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in 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, Exod. xviii. 7, called in the E. T. "obeisance."—Campbell.

‡ 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν και αποστειλας ανειλε
wise-men, was enraged much; and sending forth he slew
 παντας τους παιδας τους εν Βηθλεεμ και εν
all the boys the in Bethleem and in
 πασα τοις οριois αυτης, απο διετους και κατω
all the borders of her, from two years and under,
 τερω, κατα τον χρονον ον ηκριβωσε παρα των
according to the time which he exactly learnt from the
 μαγων. ¹⁷Τοτε επληρωθη το ρηθεν υπο Ιερεμίου
wise-men. Then was fulfilled the word spoken by Jeremiah
 του προφητου, λεγοντος, ¹⁸“Φωνη εν Ραμα
the prophet, saying, “A voice in Rama
 ηκουσθη, * [θρνος και] κλαισμος και οδυρμος
was heard, [lamentation and] weeping and mourning
 πολυς. Ραχηλ κλαιουσα τα τεκνα αυτης και
great; Rachel hewailing the children of her; and
 ουκ ηθελε παρακληθηναι, οτι ουκ εισι.”
not is willing to be comforted because not they are.”

¹⁹ Τελευτησαντος δε του Ηρωδου, ιδου, αγ-
Having died and of the Herod, lo, a
 γελος κυριου κατ’ οναρ φαινεται τω Ιωσηφ εν
messenger of a lord in a dream appears to the Joseph in
 Αιγυπτω, λεγων. ²⁰ Εγερθεις παραλαβε το
Egypt, saying; Arising take the
 παιδιον και την μητερα αυτου, και πορευου εις
infant and the mother of it, and go thou into
 γην Ισραηλ. τεθνηκασι γαρ οι ζητουντες την
land Israel; they are dead for the seeking the
 ψυχην του παιδιου. ²¹ Ο δε εγερθεις παρελαβε
life of the infant. He and arising took
 το παιδιον και την μητερα αυτου, και ηλθεν εις
the infant and the mother of it, and came into
 γην Ισραηλ. ²² Ακουσας δε, οτι Αρχελαος
land Israel. Hearing and, that Archelaus
 βασιλευει επι της Ιουδαιας αντι Ηρωδου του
was reigning over the Judea instead of Herod the
 πατροs αυτου, εφοβηθη εκει απελθειν χρημα-
father of him, he was afraid there to go; being
 τισθεις δε κατ’ οναρ, ανεχωρησεν εις τα
warned and in a dream, he withdrew into the
 μερη της Γαλιλαιας. ²³ Και ελθων κατοκησεν
region of the Galilee. And coming he dwelt
 εις πολιν λεγομενην Ναζαρετ· οπως πληρωθη
into a city named Nazareth; that might be fulfilled
 το ρηθεν δια των προφητων, οτι Ναζωραιος
the word spoken through the prophets, that a Nazarite
 κληθησεται.
he will be called.

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.

17 Then was verified the WORD SPOKEN * through Jeremiah the PROPHET, saying,

18 † “A Voice was heard in Ramah, Weeping and great Mourning; Rachel bemoaning her CHILDREN, and unwilling to be comforted, Because they are no more.”

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

20 “Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD’S LIFE.”

21 Then HE, arising, took the CHILD and his MOTHER, and * entered into the Land of Israel;

22 but hearing That Archelaus was reigning over JUDEA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

23 and coming into a City named † Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, “That he will be called † a Nazarite.”

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

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, *on high*. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Tertullus, before Felix, as being “a ringleader of the sect of the Nazarites,” Acts xxiv. 5. Some derive the name from Isa. xi. 1, where the promised Messiah is called a *Nazar*, or branch.

† 18. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

¹ Ἐν δε ταῖς ἡμέραις ἐκεῖναις παραγίνεται.
 In now the days those comes
 Ἰωάννης ὁ βαπτιστής, κηρυσσών ἐν τῇ ἐρημῷ
 John the dipper, proclaiming in the desert
 τῆς Ἰουδαίας, [καὶ] λέγων· ² Μετανοεῖτε
 of the Judea, [and] saying; Reform ye;
 ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ³ Οὗτος
 has come nigh for the majesty of the heavens This
 γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἠσαίου τοῦ προφήτου,
 for is he spoken of by Esaias the prophet,
 λέγοντος· “Φωνὴ βοῶντος ἐν τῇ ἐρημῷ”
 saying; “A voice crying out in the desert;
 ἑτοιμασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
 make ye ready the way of a Lord, straight make ye
 τὰς τρίβους αὐτοῦ.”
 the beaten tracks of him.”

⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ
 He and the John had the outer garment of him
 ἀπὸ τριχῶν καμηλοῦ, καὶ ζώνην δερματίνην
 from hairs of a camel, and a belt made of skin
 περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν
 around the loins of him; and food of him was
 ἀκρίδες καὶ μέλι ἀγρίον. ⁵ Τότε ἐξέπορευετο
 locusts and honey wild. Then went out
 πρὸς αὐτὸν Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,
 to him Jerusalem, and all the Judea,
 καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου· ⁶ καὶ
 and all the country about of the Jordan; and
 ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολο-
 were dipped in to the Jordan by him, confessing
 γούμενοι τὰς ἀμαρτίας αὐτῶν.
 the sins of them.

⁷ Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
 Seeing and many of the Pharisees and Sadducees
 καιῶν ἐρχομένους ἐπὶ τὸ βαπτίσμα αὐτοῦ, εἶπεν
 coming to the dipping of him, he said
 αὐτοῖς· Γεννηματα ἐχιδνῶν, τίς ὑπέδειξεν
 to them; O broods of venomous serpents, who pointed out
 ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
 to you to flee from the coming wrath?

⁸ Ποιησατέ οὖν καρπὸν ἀξίον τῆς μετανοίας,
 Bring forth then fruit worthy of the reformation,
⁹ καὶ μὴ δοξῆτε λέγειν ἐν ἑαυτοῖς· Πάτερα
 and not think to say in yourselves; A father
 ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δυνατὸν
 we have the Abraam; I say for to you, that is able
 ὁ θεὸς ἐκ τῶν λίθων τούτων εγείρει τέκνα τῷ
 the God out of the stones these to raise up children to the

CHAPTER III.

1 NOW IN THOSE DAYS
 appeared JOHN the IM-
 MERSER, in the DESERT
 of JUDEA, publicly an-
 nouncing;

2 † Reform! because
 the ROYAL MAJESTY of
 the HEAVENS has ap-
 proached.”

3 For this is HE of
 whom ISAIAH the PROPHET
 SPOKE, saying; † “A VOICE
 “proclaiming in the DES-
 “ERT, ‘Prepare the WAY
 “for the LORD, make the
 “HIGHWAYS straight for
 “him.”

4 NOW JOHN wore a
 MANTLE of Camel’s Hair,
 with a leathern GIRDLE en-
 circling his WAIST; and
 his FOOD was Locusts and
 wild Honey.

5 THEN resorted to him
 Jerusalem, and ALL JU-
 DEA, and ALL the COUN-
 TRY along the JORDAN;

6 and were immersed
 by him in the * River
 JORDAN, confessing their
 SINS.

7 But seeing many of
 the PHARISEES and Sad-
 ducees coming to * the
 IMMERSION, he said to
 them; † “O Progeny of
 Vipers! who has admon-
 ished you to fly from
 the APPROACHING VEN-
 GEANCE?”

8 Produce, then, Fruit
 worthy of REFORMATION:

9 and presume not to
 say to yourselves, ‘We
 have a Father,—ABRA-
 HAM;’ for I assure you,
 That GOD is able out of
 these STONES to raise up
 Children to ABRAHAM.

* VATICAN MANUSCRIPT—6. the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xv. 61, 62, where mention is made of “six cities with their villages,” in the wilderness. 2. Reform. The word “repent” does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gannett. 2. Basileia means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses kings and kingdoms synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 38; and Zech. ix. 9. John’s mission was “to go before the face of the Lord, to prepare his ways.” (Luke i. 76); and to point out the Messiah. See John i. 6—8, 26—31, 34; Acts xiii. 24, 25. Therefore he called on the people to “Reform, because the Majesty of the heavens (God’s Anointed) has come.”

† 3. Isa. xl. 3.

† 7. Luke iii. 7—9.

Ἀβρααμ. Ἐνῆδη δὲ * [καὶ] ἡ ἀξίνη πρὸς τῆν
 Abraam. Now and [even] the axe to the
 ῥίζαν τῶν δένδρων κεῖται· παν οὖν δένδρον μὴ
 root of the trees lies; every therefore tree not
 ποιοῦν καρπὸν καλόν, ἐκκοπτεται, καὶ εἰς πῦρ
 bearing fruit good, is cut down, and into a fire
 ἐσθλάεται. Ἦ ἔγω μὲν βαπτίζω ὑμᾶς ἐν ὕδατι,
 is cast. I indeed dip you in water,
 εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχόμενος,
 into reformati n; he but after of me coming,
 ἰσχυρότερος μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τᾶ
 mightier of me is, of whom not I am worthy the
 ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν
 sandals to carry; he you will dip in
 πνεύματι ἁγίῳ καὶ πύρρι. Ἰού το πτυοῦ ἐν
 spirit ho.y and fire. Of whom the winnowing shovel in
 τῆ χειρὶ αὐτοῦ, καὶ διακαθαίρει τὴν ἄλωνα
 the hand of him, and he will thoroughly cleanse the threshing floor
 αὐτοῦ· καὶ συναξει τὸν σίτον αὐτοῦ εἰς τὴν
 of him; and he will gather the wheat of him into the
 ἀποθήκην, τὸ δὲ ἀχυρὸν κάψει πύρρι
 storehouse, the but chaff he will burn up in fire
 ἀσβεστοῦ.
 inextinguishable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπο τῆς Γαλι-
 Then comes the Jesus from the Galilee
 λαιας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ
 to the Jordan to the John, of the
 βαπτισθῆναι ὑπ' αὐτοῦ· 14 Ὁ δὲ Ἰωάννης διεκώλυεν
 to be dipped by him; The but John refused
 αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπο σου βαπτισ-
 him saying; I need to have by thee to be
 θῆναι, καὶ σὺ ἐρχῆ πρὸς με; 15 Ἀποκρίθεις δὲ ὁ
 dipped, and thou comest to me? 15 Answering and the
 Ἰησοῦς εἶπε πρὸς αὐτὸν· Ἄφες ἄρτι· οὕτω γὰρ
 Jesus said to him; Permit now; thus for
 πρεποῦ ἐστίν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην.
 coming it is to us, to fulfil all righteousness.
 Τότε ἀφῆσιν αὐτὸν. 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς
 Then he suffered him. And having been dipped the Jesus
 ἀνεβῆ εὐθὺς ἀπο τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεψώ-
 went up immediately from the water; and lo, were
 θῆσαν * [αὐτῷ] οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα
 opened [to him] the heavens, and was seen the spirit
 τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστέρην; [καὶ]
 of the God descending like a dove, [and]
 ἐρχόμενον ἐπ' αὐτὸν. 17 Καὶ ἰδοὺ, φωνὴ ἐκ τῶν
 coming on him. And lo, a voice out of the
 οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ
 heavens, sayin g; This is the son of me the
 ἀγαπητός, ἐν ᾧ εὐδόκησα.
 beloved, in whom I delight.

10 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 E, indeed, †immerse you in Water in order to Reformation; but HE who is COMING after me, is more powerful than I, † Whose SANDALS I am not worthy to carry; † he will immerse you in holy Spirit and in Fire.

12 Whose WINNOWER 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 IMMERSSED by JOHN.

14 But * HE refused him, saying; "E 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 JESUS being immersed, went up from the WATER; and, behold! instantly the HEAVENS were opened, and * the Spirit of God appeared, descending, like a Dove, and † resting on him.

17 And, behold! a Voice from the HEAVENS, saying, † "This is my SON the BELOVED, in whom I delight."

* VATICAN MANUSCRIPT—10. even—omits. 12. his GRANARY. 14. HE refused. 16. to him—omits. 16. the Spirit of God. 16. and—omits.

† 11. immerse you in Water. Baptizo, and its root Bapto, signify to dip, to plunge, to immerse, and was rendered by Tertullian, tingere, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is ενδυαται in to Jordanee.—Campbell. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears 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 not be blown back and mixed again with the wheat.

† 11. Acts i. 5: ii. 2—4 xi. 16. † 14. Isa. xi. 2; xli. L † 17. Isa. viii. 1; i. like x. 36.

ΚΕΦ. Δ'. 4.

¹ Τότε ὁ Ἰησοῦς ἀνηχθῆ εἰς τὴν ἐρημον ὑπο
Then the Jesus was led into the desert by
τοῦ πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.
the spirit, to be tempted by the accuser.

² Καὶ νηστεύσας ἡμέρας τεσσαρακοντα καὶ νυκτὰς
And fasting days forty and nights
τεσσαρακοντα, ὕστερον ἐπεινάσε. ³ Καὶ προσ-
forty, after he was hungry. And coming

ἐλθὼν αὐτῷ ὁ πειραζὼν, εἶπεν· Εἰ υἱὸς εἶ τοῦ
to him the tempter, said; If a son thou be of the
θεοῦ, εἶπε, ἵνα οἱ λίθοι οὗτοι ἄρτοι γενῶνται.
God, speak, that the stones these loaves may become.

⁴ Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· “Οὐκ ἐπ’
He but answering said; It is written; “Not by
ἄρτῳ μόνῳ ζήσεται ἄνθρωπος· ἀλλ’ ἐπὶ παντὶ
bread alone shall live a man; but by every
ῥηματι ἐκπορευομένην δια στόματος θεοῦ.”
word, proceeding from mouth of God.”

⁵ Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν
Then takes him the accuser into the
ἅγιαν πόλιν, καὶ ἰσθίειν αὐτὸν ἐπὶ τὸ πτερυγιον
holy city, and places him on the wing

τοῦ ἱεροῦ· ⁶ καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,
of the temple; and says to him; If a son thou be of the God,
βάλε σε αὐτὸν κατῶ· γεγραπται γὰρ· “Ὅτι τοῖς
cast thyself down; it is written for; “That to the

ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ
messengers of him he will give charge of thee; and on
χειρῶν αὐροῦσι σε, μήποτε προσκρούῃς πρὸς
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδᾶ σου.” ⁷ Ἐφῆ αὐτῷ ὁ Ἰησοῦς·
a stone the foot of thee.” Said to him the Jesus:
Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κυριὸν
Again it is written; “Not thou shalt put to the proof Lord

τὸν θεὸν σου.”
the God of thee.”
⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
Again takes him the accuser into

ὄρος ὑψηλὸν λίαν, καὶ δεῖκνυσιν αὐτῷ πάσας
a mountain high exceedingly, and shows to him all
τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,
the kingdoms of the world and the glory of them,

καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ ὀψώσω, εἰάν
and says to him; These all to thee I will give, if
πέσω πρὸσκύνησής μοι. ¹⁰ Τότε λέγει αὐτῷ
falling down thou wilt do homage to me. Then says to him

ὁ Ἰησοῦς· Ὕπαγε ὀπίσω μου, σατανα· γεγραπ-
the Jesus; Go thou behind of me, adversary: it is written
ται γὰρ· “Κυριὸν τὸν θεὸν σου προσκυνήσεις,
for; “Lord the God of thee thou shalt worship,

καὶ αὐτῷ μόνῳ λατρεύσεις.” ¹¹ Τότε ἀφίστην
and to him only thou shalt render service.” Then leaves
αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἀγγελοὶ προσήλθον
him the accusers; and lo, messengers came

καὶ διηκόνουν αὐτῷ.
and ministered to him.

CHAP. IV.

1 Then JESUS was con-
ducted by the SPIRIT into
the DESERT, to be tempt-
ed by the ENEMY.

2 And after fasting forty
Days and forty Nights,
he was hungry.

3 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
† Bread only, but by Every
† Word proceeding from
† the Mouth of God.’”

5 Then the ENEMY con-
ducts him into the HOLY
City, and places him on
the BATTLEMENT of the
TEMPLE,

6 and says to him, “If
thou be a Son of GOD,
cast thyself down; for it
is written, † ‘He will give
† his ANGELS charge of
† thee; they shall uphold
† thee on their Hands, lest
† thou strike thy FOOT
† against a Stone.’”

7 JESUS answered;
“Again, it is written,
† ‘Thou shalt 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 minist-
tered to him.

* VATICAN MANUSCRIPT—4. MAN.

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

† 4. Deut. viii. 3.

† 6. Psa. cxi. 12.

† 7. Deut. vi. 16.

† 10. Deut. vi. 13.

¹² Ἀκουσας δε ὁ Ἰησους, ὅτι Ἰωαννης παρεδοθη,
 Hearing now the Jesus, that John was delivered up,
 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. ¹³ Καὶ κατα-
 he withdrew into the Galilee. And having
 λιπὼν τὴν Ναζαρεθ, ἐλθὼν κατώκησεν εἰς
 left the Nazareth, coming dwelt at
 Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὄριοις
 Capernaum the by the sea-side, in borders
 Ζαβουλῶν καὶ Νεφθαλεὶμ· ¹⁴ ἵνα πληρωθῇ τὸ
 of Zabulon and Nephthalim; that might be fulfilled the
 ῥῆθην διὰ Ἠσαίου τοῦ προφήτου, λεγόντος·
 word spoken through Esaias the prophet, saying;
¹⁵ “Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ ὁδὸν
 “Land of Zabulon and land Nephthalim way
 θαλάσσης περὶν τοῦ Ἰορδάνου, Γαλιλαία τῶν
 of the sea by the Jordan, Galilee of the
 ἐθνῶν. ¹⁶ Ὁ λαὸς ὁ καθήμενος ἐν σκοτει εἶδε φῶς
 nations. The people who are sitting in darkness saw a light
 μέγα· καὶ τοῖς καθήμενοις ἐν χωρᾷ καὶ σκιά
 great; and to those sitting in a region even a shade
 θανάτου, φῶς ἀνετείλεν αὐτοῖς.”
 of death, a light has arisen to them.”

¹⁷ Ἀπο τότε ἤρξατο ὁ Ἰησους κηρυσσεῖν, καὶ
 From that time began the Jesus to proclaim, and
 λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
 to say; Reform; has come nigh for the royal dignity
 τῶν οὐρανῶν.
 of the heavens.

¹⁸ Περιπατῶν δε παρὰ τὴν θαλάσσαν τῆς
 Walking and by the sea of the
 Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν
 Galilee, he saw two brothers, Simon the
 λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν
 called Peter, and Andrew the brother
 αὐτοῦ, βαλλόντας ἀμφιβληστρον εἰς τὴν θαλάσ-
 of him, casting a fishing-net into the sea;
 σαν· ἦσαν γὰρ ἄλιεῖς. ¹⁹ Καὶ λέγει αὐτοῖς·
 they were for fishers. And he says to them;
 Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἄλιεῖς
 Come behind of me, and I will make you fishers
 ἀνθρώπων. ²⁰ Οἱ δε εὐθέως ἀφέντες τὰ δίκτυα,
 of men. They and immediately leaving the nets,
 ἠκολούθησαν αὐτῷ. ²¹ Καὶ προβάς ἐκεῖθεν, εἶδεν
 followed him. And going on from thence, he saw

ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβε-
 other two brothers, James the of the Zebe-
 δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ
 dee and John the brother of him, in the
 πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-
 ship with Zebedee of the father of them, mend-
 τίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτοὺς.
 ing the nets of them; and he called them.

²² Οἱ δε εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
 They and forthwith leaving the ship and the father
 αὐτῶν, ἠκολούθησαν αὐτῷ
 of them, followed him.

²³ Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησους,
 And went about all the Galilee the Jesus,
 διδασκῶν ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρυσ-
 teaching in the synagogues of them, and preach-

¹² Now JESUS, hearing
 That John was imprison-
 ed, retired into GALILEE;
¹³ and, having left
 NAZARETH, resided at
 THAT Capernaum, by the
 lake, in the Confines of
 Zebulon and Naphtali;

¹⁴ so that the WORD
 SPOKEN through Isaiah
 the PROPHET, might be
 verified, saying;

¹⁵ † “Land of Zebulon
 “and Land of Naphtali,
 “situate near the lake, on
 “the JORDAN, Galilee of
 “the NATIONS;

¹⁶ “THAT PEOPLE,
 “dwelling in Darkness,
 “saw a great Light; and
 “to THOSE INHABITING
 “a Region, even a Shadow
 “of Death, a Light arose.”

¹⁷ From that time JE-
 SUS began to proclaim,
 and to say; “Reform; for
 the ROYAL MAJESTY of
 the HEAVENS has ap-
 proached.”

¹⁸ And walking by the
 LAKE of GALILEE, he saw
 Two Brothers, THAT Si-
 mon who is SURNAMED
 Peter, and Andrew his
 BROTHER, casting a Drag
 into the LAKE; for they
 were Fishermen.

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

²⁰ And THEY, imme-
 diately leaving the NETS,
 followed him.

²¹ And going forward
 from thence, he saw Other
 Two Brothers, James the
 son of ZEBEDEE, and John
 his BROTHER, in the BOAT
 with Zebedee their FA-
 THER, repairing their
 NETS; and he called them.

²² And THEY, instantly
 leaving the BOAT and their
 FATHER, followed him.

²³ And *JESUS jour-
 neyed throughout All GA-
 LILEE, teaching in their
 SYNAGOGUES, and pro-
 claiming the GLAD TI-
 DINGS of the KINGDOM,

* VATICAN MANUSCRIPT—23 he went about throughout ALL
 15. Isa. ix. 1, 2.

φων το ευαγγελιον της βασιλειας, και θεραπευων
ing the glad tidings of the kingdom, and curing
πασαν νοσον και πασαν μαλακιαν εν τω λαω.
every disease and every malady among the people.

24 Και απηλθεν η ακοη αυτου εις ολην την
And went the report of him into all the
Συριαν και προσηνεγκαν αυτω παντας τους
Syria; and they brought to him all the
κακως εχοντας, ποικιλαις νοσοις και βασανοις
sick having various diseases and torments
συνεχομενους, * [και] δαιμονιζομενους, και σελη-
seized with, [and] demoniacs, and lu-
ραζομενους, και παραλυτικους και εθεραπευσεν
atics, and paralytics; and he cured
αυτους. 25 Και ηκολουθησαν αυτω οχλοι πολλοι
them. And followed to him crowds great
απο της Γαλιλαιας, και Δεκαπολεως, και Ιερο-
from the Galilee, and Decapolis, and from
πολυμων, και Ιουδαιας, και περαν του Ιορδανου.
Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. Ε. 5.

1 Ιδων δε τους οχλους, ανεβη εις το ορος και
Seeing and the multitudes, he went up to the mountain; and
καθισαντος αυτου, προσηλθον * [αυτω] οι μαθη-
having seated himself, came [to him] the disci-
ται αυτου. 2 και ανοιζας το στομα αυτου, εδι-
ples of him; and opening the mouth of him, he
δασκεν αυτους, λεγων. 3 Μακαριοι οι πτωχοι τω
taught them, saying; Blessed the poor to the
πνευματι. οτι αυτων εστιν η βασιλεια των
spirit; because of them is the kingdom of the
ουρανων. 4 Μακαριοι οι πενθοντες. οτι αυτοι
heavens. Blessed the mourners; for they
παρακληθησονται. 5 Μακαριοι οι πραεις. οτι
shall be comforted. Blessed the meek; for
αυτοι κληρονομησουσι την γην. 6 Μακαριοι οι
they shall inherit the earth. Blessed the
πεινωντες και διψωντες την δικαιοσυνην. οτι
hungering and thirsting the righteousness; for
αυτοι χορτασθησονται. 7 Μακαριοι οι ελεημο-
they shall be satisfied. Blessed the merciful;
νες. οτι αυτοι ελεθησονται.
for they shall obtain mercy.

8 Μακαριοι οι καθαροι τη καρδια. οτι αυτοι
Blessed the clean to the heart; for they
τον θεον οψονται. 9 Μακαριοι οι ειρηνοποιοι.
the God shall see. Blessed the peace-makers,
οτι αυτοι υιοι θεου κληθησονται. 10 Μακαριοι οι
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmity among the PEOPLE.

24 And his FAME spread through All SYRIA; and they brought to him All the SICK, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

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

CHAPTER V.

1 And beholding the CROWDS, he ascended the † MOUNTAIN, and having sat down, his DISCIPLES * came up:

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

3 "Happy the † POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the † MOURNERS; seeing that they will be consoled!

5 Happy the † MEEK; because they will possess the LAND!

6 Happy † they who HUNGER and THIRST (for righteousness); since they will be satisfied!

7 Happy the MERCIFUL; because they will receive mercies!

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

9 Happy the PEACE-MAKERS; because they will be called Sons of God!

* VATICAN MANUSCRIPT—24. and—omit.

1. came up.

1. to him—omit.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.

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

† 3. Luke vi. 20; James ii. 5.

† 4. Isa. lxi. 2, 3.

† 5. Psa. xxxvii. 11, 29.

† 6. Isa. lv. 1.

† 8. 1 John iii. 2, 3.

δεδιωγμενοι ἐνεκεν δικαιοσυνης· ὅτι αὐτῶν ἐστὶν
being persecuted on account of righteousness: for of them is
ἡ βασιλεια τῶν οὐρανῶν. ¹¹ Μακαριοὶ ἐστε,
the kingdom of the heavens. Blessed are ye,

ἵταν οὐειδισῶσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσὶ
whenever they reproach you and persecute, and say
παν πονηρον ῥημα καθ' ὑμῶν, ψευδομενοι, ἐνεκεν
every evil word against you, speaking falsely, because
εμου. ¹² Χαίρετε καὶ ἀγαλλιασθε· ὅτι ὁ μισθος
of me. Rejoice ye and exult ye, for the reward

ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδιώξαν
of you great in the heavens; in this way for they persecuted
τοὺς προφῆτας τοὺς προ ὑμῶν. ¹³ Ὑμεῖς ἐστε
the prophets those before you. You are

τὸ ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν
the salt of the earth. If but the salt become tasteless, with
τινὶ ἀλισθησεται; εἰς οὐδὲν ἰσχυεῖ ἐτι, εἰ μὴ
what shall it be salted? for nothing is it of service any more, except
βληθῆναι ἐξω, καὶ καταπατεῖσθαι ὑπὸ τῶν
to be cast out, and trodden under foot by the
ἀνθρώπων.
men.

¹⁴ Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δυνατὶ
You are the light of the world. Not possible

πολις κρυβῆναι ἐπάνω οὐροῦ κειμένη· ¹⁵ οὐδὲ
a city to hide upon a hill being situated; nor

καίουσι λύχνον, καὶ τιθεᾶσιν αὐτὸν ὑπὸ τὸν
they light a lamp, and place him under the
μοδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λαμπεῖ πασι
measure, but on the lamp-stand; and it gives light to all
τοῖς ἐν τῇ οἰκίᾳ. ¹⁶ Οὕτω λαμπάτω τὸ φῶς
those in the house. Thus let it shine the light

ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδῶσιν
of you in the presence of the men, that they may see
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα
of you the good works, and may praise the father
ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
of you that in the heavens.

¹⁷ Μὴ νομισθε, ὅτι ἦλθον καταλῦσαι τὸν
Not think ye, that I have come to destroy the

νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι,
law or the prophets; not I have come to destroy
ἀλλ' πληρῶσαι. ¹⁸ Ἀμὴν γὰρ λέγω ὑμῖν, ἕως
but to fulfil. Indeed for I say to you, till

ἀν παρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμῇ
pass away the heaven and the earth, iota one or one
κεραία οὐ μὴ παρελθῇ ἀπὸ τοῦ νόμου, ἕως ἀν
fine point in no wise pass from the law, till
παντὰ γενηταί. ¹⁹ Ὅς ἐὰν οὖν λυθῇ μίαν τῶν
all be fulfilled. Whoever therefore breaks one of the

10 Happy the † PER-
SECUTED on account of
Righteousness; for theirs
is the KINGDOM of the
HEAVENS!

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

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

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

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

15 nor is a Lamp light-
ed to be placed under the
† CORN MEASURE, but on
the LAMP-STAND; and it
gives light to ALL the FA-
MILY.

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

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

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

19 Therefore, whoever

† 13. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewed upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—Trollope. † 15. The modius was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.

† 10. 2 Tim. ii. 12; Acts xlv. 22; Rev. iii. 21
xlv. 34, 35. † 14. Phil. ii. 15.

† 12. Rom. viii. 18.

† 13. Luke

ελαχιστων, και διδαξη ουτω τους ανθρωπους,
least, and teach thus the men,

ελαχιστος κληθησεται εν τη βασιλεια των
least he shall be called in the kingdom of the

ουρανων· ος δ' αν ποιηση και διδαξη, ουτος
heavens, who but ever shall do and teach, the same

μεγας κληθησεται εν τη βασιλεια των ουρανων.
great shall be called in the kingdom of the heavens.

²⁰ Λεγω γαρ υμιν, οτι εαν μη περισσευση η
I say for to you, that except abound the

δικαιοσυνη υμων πλειον των γραμματεων και
righteousness of you more of the scribes and

Φαρισαιων, ου μη εισελθητε εις την βασιλειαν
Pharisees, by no means you may enter into the kingdom

των ουρανων.
of the heavens.

²¹ Ηκουσατε, οτι ερρηθη τοις αρχαιοις· “ Ου
You have heard, that it was said to the ancients; “Not

φονευσεις· ος δ' αν φονευση, ενοχος εσται τη
thou shalt kill, who and ever shall kill, liable shall be to the

κρισει.” ²² Εγω δε λεγω υμιν, οτι πας ο οργι-
tribunal” I but say to you, that all the being

ζομενος τω αδελφω αυτου· * [εικη,] ενοχος εσται
angry to the brother of him; [without cause,] liable shall be

τη κρισει· ος δ' αν ειπη τω αδελφω αυτου·
to the tribunal; who and ever shall say to the brother of him;

ρακα, ενοχος εσται τω συνεδριω· ος δ' αν ειπη·
wile fellow, liable shall be to the sanhedrim; who and ever shall say;

μωρε, ενοχος εσται εις την γεενναν του πυρου.
O fool, liable shall be to the Gehenna of the fire.

²³ Εαν ουν προσφερης το δωρον σου επι το
If therefore thou bring the gift of thee to the

θυσιαστηριον, κακει μνησθης, οτι ο αδελφος
altar, and there remember, that the brother

σου εχει τι κατα σου· ²⁴ αφες εκει το δωρον
of thee has somewhat against thee; leave there the gift

σου εμπροσθεν του θυσιαστηριου, και υπαγε,
of thee before the altar, and go;

πρωτον διαλλαγηθι τω αδελφω σου, και τότε
first be thou reconciled to the brother of thee, and then

ελθων προσφερε το δωρον σου. ²⁵ Ισθι· ευνων
coming offer the gift of thee. Be thou willing to agree

τω αντιδικω σου ταχυ, εως οτου ει εν τη οδω
with the opponent of thee quickly, while thou art in the way

μετ' αυτου· μηποτε σε παραδω ο αντιδικος τε
with him; lest thee deliver up the opponent to the

κριτη, και ο κριτης [σε παραδω] τω υπηρετη,
judge, and the judge [thee deliver up] to the officer,

και εις φυλακην βληθησθαι. ²⁶ Αμην λεγω σοι,
and into prison thou shalt be cast. Indeed I say to thee,

ου μη εξελθης εκειθεν, εως αν αποδωσ τον
by no means thou wilt come out thence, till thou hast paid the

εσχατον κοδραντην.
last farthing.

shall violate one of the LEAST of these COMMANDS, and shall teach MEN so, will be called little in the KINGDOM of the HEAVENS, but whoever shall practise and teach them, will be called great in the KINGDOM of the HEAVENS

²⁰ For I tell you, that unless your RIGHTEOUSNESS excel 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, will be † amenable 'to the JUDGES'

²² But I say to you, That every one BEING ANGRY with his BROTHER, shall be amenable to the JUDGES: and whoever shall say to his BROTHER, Fool! will be subject to the HIGH COUNCIL; but whoever shall say, Apostate wretch! will be obnoxious to the BURNING of GEHENNA.

²³ If therefore, thou bring thy GIFT to the ALTAR, and there recollect That thy BROTHER has ought against thee,

²⁴ leave there thy GIFT before the altar, and go, first be reconciled to thy BROTHER, then come, and present thy GIFT

²⁵ Agree quickly with thy PROSECUTOR, while thou art on the ROAD with him; lest the PROSECUTOR deliver thee to the JUDGE, and the JUDGE to the OFFICER, and thou be cast into Prison.

²⁶ Indeed, I say to thee, Thou wilt by no means be released, till thou hast paid the LAST Farthing.

* VATICAN MANUSCRIPT—22. without cause—omit.

²⁵. deliver thee—omit.

+ 21. The Jews had a Common Court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling; this was called the Judgment, or Court of Judges. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former.

²⁷ Ἦκουσατε, ὅτι ἐρρήθη. “Οὐ μοιχεύ-
 You have heard, that it was said; “Not thou shalt commit
 σεῖς.” ²⁸ Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων
 adultery. I but say to you, that all who looking at
 γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη μοι-
 a woman in order to lust after her, already has
 χευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. — ²⁹ Εἰ δὲ ὁ
 debauched her in the heart of him. If and the
 ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλ-
 eye of thee the right ensnare thee, tear out
 αὐτὸν, καὶ βάλε ἀπο σου· συμφερεῖ γὰρ σοί,
 it, and cast it from thee; it is profitable for to thee,
 ἵνα ἀποληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον
 that should perish one of the members of thee, and not whole
 τὸ σῶμα σου βληθῆ εἰς γέενναν. ³⁰ Καὶ εἰ ἡ
 the body of thee should be cast into Gehenna. And if the
 δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκοψὸν αὐτὴν,
 right of thee hand ensnare thee, cut off her,
 καὶ βάλε ἀπο σου· συμφερεῖ γὰρ σοί ἵνα ἀπό-
 and cast from thee; it is profitable for to thee that should
 ληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμα
 perish one of the members of thee, and not whole the body
 σου βληθῆ εἰς γέενναν.
 of thee should be cast into Gehenna.

³¹ Ἐρρήθη δὲ, “ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα
 It was said and, “that whoever shall release the wife
 αὐτοῦ, δὲτω αὐτῇ ἀποστασίον.” ³² Ἐγὼ δὲ
 of him, let him give her a bill of divorce.” I but
 λέγω ὑμῖν, ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-
 say to you, that whoever may release the wife of
 τοῦ, παρεκτός λογῶν πορνείας, ποιεῖ αὐτὴν
 him, except on account of fornication, makes her
 μοιχασθαι· καὶ ὁς εἰς ἀπολελυμένην γαμῆσθαι,
 to commit adultery; and whoever her being divorced may marry,
 μοιχάται.
 commits adultery.

³³ Πάλιν ἤκουσατέ, ὅτι ἐρρήθη τοῖς ἀρχαίοις·
 Again you have heard, that it was said to the ancients;
 “Οὐκ ἐπιορκήσεις· ἀποδώσεις δὲ τῷ κυρίῳ
 “Not thou shalt swear falsely; shalt perform but to the Lord
 τοὺς ὀρκούς σου.” ³⁴ Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμοσαι
 the oaths of thee.” I but say to you not swear
 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
 at all; not even by the heaven, for a throne it is of the
 θεοῦ· ³⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστὶ τῶν
 God; nor by the earth, for a footstool, it is of the
 ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις
 feet of him; neither by Jerusalem, for a city
 ἐστὶ τοῦ μεγάλου βασιλέως· ³⁶ μήτε ἐν τῇ
 it is of the great king; nor by the

²⁷ You have heard That it was said, † Thou shalt ‘not commit adultery;’

²⁸ but I say to you, That every man GAZING AT a Woman, in order to CHERISH IMPURE DESIRE, has already committed lewdness with her in his HEART.

²⁹ Therefore, if thy RIGHT EYE insnare thee, pluck it out, and throw it away: it is better for thee to lose one of thy MEMBERS, than that thy Whole BODY should be cast into Gehenna.

³⁰ And if thy BIGHT Hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy MEMBERS, than that thy Whole BODY should *be cast into Gehenna.

³¹ And it was said, † ‘Whoever shall dismiss his WIFE, let him give ‘her a Writ of Divorce.’

³² But I say to you, That *EVERY-ONE who DISMISSES his WIFE, except on account of Whoredom, causes her to commit adultery; and *HE who MARRIES the divorced woman, commits adultery.

³³ † Again, you have heard That it was said to the ANCIENTS; † ‘Thou ‘shalt not perjure thyself, ‘but shalt perform to the ‘LORD thine OATHS;’

³⁴ but I say to you, † Swear not at all; neither by the HEAVEN, for it is GOD’S Throne;

³⁵ nor by the EARTH, because it is a Footstool for his FEET; neither shalt thou swear by Jerusalem,

* VATICAN MANUSCRIPT—30. GO AWAY. 32. EVERY-ONE WHO DIVORCES. 32. HE WHO MARRIES.

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Saviour here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by Heaven, by Jerusalem, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14. † 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—13. — * 32. Deut. lii. 21—23; Num. xxx. 2. † 34. James v. 12.

κεφαλη σου ομοσης, **οτι ου δυνασαι μιαν τριχα**
 head of thee shalt thou swear, for not thou art able one hair
λευκην η μελαιναν ποιησαι. ³⁷ **Εστω δε ο λογος**
 white or black to make. Let be but the word
υμων· ναι ναι· ου ου· το δε περισσον τουτων,
 of you; y· yes; no no; that for over and above of these,
εκ του πονηρου εστιν.
 of the evil is.

³⁸ **Ηκουσατε, οτι ερρηθη· “Οφθαλμου αντι**
 You have heard, that it was said; An eye for
οφθαλμου, και οδοντα αντι οδοντος.” ³⁹ **Εγω δε**
 an eye, and a tooth for a tooth.” I but
λεγω υμιν, μη αντιστηναι τω πονηρω· αλλ’ οστις
 say to you, not resist the evil; but whoever
σε ραπισει επι την δεξιαν σου σιαγωνα, στρεψον
 thee shall slap upon the right of thee cheek, turn
αυτω και την αλλην· ⁴⁰ **και τω θελουτι σοι κρι-**
 to him also the other; and o· he purposing thee to sue
θηναι, και τον χιτωνα σου λαβειν, αφες αυτω
 at law, and the tunic of thee to take, give up to him
και το ιματιον· ⁴¹ **και οστις σε αγγαρευσει μιλιον**
 also the mantle; and whoever thee shall force to go mile
εν, υπαγε μετ’ αυτου δυο. ⁴² **Τω αιτουπι σε**
 one, go with him two. To the asking thee
διδου· και τον θελοντα απο σου δανεισασθαι,
 do thou give; and the wishing from thee to borrow money,
μη αποστραφης.
 not do thou repulse.

⁴³ **Ηκουσατε, οτι ερρηθη· “Αγαπησεις το**
 You have heard, that it was said; “Thou shalt love the
πλησιον σου, και μισησεις τον εχθρον σου.”
 neighbor of thee, and hate the enemy of thee.”
⁴⁴ **Εγω δε λεγω υμιν, αγαπατε τους εχθρους υμων,**
 I but say to you, love the enemies of you,
***[ευλογειτε τους καταρωμενους υμας, καλως**
 [bless those cursing you, good
ποιειτε τοις μισουσιν υμας,] και προσευχεσθε
 do to those hating you,] and pray
υπερ των [επηραζοντων υμας και] διωκοντων
 for those injuring you and] persecuting
υμας· ⁴⁵ **οπως γενησθε υιοι του πατρος υμων,**
 you; that you may be sons of the father of you,
του εν ουρανοις· οτι τον ηλιον αυτου ανατελλει
 of the in heavens: for the sun of him it rises
επι πονηρους και αγαθους, και βρεχει επι δικαιο-
 on evil and good, and it rains on just
ους και αδικους. ⁴⁶ **Εαν γαρ αγαπησητε τους**
 and unjust. if for you love those
αγαπωντας υμας, τινα μισθον εχετε; ουχι και
 loving you, what reward have you? not even
οι τελωναι το αυτο ποιουσι; ⁴⁷ **και εαν ασπα-**
 the tax-gatherers the same do? and if you
σησθε τους αδελφους υμων μονον, τι περισσον
 salute the brothers of you only, what more

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, † oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

40 and WHOEVER WILL sue thee for thy COAT, let him have the MANTLE also.

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

42 † Give to HIM who SOLICITS thee; and HIM, who WOULD borrow from thee, do not reject.

43 You have heard That it was said, † Thou shalt ‘love thy NEIGHBOR, and ‘hate thine ENEMY;’

44 but I say to you, Love your ENEMIES, and pray for THOSE who * PERSECUTE you;

45 that you may resemble THAT FATHER of yours in the HEAVENS, who makes his SUN arise on Bad and Good, and sends rain on Just and Unjust.

46 For if you love THEM only who LOVE you, What Reward can you expect? Do not even the TAX-GATHERERS the SAME?

47 And if you salute your BROTHERN only, in what do you excel? Do

* VATICAN MANUSCRIPT—44. bless THOSE who curse you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

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

† 35. Psa. xlviii. 2.¹ † 38. Exod. xxi. 24; Deut. xix. 21. † 39. Prov. xx. 22: xxiv. 29; Rom. xii. 17—19. † 42. Deut. xv. 7—11. † 43. Lev. xix. 18: Deut. xxiii. 6

ποιείτε; ουχι και οι εθνικοι ούτω ποιουσιν; do you? not even the Gentiles so do?
 48 Εσεσθε ουν υμεις τελειοι, ὡσπερ ὁ πατηρ ὡμων, ὁ εν τοις ουρανοις, τελειος εστι. Shall be therefore you perfect, as the father of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

1 Προσεχετε την δικαιοσυνην, ὡμων μη ποιειν Take heed the righteousness, of you not to do
 εμπροσθεν των ανθρωπων, προς το θεαθηναι in the presence of the men, so as to be exhibited
 αυτοις· ει δε μηγε, μισθον ουκ εχετε παρα τῶν to them; if but otherwise, reward not you have with to the
 πατρι ὡμων, τῶν εν τοις ουρανοις. 2 Ὃταν ουν father of you, to the in the heavens. When then
 ποιης ελεημοσυνην, μη σαλπισις εμπροσθεν thou doest alms, not sound a trumpet in the presence
 σου, ὡσπερ οι ὑποκριται ποιουσιν εν ταις συνα- of thee, like the hypocrites do in the syna-
 γωγαις και εν ταις ῤυμαις, ὅπως δοξασθωσιν gogues and in the streets, that they may have praise
 ὑπο των ανθρωπων. Αμην λεγω ὑμιν, απεχουσι of the men. Indeed I say to you, they obtain
 τον μισθον αὐτων. 3 Σου δε ποιουντος ελεημο- the reward of them. Of thee but doing alms-
 συνην, μη γνωτω ἡ αριστερα σου, τι ποιει ἡ giving, not let it know the left of thee, what does the
 δεξια σου· ὅπως ἡ σου ἡ ελεημοσυνη εν τῶ right of thee; that may be of thee the alms-giving in the
 κρυπτῶ· και ὁ πατηρ σου, ὁ βλέπων εν τῶ secret; and the father of thee, who seeing in the
 κρυπτῶ, * [αυτος] αποδωσει σοι * [εν τῶ φανερω]. secret [himself] will give back to thee [in the clear light.]
 5 Καὶ ὅταν προσευχη, ουκ εση ὡσπερ οι And when thou prayest, not thou shalt be like the
 ὑποκριται· ὅτι φιλουσιν εν ταις συναγωγαις και hypocrites; for they love in the synagogues and
 εν ταις γωνιαις των πλατειων ἑστωτες προσευ- in the corners of the wide places standing to
 χεσθαι, ὅπως αν φανωσι τοις ανθρωποις. Αμην pray, that they may appear to the men. Indeed
 λεγω ὑμιν, ὅτι απεχουσι τον μισθον αὐτων. I say to you, that they have in full the reward of them.
 6 Σὺ δε, ὅταν προσευχη, εισελθε εις το ταμι- Thou but, when thou prayest, enter into the retired
 ειον σου, και κλεισας την θυραν σου, προσευξαι place of thee, and locking the door of thee, pray thou
 τῶ πατρι σου, τῶ εν τῶ κρυπτῶ· και ὁ πατηρ of the father of thee, to the in the secret; and the father
 σου, ὁ βλέπων εν τῶ κρυπτῶ, αποδωσει σοι of thee who seeing in the secret place, will give to thee
 * [εν τῶ φανερω.] 7 Προσευχόμενοι δε μη βατ- * [in the clear light.] Praying but not bab-
 τολογησητε, ὡσπερ οι εθνικοι· δοκουσι γαρ ὅτι ble, like the Gentiles; they imagine for that

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 † sound of trumpet, as the HYPOCRITES do, in the ASSEMBLIES and in the STREETS, that they may be extolled by MEN. Indeed, I say to you, They have their REWARD.
 3 But thou, when giving Alms, let not thy LEFT hand know what thy RIGHT hand does;
 4 so that Thine ALMS may be PRIVATE; and THAT FATHER of thine, who sees in SECRET, will recompense thee.
 5 And when *you pray, you shall not imitate the HYPOCRITES, for they are fond of standing up in the ASSEMBLIES and at the CORNERS of the OPEN SQUARES to pray, so as to be OBSERVED by MEN. Indeed, I say to you, They have their REWARD.
 6 But thou, when thou wouldst pray enter into thy PRIVATE ROOM, and having closed the DOOR, pray to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine, who SEES in SECRET, will recompense thee.
 7 And in prayer. † use not foolish repetitions, as the *HYPOCRITES; for

* VATICAN MANUSCRIPT—47. the SAME. 48. your HEAVENLY FATHER is perfect. 5. you pray, you shall not. 7. 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*. Erasmus and Beza justly observe, that *theathanai* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

‡ 48. Luke vi. 36. Eph. v. 1. † 2. Rom. xii. 8. † 7. Eccles. v. 2.

εν τη πολυλογια αυτων εισακουσθησονται.
 in the wordiness of them they shall be heard.
 8 Μη ουν ομοιωθητε αυτοις· οιδε γαρ ο πατηρ
 Not therefore you may be like to them; knows for the father
 υμων, ον χρειαυ εχετε, προ του υμας
 of you, of what things need you have, before of the you
 αιτησαι αυτον. 9 Ουτως ουν προσευχεσθε υμεις·
 ask him. In this way then pray you;
 Πατερ ημων, ο εν ποις ουρανοις, αγιασθητω το
 father of us, who in the heavens, revered be the
 ονομα σου. 10 ελθετω η βασιλεια σου· γενηθητω
 name of thee; let come the kingdom of thee; let be done
 το θελημα σου, ως εν ουρανω, και επι της γης·
 the will of thee, as in heaven, also on the earth;
 11 τον αρτον ημων τον επιουσιονδος ημων·
 the bread of us the sufficient give thou to us
 σημερον· 12 και αφες ημιν τα οφειληματα ημων,
 to-day; and discharge to us the debts of us,
 ως και ημεις αφιμεν τοις οφειλεταις ημων·
 as even we discharge to the debtors of us;
 13 και μη εισενεγκης ημας εις πειρασμον, αλλα
 and not bring us into temptation, but
 ρυσαι ημας απο του πονηρου. 14 Εαν γαρ αφητε
 save us from the evil. If for you forgive
 τοις ανθρωποις τα παραπτωματα αυτων, αφησει
 to the men the faults of them, will forgive
 και υμιν ο πατηρ υμων ο ουρανιος· 15 εαν δε μη
 also to you the father of you the heavenly; if but not
 αφητε τοις ανθρωποις τα παραπτωματα αυτων,
 forgive to the men the faults of them,
 ουδε ο πατηρ υμων αφησει τα παραπτωματα
 neither the father of you will forgive the faults
 υμων.
 of you.
 16 Όταν δε νηστευητε, μη γινεσθε, ωσπερ οι
 When and you fast, not be, like the
 υποκριται, σκυθρωποι· αφανιζουσι γαρ τα προσ-
 hypocrites, of a sad face; they disfigure for the fa-
 ωπα αυτων, οπως φανωσι τοις ανθρωποις
 ces of them, so that they may seem to the men
 νηστευοντες. Αμην λεγω υμιν, οτι απεχουσι
 to be fasting. Indeed I say to you, that they obtain
 τον μισθον αυτων. 17 Συ δε νηστευων, αλειψαι
 the reward of them. Thou but fasting, anoint
 σου την κεφαλην, και το προσωπον σου νιψαι
 of thee the head, and the face of thee wash;
 18 οπως μη φανης τοις ανθρωποις νηστευων,
 so that not thou mayest seem to the men fasting,
 αλλα τω πατρι σου, τω εν τω κρυπτω· και ο πα-
 but to the father of thee, that in the secret, and the fa-
 τηρ σου, ο βλεπων εν τω κρυπτω, αποδωσει σοι.
 ther of thee, who seeing in the secret, will give to thee.
 19 Μη θησαυριζετε υμιν θησαυρους επι της γης,
 Not lay up to you treasures on the earth,
 οπου σης και βρωσις αφανιζει, και οπου κλεπται
 where moth and rust destroys, and where thieves
 διορυσσουσι και κλεπτουσι: 20 θησαυριζετε δε
 dig through and steal, lay up but

they think that by using MANY WORDS that they will be accepted.

8 Therefore, do not imitate them; for *GOD your FATHER knows your Necessities, before you ask him.

9 Thus, then, pray you : †OUR Father, THOU in the HEAVENS, Revered be thy NAME !

10 let thy † KINGDOM come; thy WILL be done upon EARTH, even as in Heaven.

11 Give us This-day our NECESSARY FOOD ;

12 and † forgive us our DEBTS, as * we have forgiven our DEBTORS ;

13 and † abandon us not to Trial, but † preserve us from EVIL.

14 For if you † forgive MEN their OFFENCES, YOUR HEAVENLY FATHER will also forgive you ;

15 but if you † forgive not MEN their OFFENCES, neither will your FATHER forgive your OFFENCES.

16 Moreover, when you † fast, be not as the HYPOCRITES, of a melancholy aspect; for they distort their FEATURES, that they may seem fasting to MEN. Indeed, I say to you, They have their REWARD.

17 But thou, when fasting, anoint thy head, and wash thy face ;

18 that thy fasting may not appear to MEN, but to THAT FATHER of thine who is INVISIBLE ; and THAT FATHER of thine who SEES IN SECRET, will recompense thee.

19 Do not accumulate for yourselves † Treasures upon the EARTH, where Moth and Rust consume, and where Thieves break through and steal ;

20 but deposit for yourselves Treasures in Hea-

* VATICAN MANUSCRIPT—S. GOD YOUR FATHER.

12. We have forgiven.

† 9. Luke xi. 2. † 10. Dan. ii. 44. † 12. Matt. xviii. 21—25. † 13. 1 Cor. x. 13.
 † 13. John xvii. 15. † 14. Mark xi. 25, 26. † 15. James ii. 13. † 16. Isa. lviii. 5
 † 16. Prov. xxiii. 4; † Tim. vi. 10, 17—19.

ἡμιν θησαυρους ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
 so you treasures in heaven, where neither moth nor
 βρωσις ἀφανίζει, καὶ ὅπου κλεπταὶ οὐ διορυσ-
 rust destroys, and where thieves not dig
 θρῶσιν οὐδὲ κλεπτουσιν. ²¹ Ὅπου γὰρ ἐστὶν ὁ
 through nor steal. Where for is the

θησαυρὸς ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν.
 treasure of you, there will be also the heart of you.

²² Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς.
 The lamp of the body is the eye.

Ἐὰν οὖν ὁ ὀφθαλμὸς σου ἄπλους ᾖ, ὅλον
 if therefore the eye of thee sound may be, whole
 τὸ σῶμα σου φωτεινὸν ἐστί. ²³ Ἐὰν δὲ ὁ ὀφθαλ-
 the body of thee enlightened will be. If but the eye

μὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμα σου σκοτει-
 of thee evil may be, whole the body of thee darkness
 νον ἐστί. Ἐἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκοτὸς
 will be. If then the light, that in thee, darkness

ἐστί, τὸ σκοτὸς πόσον;
 is, the darkness how great?

²⁴ Οὐδεὶς δύναται δυοὶ κυριοῖς δουλεῖν· ἢ
 No one is able two lords to serve; either
 γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·
 for the one he will hate, and the other he will love;
 ἢ ἓνος ἀνθεξέται, καὶ τοῦ ἕτερου καταφρονησει.
 or one he will cling to, and the other he will slight.

Οὐ δύνασθε θεῷ δουλεῖν καὶ μαμμῶνᾳ. ²⁵ Δία
 Not you are able God to serve and mammon. For

τοῦτο λέγω ὑμῖν· Μὴ μεριμνατέ τῆ ψυχῆ ὑμῶν,
 this I say to you; Not be over careful the life of you,
 τί φαγητέ, καὶ τί πιητέ· μήδε τῷ σώματι
 what you may eat, and what you may drink; nor to the body

ὑμῶν, τί ἐνδύσησθε. Οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ
 of you, what you may put on. Not the life more is
 τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδυματός; ²⁶ Ἐμ-
 the food, and the body the clothing? Look

βλεψάτε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ
 attentively at the birds of the heaven, for not
 σπειροῦσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγοῦσιν εἰς
 they sow, nor reap, nor gather into

ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανόσιος τρέφει
 barns; and the father of you the heavenly feeds
 αὐτὰ. Οὐχ ὑμεῖς μάλλον διαφερέτε αὐτῶν;
 them. Not you greatly excel them?

²⁷ Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
 Which and by of you being over careful is able
 ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; ²⁸ Καὶ περὶ
 to the age of him span one? And about

ἐνδυματός τι μεριμνατέ; Καταμάθετε τὰ κρίνα
 clothing why be over careful? Consider the lilies
 τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιά, οὐδὲ νηθεῖ·
 of the field how it grows; not it labors, nor spins;

²⁹ Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ
 I say but to you, that not even Solomon in all the

ven where neither Moth
 nor Rust can consume,
 and where Thieves break
 not through, nor steal.

21 For where * thy
 TREASURE is, there * thy
 HEART will also be.

22 † The LAMP of the
 BODY is * thine EYE; if,
 therefore, thine EYE be
 clear, thy Whole BODY
 will be enlightened;

23 but if thine EYE be
 dim, thy Whole BODY will
 be darkened. If, then,
 THAT LIGHT which is in
 thee be Darkness, how
 great is that DARKNESS!

24 † No man can serve
 Two Masters; for either
 he will hate ONE, and love
 the OTHER; or, at least,
 he will attend to One, and
 neglect the OTHER. You
 cannot serve God and
 † Mammon.

25 Therefore, I charge
 you, † Be not anxious
 about your LIFE, what
 you shall eat, or what you
 shall drink; nor about
 your BODY, what you shall
 wear. Is not the LIFE of
 more value than FOOD,
 and the BODY than RAI-
 MENT?

26 Observe the BIRDS
 of HEAVEN; they sow not,
 nor reap, nor gather into
 Store-houses; † but your
 HEAVENLY FATHER feeds
 them. Are not you of
 greater value than they?

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

28 And why are you
 anxious about Raiment?
 Mark the † LILIES of the
 FIELD. How do they
 grow? They neither la-
 bor nor spin;

29 yet I tell you, That
 not even Solomon in All

* VATICAN MANUSCRIPT—21. thy TREASURE.

21. thy HEART.

22. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had deified. † 23. Syriac—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

† 22. Luke xi. 34.

† 24. Luke xvi. 13.

† 25. Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7

† 26. Job xxxviii. 41, Psa. cxlvii. 9

δοξη αὐτου περιεβαλετο ὡς ἐν τούτων. ³⁰ Εἰ
 glory of him was clothed like one of these. If
 δε τον χορτον του αγρου, σημερον οντα και
 then the grass of the field, to-day existing and
 αυριον εις κλιβανον βαλλομενον, ὁ θεος οὕτως
 to-morrow into an oven is being cast, the God so
 αμφιεννυσιν, ου πολλω μαλλον ὑμας, ολιγοπισ-
 clothes, not much more you, O you of weak
 τοι; ³¹ Μη ουν μεριμνησητε, λεγοντες· Τι
 faith? Not therefore you may be over careful, saying; What
 φαγωμεν, η τι πιωμεν, η τι περιβαλωμεθα;
 may we eat, or what may we drink, or what may we put on?
³² Παντα γαρ ταυτα τα εθνη επιζητει· οιδε γαρ
 All for these the Gentiles seeks; knows for
 ὁ πατηρ ὑμων ὁ ουραnios, ὅτι χρηζετε τούτων
 the father of you the heavenly, that you have need of these
 ἀπαντων. ³³ Ζητειτε δε πρωτον την βασιλειαν
 all. Seek you but first the kingdom
 του θεου και την δικαιοσυνην αυτου· και ταυτα
 of the God and the righteousness of him; and these
 παντα προστεθησεται ὑμιν. ³⁴ Μη ουν μεριμ-
 all shall be superadded to you. Not therefore be over
 νησητε εις την αυριον· ἡ γαρ αυριον μεριμ-
 careful for the morrow; the for morrow will be over
 νησει * [τα] ἑαυτης. Αρκετον τη ἡμερα ἡ κακια
 careful [the] of herself. Enough to the day the trouble
 αυτης.
 of her.

ΚΕΦ. ζ'. 7.

¹ Μη κρινετε, ινα μη κριθητε. ² Εν ᾧ γαρ
 Not do you judge, that not you may be judged. In what for
 κριματι κρινετε, κριβεσθε· και εν ᾧ μετρω
 judgment you judge, you shall be judged; and in what measur
 μετρειτε, μετρηθησεται ὑμιν. ³ Τι δε βλεπει
 you measure, it shall be measured to you. Why and seest thou
 το καρφος, το εν τῷ οφθαλμῷ του αδελφου
 the splinter, that in the eye of the brother
 σου, την δε εν τῷ σῷ οφθαλμῷ δοκον ου κατα-
 of thee, that but in thine-own eye beam not per-
 νοεις; ⁴ η πως ερεις τῷ αδελφῷ σου· Αφες,
 ceivest? or how wilt thou say to the brother of thee; Allow me,
 εκβαλω το καρφος απο του οφθαλμου σου· και
 I can pull the splinter from the eye of thee; and
 ιδου, ἡ δοκος εν τῷ οφθαλμῷ σου; ⁵ Ὑποκριτα,
 lo, the beam in the eye of thee? O Hypocrite,
 εκβαλε πρωτον την δοκον εκ του οφθαλμου σου,
 pull first the beam out of the eye of thee,
 και τοτε διαβλεψεις εκβαλειν το καρφος εκ του
 and then thou shalt see clearly to pull the splinter out of the
 οφθαλμου του αδελφου σου.
 eye of the brother of thee.
⁶ Μη δωτε το αγιον τοις κυσι, μηδε βαλητε
 Not you may give the holy to the dogs, neither cast
 τους μαργαριτας ὑμων εμπροσθεν των χοιρων·
 the pearls of you before the swine;

his SPLENDOR, was ar-
 rayed like one of these.

³⁰ If, then, GOD so
 decorate the HERB of the
 FIELD, (which flourishes
 To-day. and To-morrow
 will be cast into a Fur-
 nace,) 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 you first
 * his RIGHTEOUSNESS and
 KINGDOM; and all these
 things shall be superadded
 to you.

³⁴ Be not anxious, then,
 about the MORROW; for
 the MORROW will claim
 anxiety for itself. Suffi-
 cient for each DAY is its
 OWN TROUBLE:

CHAPTER VII.

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

2 for as you Judge, you
 will be judged; and † by
 the Measure you dis-
 pense, it will be measured
 to you.

3 † And why overbest
 † thou THAT SPLINTER in
 thy BROTHER'S EYE, and
 perceivest not the THORN
 in THINE-OWN Eye?

4 or, how wilt thou say
 to thy BROTHER, Let me
 take the SPLINTER from
 thine EYE; and, behold, a
 THORN in thine-own EYE?

5 Hypocrite! first ex-
 tract the THORN from
 thine-own EYE, and then
 thou wilt see clearly to
 take the SPLINTER from
 thy BROTHER'S EYE.

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

* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM. of—omit.

34. the things

† 33. Luke xii. 31.
 † 2. Mark iv. 24

† 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12
 † 3. Luke vi. 41. † 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτους εν τοις ποσιν
lest they should trample them under the feet
αυτων, και στραφεντες ρηξωσιν υμας.
of them, and turning they should rend you.

7 Αιτειτε, και δοθησεται υμιν ζητειτε και
Ask, and it shall be given to you: seek, and
ευρησετε κρουετε, και ανοιγησεται υμιν. 8 Πας
you shall find; knock, and it shall be opened to you. All
γαρ ο αιτων λαμβανει και ο ζητων ευρισκει
for the asking receives; and the seeking finds;
και τω κρουοντι ανοιγησεται. 9 Ητις * [εστιν]
and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτηση ο υιος αυτου
of you a man, who if ask the son of him
αρτον, μη λιθον επιδωσει αυτω; 10 και εαν ιχθυον
bread, not a stone will give to him? or if a fish
μιτηση, μη οφιν επιδωσει αυτω; 11 Ει ουν υμεις,
he asks, not a serpent will give to him? If then you,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
bad ones being, know gifts good to give to the
τεκνοις υμων, ποσω μαλλον ο πατηρ υμων, ο
children of you, how much more the father of you, that
εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
in the heavens, give good to those asking

αυτον; 12 Παντα ουν, οσα αν θελητε ινα
him? All therefore, as much soever you may will that
ποιωσιν υμιν οι ανθρωποι, οτω και υμεις ποιειτε
should do to you the men, even so also you do
αυτοις ουτος γαρ εστιν ο νομος και οι προφηται.
to them; this for is the law and the prophets.

13 Εισελθετε δια της στενης πυλης οτι
Enter you in through the strait gate; for
πλατεια η πυλη, και ευρυχωρος η οδος η
wide the gate, and broad the road that
απαγουσα εις την απωλειαν και πολλοι εισιν
leading into the perdition; and many are
οι εισερχομενοι δι αυτης. 14 Τι στενη η πυλη,
those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την
and difficult the road that leading into the
ζωην και ολιγοι εισιν οι ευρισκοντες αυτην.
life; and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,
Beware ye and of the false prophets,
οιτινες ερχονται προς υμας εν ενδυμασι προβα-
who come to you in clothing of sheep,
των, εσωθεν δε εισι λυκοι αρπαγες. 16 Απο
withn but they are wolves ravenous. By

των καρπων αυτων επιγνωσεσθε αυτους. Μητι
the fruits of them you shall know them. What
συλλεγουσιν απο ακανθων σταφυλην, η απο
do they gather from thorns a cluster of grapes, or from
τριβολων συκα; 17 Ουτω παν δενδρον αγαθον
thistles figs? So every tree good

καρπους καλους ποιει το δε σαπρον δενδρον
fruits good bears; the bad corrupt tree
καρπους πονηρους ποιει. 18 Ου δυναται δενδρον
fruits evil bears. Not is possible tree

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

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

8 for † EVERY-ONE who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

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

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

11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 † Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.

13 † Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

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

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

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

18 A good Tree cannot

* VATICAN MANUSCRIPT—8. is opened. 9. is there—omit.

† 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.
17; Jer. xlix. 12, 13. 19. Luke xi. 11—13. † 12. Luke vi. 31.
† 15. 2 Pet. ii. 1—3; 1 John iv. 1; Acta xx. 28—30. † 16. Luke vi 43.

† 8. Prov. viii
† 13. Luke xiii. 24
† 17. Matt. xii 33.

αγαθον καρπους πονηρους ποιειν, ουδε δεινδρον
 good fruits evil to bear, neither tree
 σαπρον καρπους καλους ποιειν. 19 Παν δεινδρον,
 corrupt fruits good to bear. Every tree,
 μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ
 not bearing fruit good is cut down and into a fire.
 Βαλλεται. 20 Αραγε απο των καρπων αυτων
 is cast. Therefore by the fruits of them
 επιγνωσεθε αυτους.
 you shall know them.

21 Ου πας ο λεγων μοι Κυριε, κυριε, εισελευ-
 Not all who saying to me; O Lord, O Lord, shall enter
 σεται εις την βασιλειαν των ουρανων· αλλ' ο
 into the kingdom of the heavens; but he
 ποιων το θελημα του πατρος μου, του εν ουρανοισ.
 doing the will of the father of me, of that in heavens.
 22 Πολλοι ερουσι μοι εν εκεινη τη ημερα· Κυριε,
 Many shall say to me in that the day; O Lord,
 κυριε, ου το σω ονοματι προεφητευσαμεν, και
 O Lord, not to the thy name have we prophesied, and
 το σω ονοματι δαιμονια εξεβαλομεν, και το
 to the thy name demons have we cast out, and to the
 σω ονοματι δυναμεις πολλας εποιησαμεν; 23 Και
 thy name wonders many have we done? And
 τοτε ομολογησω αυτοις· Οτι ουδεποτε εγνων
 then I will declare to them; Because never I knew
 υμας· αποχωρειτε απ' εμου οι εργαζομενοι την
 you; depart from me those working the
 ανομιαν.
 lawlessness.

24 Πας ουν οστις ακουει μου τους λογους
 All therefore whoever hears of me the words
 τουτους, και ποιει αυτους, ομοιωσω αυτον ανδρι
 these, and does them, I will compare him to a man
 φρονιμου, οστις οικοδομησε την οικιαν αυτου επι
 prudent, who built the house of him upon
 την πετραν· 25 και κατεβη η βροχη, και ηλθον
 the rock; and fell down the rain, and came
 οι ποταμοι, και επνευσαν οι ανεμοι, και προσε-
 the floods, and blew the winds, and beat
 πεσον τη οικια εκεινη· και ουκ επεσε· τεθεμελι-
 against the house that; and not it fell; it was founded
 ωτο γαρ επι την πετραν.
 for on the rock.

26 Και πας ο ακουων μου τους λογους τουτους,
 And all who hearing of me the words these,
 και μη ποιων αυτους, ομοιωθησεται ανδρι μωρα,
 and not doing them, shall be compared to a man foolish,
 οστις οικοδομησε την οικιαν αυτου επι την αμμον
 who built the house of him upon the sand;
 27 και κατεβη η βροχη, και ηλθον οι ποταμοι.
 and fell down the rain, and came the floods,
 και επνευσαν οι ανεμοι, και προσεκοψαν τη
 and blew the winds, and dashed against the
 οικια εκεινη, και επεσε· και ην η πτωσις αυτης
 house that, and it fell; and was the fall her
 μεγαλη.
 great.

yield bad fruit; nor a bad Tree, good fruit.

19 † (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, † Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in the HEAVENS.

22 Many will say to me in That DAY, Master, Master, have we not taught in thy Name? and in thy Name expelled Demons? and in thy Name performed many Wonders?

23 And then I will plainly declare to them, † I never approved of you. Depart from me, YOU who PRACTISE INIQUITY.

24 † Therefore, whoever hears these PRECEPTS of Mine, and obeys them; he will be compared to a prudent Man, who built his House on the ROCK;

25 for though the RAIN fell, and the TORRENTS came, and the WINDS blew, and rushed upon that HOUSE, it fell not, because it was founded on the ROCK.

26 But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeys them, will be compared to a foolish Man, who built his House on the SAND;

27 for when the RAIN fell, and the TORRENTS came, and the WINDS blew, and dashed against that HOUSE, it fell, and great was its RUIN."

VATICAN MANUSCRIPT—21. THE HEAVENS. 24 he will be compared 24. HIS
 House. 26. HIS HOUSE.
 † 19. Matt. xiii. 10. † 21. Matt. xxv. 11; Luke vi. 46, xiii. 25; Rom. ii. 13; James i. 22
 † 23. Luke xiii. 27. † 24. Luke vi. 47—48.

28 Καὶ ἐγένετο, ὅτε συντελεσεν ὁ Ἰησοῦς
 And it came to pass, when had finished the Jesus
 τοὺς λόγους τούτους, ἐξεπλησσοντο οἱ ὄχλοι
 the words these, were astounded the crowds
 ἐπὶ τῇ διδασκῇ αὐτοῦ. 29 Ἦν γὰρ διδασκων
 at the teaching of him. He was for teaching
 αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
 them as authority having, and not as the scribes.
 ματεῖς.

ΚΕΦ. ἡ. 8.

1 Καταβαντι δε αὐτῷ ἀπο τοῦ ὄρους, ἠκολού-
 Coming down and to him from the mountain, followed
 θησαν αὐτῷ ὄχλοι πολλοί. 2 Καὶ ἰδού, λεπρὸς
 after him crowds great. And lo, a leper
 ἐλθὼν προσκυνεῖ αὐτῷ, λεγὼν· Κυριε, εἰ
 coming prostrated to him, saying; O sir, if
 θελῆς, δυνασαι με καθαρισαι. 3 Καὶ ἐκτεινας
 thou wilt, thou art able me to cleanse. And putting forth
 τὴν χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς, λεγὼν· Θέλω,
 the hand, he touched him the Jesus, saying; I will,
 καθαρισθητι. Καὶ εὐθεὺς ἐκαθαρισθη αὐτοῦ ἡ
 he thou cleansed. And immediately was cleansed of him the
 λεπρὰ. 4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μὴ δει-
 leprosy. And says to him the Jesus; See no one
 εἰπῆς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,
 thou tell; but go, thyself show to the priest,
 καὶ προσενεγκε το δῶρον, ὃ προσεταξέ Μωσῆς,
 and offer the gift, which commanded Moses,
 εἰς μαρτυριον αὐτοῖς.
 for a witness to them.

5 Εἰσελθοντι δε αὐτῷ εἰς Καπερναοῦμ, προσ-
 Having entered and to him into Capernaum, came
 ἦλθεν αὐτῷ ἑκατονταρχος, παρακαλῶν αὐτον,
 to him a centurion, addressing him,
 6 καὶ λεγὼν· Κυριε, ὁ παῖς μου βεβληται ἐν τῇ
 and saying, O sir, the boy of me is laid in the
 οἰκίᾳ παραλυτικός, δεινῶς βασανίζομενος. 7 Καὶ
 house a paralytic, greatly being afflicted. And
 λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω
 says to him the Jesus; I coming will heal
 αὐτον. 8 Καὶ ἀποκριθεὶς ὁ ἑκατονταρχος εἶπῃ·
 him. And answering the centurion said;
 Κυριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπο τὴν στέγην
 O sir, not I am fit that of me under the roof
 εἰσελθῆς· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθη-
 thou shouldst enter; but only speak a word, and will be
 σεται ὁ παῖς μου. 9 Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι
 healed the boy of me. Even for I a man am

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, † show thyself to the PRIEST, and present the † OBLATION enjoined by Moses, for † Notifying [the cure] to the people."

5 † And having entered Capernaum, a † Centurion came to him, earnestly accosting him,

6 and saying, "Sir, my SERVANT is laid in the HOUSE, seized with palsy, being greatly afflicted."

7 * He says to him, "I am coming, and will cure him."

8 * And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:

9 for even I am a man

* VATICAN MANUSCRIPT—20. their SCRIBES. 7. He says. 8. And the CENTURION.

† 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.—Townson. † 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

‡ 28. Mark i. 22; Luke iv. 32. ‡ 2. Mark i. 40—44; Luke v. 12—14. ‡ 4. Lev. xiv 2—32. ‡ 5. Luke vii. 1—10.

ὑπο εξουσιαν, εχων ὑπ' εμαυτον στρατιωτας·
 under authority, having under myself soldiers;
 και λεγω τούτῳ· Πορευθητι, και πορευεται· και
 and I say to this; Go, and he goes; and
 αλλῳ· Ερχου, και ερχεται· και τῷ δουλῳ μου·
 to another; Come, and he comes; and to the slave of me;
 Ποιησον τουτο, και ποιει. ¹⁰ Ακουσας δε ὁ
 Do this, and he docs. Hearing and the
 Ἰησους, εθαυμασε, και ειπε τοις ακολουθουσιν·
 Jesus, was astonished, and said to those following;
 Αμην λεγω ὑμιν, ουδε εν τῷ Ἰσραηλ τοσαυτην
 Indeed I say to you, not even in the Israel so great
 πιστιν εὑρον. ¹¹ Λεγω δε ὑμιν, ὅτι πολλοι απο
 faith I have found. I say but to you, that many from
 ανατολων και δυσμων ἤξουσιν, και ανακλιθησονται
 east and west will come, and will lie down
 μετα Αβρααμ και Ἰσαακ και Ἰακωβ εν τῇ βασιλ-
 with Abraam and Isaac and Jacob in the kingdom
 εια των ουρανων. ¹² Οἱ δε υἱοι της βασιλειας
 of the heavens. The but sons of the kingdom
 εκβληθησονται εις το σκοτος το εξωτερου· εκει
 shall be cast out into the darkness the outer; there
 εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.
 will be the weeping and the gnashing of the teeth.
¹³ Και ειπεν ὁ Ἰησους τῷ ἑκατονταρχῆ· Ὑπαγε,
 And said the Jesus to the centurion; Go,
 * [και] ὡς ἐπιστευσας γενηθητω σοι. Και ιαθη
 [and] as thou hast believed let it be done to thee. And was healed
 ὁ παις αὐτου εν τῇ ὥρᾳ ἐκείνῃ.
 the boy of him in the hour that.
¹⁴ Και ελθων ὁ Ἰησους εις την οικιαν Πητρου,
 And coming the Jesus into the house of Peter,
 εἶδε την πενθεραν αὐτου βεβλημενην και πυρεσ-
 saw the mother-in-law of him being laid down and burning
 σουσαν. ¹⁵ Και ἥψατο της χειρος αὐτης, και
 with fever. And he touched the hand of her, and
 αφηκεν αὐτην ὁ πυρετος· και ηγερθη, και διη-
 left her the fever; and arose, and minis-
 κονει αυτοις. ¹⁶ Οψιας δε γενομενης, προσηνεγ-
 tered to them. Evening now being come, they brought
 καν αὐτῷ δαιμονιζομενους πολλους· και εξεβαλε
 to him being possessed many; and he cast out
 τα πνευματα λογω, και παντας τους κακως
 the spirits by a word, and all those sickness
 εχοντας εθεραπευσεν· ¹⁷ ὅπως πληρωθη το
 having he healed; that might be fulfilled the
 ῥηθεν δια Ἠσαιου του προφητου, λεγοντος·
 word spoken through Esaias the prophet, saying;
 “Αυτος τας ασθενειας ἡμων ελαβε, και τας
 “Himself the weaknesses of us he took away, and the
 νοσους εβαστασεν.”
 diseases he removed.”
¹⁸ Ἴδων δε ὁ Ἰησους πολλους οχλους περι
 Seeing and the Jesus great multitudes about

* appointed under Authority, having soldiers under me, say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

10 And Jesus listening, was astonished, and said to those walking with him, "Indeed, I say to you, I have not found So-great Faith * among any in ISRAEL :

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

12 † but the SONS of the KINGDOM will be given into the † OUTER DARKNESS, where will be WEeping and GNASHING of TEETH."

13 Then Jesus said to the CENTURION, "Go; be it done to thee as thou hast believed." And *the SERVANT was IMMEDIATELY restored.

14 † Then Jesus entering into Peter's house, saw his WIFE'S MOTHER lying sick of a fever :

15 and he touched her HAND, and the FEVER left her; and she arose, and entertained * him.

16 † Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured ALL the SICK ;

17 that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying, †† "He has "himself carried off our "INFIRMITIES, and borne "our DISTRESSES."

18 And Jesus seeing

* VATICAN MANUSCRIPT—9. appointed under. 13. the SERVANT.

10. among any in.

13. and—omit.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—Wetstein. † 17. "This man beareth away our sins, and for us he is in sorrow."—Thomson's Septuagint translation of Isa. liii. 4.

† 11. Luke xiii. 29.

† 12. Matt. xxi. 43.

† 14. Mark i. 29—21; Luke iv. 38.

† 16. Mark i. 32; Luke iv. 40.

† 17. Isa. liii. 4.

αὐτον, ἐκελευσεν ἀπελθαι εἰς τὸ περαν. ¹⁹ Καὶ
 him, he gave orders to depart to the otherside. And
 προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασ-
 coming one scribe, said to him; O teacher,
 καλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῆσθαι. ²⁰ Καὶ
 I will follow thee, where ever thou goest. And
 λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλωπεκες φάλους
 says to him the Jesus; The foxes dens
 ἔχουσι, καὶ τὰ πετεῖνα τοῦ οὐρανοῦ κατασκηνώ-
 they have, and the birds of the heaven nests;
 σεῖς· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τῃν
 the but son of the man not he has, where the
 κεφαλὴν κλινῆ. ²¹ Ἐτέρος δὲ τῶν μαθητῶν
 head he may rest. Another and of the disciples
 αὐτοῦ εἶπεν αὐτῷ· Κυριε, ἐπιτρέψον μοι πρῶτον
 of him said to him; O master, permit thou me first
 ἀπελθαι, καὶ θαψαί τον πατέρα μου. ²² Ὁ δὲ
 to go, and to bury the father of me. The but
 Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἀφες
 Jesus said to him; Follow me, and leave
 τοὺς νεκροὺς θαψαί τους ἑαυτῶν νεκροὺς.
 the dead ones to bury the of themselves dead ones.
²³ Καὶ ἐμβαντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-
 And entering to him into the ship, followed
 σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ Καὶ ἰδού, σεισμός
 to him the disciples of him. And lo, a commotion
 μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον
 great arose in the sea, so as the ship
 καλυπτεσθαί ὑπο τῶν κυμάτων· αὐτὸς δὲ ἐκα-
 to cover by the waves; he but was
 θευδε. ²⁵ Καὶ προσελθόντες οἱ μαθηταὶ ἠγειραν
 asleep. And coming the disciples awoke
 αὐτον, λέγοντες· Κυριε, σῶσον ἡμᾶς, ἀπολ-
 him, saying; O master, do thou save [us.] we
 λυμεθα. ²⁶ Καὶ λέγει αὐτοῖς· Τι δειλοὶ ἐστε,
 perish. And he says to them; How timid you are,
 ολιγοπίστοι; Τότε ἐγερθεὶς ἐπετιμήσε τοῖς
 O you of weak faith? Then arising he rebuked the
 ἀνεμοῖς καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη
 winds and the sea; and there was a calm
 μεγάλη. ²⁷ Οἱ δὲ ἀνθρώποι ἐθαύμασαν, λέγοντες·
 great. The and men were astonished, saying;
 Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ
 What is this, that even the winds and the
 θαλάσσα ὑπακούουσιν αὐτῷ;
 sea hearken to him?
²⁸ Καὶ ἐλθόντι αὐτῷ εἰς τὸ περαν, εἰς τὴν
 And coming to him to the other side, into the
 χωρὰν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο
 country of the Gergesenes, met him two
 δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι,
 being demonized. out of the sepulchres coming forth,
 χαλεποὶ λίαν, ὥστε μὴ ἰσχυεῖν τίνα παρελθαι
 fierce very, so that not to be able any one to pass along

* a Crowd about him, gave orders to pass to the FOR-
 POSITE-SIDE.

19 And a certain Scribe approaching, said to him, †“Rabbi, I will follow thee wherever thou goest.”

20 And JESUS says 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 * says 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 behold, there arose 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 * GADARENES, there met him two Demoniacs, coming forth from the MONUMENTS, so very furious, that no one was able to pass along; † that ROAD.

* VATICAN MANUSCRIPT—18. a Crowd. 21. the DISCIPLES. 22. says. 23. a Boat—so Lachmann and Tischendorf. 25. they came. 25. us—omit. 28. GADARENES—so Tischendorf; but Lachmann reads GERASENES.

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

† 19. Luke ix. 57. † 21. Luke ix. 59. † 24. Mark iv. 37; Luke viii. 23. † 28. Mark v 1; Luke viii. 26.

δια την ὁδου εκείνης. ²⁹ Και ιδου, εκραξαν
by the way that. And lo, they cried out
λεγοντες· Τι ἡμιν και σοι, υἱε του θεου; Ηλ-
saying; What to us and to thee, O son of the God? Comest
θες ὧδε προ καιρου βασανισαι ἡμας; ³⁰ Ην δε
thou here before a destined time to torment us? There was now
μακραν απ' αυτων αγελη χοιρων πολλων
at some distance from them a herd of swine many
βοσκομενη. ³¹ Οἱ δε δαιμονες παρεκαλουν αυτον,
feeding. The and demons implored him,
λεγοντες· Εἰ εκβαλλεις ἡμας, αποστειλο ἡμας
saying; If thou cast out us, send us
εις την αγελην των χοιρων. ³² Και ειπεν αυτοις·
to the herd of the swine. And he said to them;
'Παγετε. Οἱ δε εξελθοντες απηλθον εις τους
Go; They and coming out they went to the
χοιρους. Και ιδου, ὤρμησε πασα ἡ αγελη κατα
swine. And lo, rushed whole the herd down
του κρημνου εις την θαλασσαν, και απεθανον εν
the steep place into the lake, and died in
τοῖς ὕδασιν. ³³ Οἱ δε βοσκοντες εφυγον, και
the waters. They and feeding them fled, and
απελθοντες εις την πολιν, απηγγειλαν παντα,
arriving at the city, related all,
και τα των δαιμονιζομενων. ³⁴ Και ιδου, πασα
and that of those being demonized. And lo, whole
ἡ πολις εξηλθεν εις συναντησιν τῷ Ἰησοῦ· και
the city went out to a meeting to the Jesus; and
ιδοντες αυτον, παρεκαλεσαν, ὅπως μεταβη
seeing him, they entreated, that he would depart
απο των ὄριων αυτων.
from the coasts of them.

ΚΕΦ. θ'. 9.

¹ Και εμβας εις το πλοιον, διεπερασε, και
And stepping into the boat, he passed over, and
ηλθεν εις την ιδιαν πολιν. ² Και ιδου, προσεφερον
came to the own city. And lo, they brought
αυτω, παραλυτικον, επι κλινης βεβλημενον.
to him, a paralytic, upon a bed lying.
Και ιδων ὁ Ἰησους την πιστιν αυτων, ειπε τῷ
And seeing the Jesus the faith of them, he said to the
παραλυτικῷ· Θαρσει, τεκνον· αφεωνται * [σοι]
paralytic; Take courage, son; are forgiven [thee]

²⁹ And, behold, they cried out, saying, "What hast thou to do with us, O Son of God? Comest thou hither before the appointed Time, to torment us?"

³⁰ Now there was at some distance from them a great Herd of Swine feeding.

³¹ And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

³² And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the Whole HERD rushed down † the PRECIPICE into the LAKE, and perished in the WATERS.

³³ Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

³⁴ And presently the Whole CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

CHAPTER IX.

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

² And they brought to him a paralytic, lying on a Bed; and JESUS perceiving their FAITH, said to the PARALYTIC, "Son,

* VATICAN MANUSCRIPT—1. a Boat. 2. thee—omit

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

‡ 1. Matt iv. 13.

‡ 2. Mark ii. 3; Luke v. 13.

αἱ ἁμαρτιαὶ σου. ³ Καὶ ἰδού, τινες τῶν γραμμα-
 τῶν εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. ⁴ Καὶ
 ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμησεις αὐτὴν, εἶπεν·
 Ἰατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις
 μου; ⁵ Τί γὰρ ἐστὶν ευκοπώτερον· εἰπεῖν·
 Ἀφεῶνται σοὺ αἱ ἁμαρτιαί· ἢ εἰπεῖν· Ἐγείραι
 καὶ περιπατεῖ; ⁶ Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν
 ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν αἱ
 ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγερ-
 θεῖς ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν
 οἶκόν σου. ⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν
 αὐτοῦ. ⁸ Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ
 ἐδοξασάν τον θεόν, τὸν δόντα ἐξουσίαν τοιαύτην
 τοῖς ἀνθρώποις.

⁹ Καὶ παραγὼν ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-
 πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον
 λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολουθεὶ μοι.
 Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο,
 αὐτοῦ ἀνακείμενου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανεκύντο
 τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ Καὶ
 ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·
 Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
 ὁ διδασκαλὸς ὑμῶν; ¹² Ὁ σὲ Ἰησοῦς ἀκουσας,
 εἶπεν* [αὐτοῖς·] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες
 ἰατροῦ, ἀλλ' οἱ κακῶς ἐνόντες. ¹³ Πορευθέντες
 δε μαθετε, τί ἐστίν· “Ἐλεον θελω, καὶ οὐ
 θέλω ἰσχυροῦν.”

take courage; Thy sins are forgiven.”

³ And behold, some of the scribes said among themselves, “This man blasphemeth.”

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, [with effect,] Arise, and walk?

⁶ But that you may know that the SON OF MAN has Authority on EARTH to forgive Sins,” (then he says to the PARALYTIC,) “Arise, take up Thy BED, and go to thy HOUSE.”

⁷ And arising, he went to his HOUSE.

⁸ And the PEOPLE seeing it, *feared and praised THAT GOD who had GIVEN such Authority to MEN.

⁹ † And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the † TAX-OFFICE; and he says to him, “Follow me.” And he arose, and followed him.

¹⁰ And it came to pass, as he was reclining at table in his HOUSE, behold, † Many Tribute-takers and † Sinners coming, reclined with JESUS and his DISCIPLES.

¹¹ And the PHARISEES observing it, said to his DISCIPLES, † “Why does your TEACHER eat with TRIBUTE TAKERS and Sinners.”

¹² But * HE hearing it, says, “THEY who are in HEALTH have no need of a Physician, but THEY who are SICK.

¹³ But go, and learn what that is, † I desire

© VATICAN MANUSCRIPT—5. Thy sins. hearing. 12. to them—omit.

8. feared—so Lach. and Tisch.

12. HE

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *hamartolotos*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 9. Mark ii. 14; Luke v. 27. † 13. Hos. vi. 6; Matt. xii. 7.

‡ 10. Mark ii. 15; Luke v. 29

‡ 11. Luke xv. 9

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' ^{a sacrifice.} Not for I am come to call just persons, but ^{sinner.} αμαρτωλους.

¹⁴ Τότε προσερχονται αυτοφοι μαθηται Ιωαννου, ^{Then came to him the disciples of John,} λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστευομεν * [πολλα,] οι δε μαθηται σου ου νηστευομεν; ^{saying; Why we and the Pharisees fast [much,] the but disciples of thee not fast?}

¹⁵ Και ειπεν αυτοις ο Ιησους· Μη δυνανται οι υιοι του νυμφωνος πενθειν, εφ' οσον μετ' αυτων εστιν ο νυμφιος· Ελευσονται δε ημεραι, οταν ^{And says to them the Jesus Not are able the sons of the bridal chamber to mourn, in as much with them is the bridegroom? Shall come but days, when} απαρθη απ' αυτων ο νυμφιος, και τοτε νηστευομεν· ^{may be taken from them the bridegroom, and then they shall} ουδεις δε επιβαλλει επιβλημα ρακοςου ^{last. No one now puts a patch of cloth}

αγναφου επι ιματιω παλαιω· ^{unfulled on to a mantle old; takes away for the patch} ρωμα αυτου απο του ιματιου, και χειρον σχισμα ^{of it from the mantle, and worse a rent}

γινεται. ¹⁷ Ουδε βαλλουσιν οινον νεον εις ^{becomes. Nor do they put wine new into}

ασκου παλαιου· ^{if but not, burst the bottles,} ει δε μηγε, ρηγνυνται οι ασκοι, ^{and the wine is spilled, and the bottles are destroyed;}

και ο οινος εκχειται, και οι ασκοι απολουνται· ^{but they put wine new into bottles new,}

αλλα βαλλουσιν οινον νεον εις ασκου καινου, ^{and both are preserved together.}

και αμφοτεροι συντηρουνται.

¹⁸ Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων ^{These of him speaking, to them, lo, a ruler}

εις ελθων προσεκυνη αυτω, λεγων· ^{certain coming prostrated to him, saying, That the} Οτι η

θυγατηρ μου αρτι ετελευτησεν· ^{daughter of me now is dead; but coming} αλλα ελθων

επιθεσ την χειρα σου επ' αυτην, και ζησεται. ^{lay the hand of thee upon her, and she shall live.}

¹⁹ Και εγερθεις ο Ιησους ηκολουθησεν αυτω, ^{And arising the Jesus went after him,}

και οι μαθηται αυτου. ²⁰ Και ιδου, γυνη αιμορ- ^{and the disciples of him. And lo, a woman having a}

ρδουσα δωδεκα ετη, προσελθουσα οπισθεν, ^{flow of blood twelve years, approaching behind,}

ηψατο του κρασπεδου του ιματιου αυτου. ²¹ Ελ- ^{touched the tuft of the mantle of him. She}

εγε γαρ εν εαυτη· ^{said for within herself; If only I can touch the mantle} Εαν μονον αφωμαι τ υιματιου

αυτου, σωθησομαι. ²² Ο δε Ιησους επιστραφεις ^{of him, I shall be healed. The but Jesus turning}

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

14 Then John's DISCIPLES accosting him, said, † "Why and the PHARISEES fast, why not also thy DISCIPLES?"

15 And JESUS says to them, † "Can the BRIDEMEN mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, † and then they will fast.

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

17 Neither do persons put new Wine into old † Skins; for if they do, the SKIN bursts, and the WINE is spilled, and the SKINS are destroyed: but they put new Wine into new Skins, and both are preserved."

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

19 And JESUS arising, with his DISCIPLES, followed him.

20 † And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFT of his MANTLE;

21 for she said within herself, "If I can only touch his MANTLE, I shall be cured."

22 JESUS turning, and

* VATICAN MANUSCRIPT—14. much—omit.

† 13. "I desire mercy, rather than sacrifice."—Septuagint.

† 15. The force of our

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

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

† 14. Mark ii. 18; Luke v. 33.

† 15. John iii. 29.

† 18. Mark v. 22; Luke viii. 42

† 20. Mark v. 25; Luke viii. 43.

και ιδων αυτην, ειπε· **Θαρσει, θυγατερ· ἡ**
 and seeing her, said; Take courage, daughter; the
πιστις σου σεσωκε σε. **Και εσωθη ἡ γυνη απο**
 faith of thee has saved thee. And was well the woman from
της ὥρας εκεινης. ²³ **Και ελθων ὁ Ἰησους εις**
 the hour of that. And coming the Jesus into
την οικιαν του αρχοντος, και ιδων τους αυλητας,
 the house of the ruler, and seeing the flute-players,
και του οχλου θορυβουμενον, ²⁴ **λεγει * [αυτοις·]**
 and the crowd making a noise, says [to them;]
Αναχωρειτε· ου γαρ απεθανε το κορασιον, αλλα
 Withdraw; not for is dead the girl, but
σαθευδει. **Και κατεγελων αυτου.** ²⁵ **‘Οτε δε**
 sleeps. And they derided him. When but
εξεβληθη ὁ οχλος, εισελθων εκρατησε της
 they put out the crowd, he entering took hold of the
χειρος αυτης· και ηγερθη το κορασιον. ²⁶ **Και**
 hand of other: and was raised the girl. And
εξηλθεν ἡ φημη αὐτή εις ὅλην την γην εκεινην.
 went forth the report this into all the land that.

²⁷ **Και παραγοντι εκειθεν τῷ Ἰησῷ, ηκολου-**
 And passing on from there the Jesus, went
θησαν * [αυτῷ] δυο τυφλοι, κρᾶζοντες και
 after [him] two blind men, crying out and
λεγοντες· Ελεησον ἡμας, υἱε Δαυιδ. ²⁸ **Ελθοντι**
 saying; Have pity on us, O son of David. Being come
δε εις την οικιαν, προσηλθον αυτῷ οἱ τυφλοι,
 and into the house, came to him the blind men,
και λεγει αυτοις ὁ Ἰησους· Πιστευετε, ὅτι δυνα-
 and says to them the Jesus; Do you believe, that I am
μαι τουτο ποιησαι; Λεγουσιν αυτῷ· Ναι κυριε.
 able this to do? They say to him; Yes O master;
²⁹ **Τοτε ἤψατο των οφθαλμων αυτων, λεγων·**
 Then he touched the eyes of them, saying
Κατα την πιστιν ὑμων γενηθητω ὑμιν. ³⁰ **Και**
 According to the faith of you be it done to you.
ανεψχθησαν αυτων οἱ οφθαλμοι. Και ενεβριμη-
 were opened of them the eyes. And strictly
σατο αυτοις ὁ Ἰησους, λεγων· ‘Ορατε, μηδεις
 charged them the Jesus, saying; See, no one
γινωσκετω. ³¹ **Οἱ δε εξελθοντες διεφημισαν**
 knows. They but having gone published
αυτον εν ὅλη τη γῆ εκεινη. ³² **Αυτων δε εξερ-**
 him in all the land that. These and going
χομενων, ιδου, προσηνεγκαν αυτῷ ανθρωπον
 away, lo, they brought to him a man
κωφον, δαιμονιζομενον. ³³ **Και εκβληθεντος του**
 dumb, being demonized. And having cast out the
δαιμονιου, ελαλησε· ὁ κωφος. **Και εθαυμασαν**
 demon, spoke the dumb. And were astonished
οἱ οχλοι, λεγοντες· Ουδεποτε εφανη οὕτως εν
 the crowds, saying; Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

²³ † JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation,

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

²⁵ But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

²⁶ And the REPORT of this [miracle] went forth through All that REGION.

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

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

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

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

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

³² Now, as these men were going out, behold, † 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!"

* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

† 23. *Servius* on *Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes), and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlvi. 36.

† 23. Mark v. 38; Luke viii. 51.

† 32. Matt. xii. 22; Luke xi. 14.

τω Ισραηλ. ³⁴ Οἱ δε Φαρισαῖοι ελεγον· Εν τω
to the Israel. The but Pharisees said; By the
αρχοντι των δαιμονιων εκβαλλει τα δαιμονια.
prince of the demons he casts out the demons.

³⁵ Και περιηγεν ο Ιησους τας πολεις πασας
And went about the Jesus the cities all
και τας κωμιας, διδασκων εν ταις συναγωγαις
and the villages, teaching in the synagogues
αυτων, και κηρυσσων το ευαγγελιον της βασιλ-
of them, and publishing the glad tidings of the kingdom,
ειας, και θεραπειων πασαν νοσον και πασαν
and healing every disease and every
μαλακιαν.
malady.

³⁶ Ιδων δε τους οχλους, εσπλαγχισθη περι
Seeing and the crowds, he was moved with pity for
αυτων, οτι ηταν εσκυλμενοι και ερριμμενοι,
them, because they were jaded and scattered,
ωσει προβατα μη εχοντα ποιμενα. ³⁷ Τότε λεγει
like sheep not having a shepherd. Then he says
τοις μαθηταις αυτου· Ο μεν θερισμος πολυς, οι
to the disciples of him; The indeed harvest plenteous, the
δε εργαται λιγοι. ³⁸ Δεηθητε ουν του κυριου
but laborers few. Implore then the lord
του θερισμου, οπως εκβαλη εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αυτου. ΚΕΦ. Ι. 10. ¹ Και προσ-
harvest of him. And having
καλεσαμενος τους δωδεκα μαθητας αυτου, εδω-
called the twelve disciples of him, he
κεν αυτοις εξουσιαν πνευματων ακαθαρτων, ωστε
gave to them authority spirits unclean, so as
εκβαλλειν αυτα, και θεραπειειν πασαν νοσον
to cast out them, and to heal every disease
και πασαν μαλακιαν.
and every malady.

² Των δε δωδεκα αποστολων τα ονοματα
Of the now twelve apostles the names
εστι ταυτα· πρωτος, Σιμων ο λεγόμενος
are these; first, Simon that being called
Πετρος, και Ανδρεας ο αδελφος αυτου· Ιακω-
Peter, and Andrew the brother of him; James
βος ο του Ζεβεδαιου, και Ιωαννης ο αδελφος
that of the Zebedee, and John the brother
αυτου. ³ Φιλιππος, και Βαρθολομαιος· Θωμας, και
of him; Philip, and Bartholomew; Thomas, and
Ματθαιος ο τελωνης· Ιακωβος ο του Αλφαιου,
Matthew the tax-gatherer; James that of the Alpheus,
και * [Λεββαιος ο επικληθει] Θαδδαιος· ⁴ Σιμων
and [Lebbeus that surnamed] Thaddeus; Simon
ο κανανιτης, και Ιουδας ο Ισκαριωτης, ο και
the Canaanite, and Judas that Iscariot, who even
παραδους αυτου.
delivered up him.

⁵ Τουτους τους δωδεκα απεστειλεν ο Ιησους,
These the twelve sent forth the Jesus
παρηγγειλας αυτοις, λεγων· Εις οδον εθνων μη
commanding them, saying; Into a road of Gentiles not
απελθητε, και εις πολιν Σαμαρειτων μη εισελ-
you may go, and into a city of Samaritans not you may

³⁴ But the PHARISEES
said, † "He expels the
DEMONS of the PRINCE
of the DEMONS."

³⁵ † And JESUS went
through all the CITIES
and VILLAGES teaching
in their SYNAGOGUES,
and announcing the GLAD TI-
DINGS of the KINGDOM,
and curing Every Disease
and Every Malady.

³⁶ † And beholding the
CROWDS, he deeply pitied
them, Because they were
being harassed and dis-
persed, as Sheep having
no Shepherd.

³⁷ Then he says to his
DISCIPLES, † "The HAR-
VEST indeed is great, but
the REAPERS are few;

³⁸ beseech, therefore,
the LORD of the HAR-
VEST, that he would send
Laborers to REAP it."

CHAPTER X.

¹ And having summon-
ed 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 ZEBE-
DEE, and John his BROT-
HER;

³ Philip and Bartholo-
mew; Thomas, and Mat-
thew the TRIBUTE TA-
KER; THAT James, son
of ALPHEUS; and Thad-
deus;

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;

* VATICAN MANUSCRIPT—3. THAT Lebbeus, surnamed—omit.

† 34. Mark iii. 22; † 35. Mark vi. 6; Luke xiii. 22.
xxxiv. 5; Jer. xxxii. 1—4 † 37. Luke x. 2; John iv. 3

† 36. Mark vi. 34; Ezek.
† 1. Mark iii. 13; ix. 1

θητε. ⁶ Πορευεσθε δε μαλλον προς τα προβατα
 enter. G. you but rather to the sheep
 τα αποκλωστα οικου Ισραηλ. ⁷ Πορευομεν ι δε
 the perishing house of Israel. Passing on your way and
 κηρυσσετε, λεγοντες. ⁸ Οτι ηγγικεν η βασιλεια
 preach you, saying. That has come nigh the kingdom
 των ουρανων. ⁹ Αποθεν υντας θεραπευετε, νεκ-
 of the heavens. Those being sick heal, dead
 ρους εγειρετε, λεπρους καθαριζετε, δαιμονια
 ones raise up, lepers cleanse, demons
 εκβαλλετε. δωρεαν ελαβετε, δωρεαν δοτε.
 cast out; freely you have received, freely give.

⁹ Μη κτυσησθε χρυσον, μηδε αργυρον, μηδε
 Not provide gold nor silver, nor
 χαλκον εις τας ζωνας υμων. ¹⁰ μη πηραν εις οδον,
 copper in the belts of you; not a bag for a journey,
 μηδε δυο χιτωνας, μηδε υποδηματα, μηδε ραβδον.
 nor two tunics, nor sandals, nor a staff.

Αξιος γαρ ο εργατης της τροφης αυτου εστιν.
 worthy for the laborer of the food of him is.

¹¹ Eis ην δ' αν πολιν η κωμην εισελθητε,
 Into what and ever city or country-town you may enter,
 εξετασατε, τις εν αυτη αξιος εστι. κακει μεινατε,
 search out, who in her worthy is; and there abide,
 εως αν εξελθητε. ¹² Εισερχομενοι δε εις την
 till you go thence. Entering and into the

οικια, ασπασασθε αυτην. ¹³ Και εαν μεν η
 house, salute her. And if indeed may be
 η οικια αξια, ελθετω η ειρηνη υμων επ' αυτην.
 the house worthy, let come the peace of you on her;
 εαν δε μη η αξια, η ειρηνη υμων προς υμας
 if but not may be worthy, the peace of you to you
 επιστραφητω. ¹⁴ Και ος εαν μη δεξηται υμας,
 let it turn. And who if not may receive you,

μηδε ακουση τους λογους υμων, εξερχομενοι της
 nor hear the words of you, coming out of the
 οικιας η της πολεως εκεινης, εκτιναξατε του
 house or of the city that, shake off the
 κονιορτον των ποδων υμων. ¹⁵ Αμην λεγω υμιν,
 dust of the feet of you. Indeed I say to you,

ανεκτοτερον εσται γη Σοδομων και Γομορρων εν
 more tolerable will be land of Sodom and Gomorrah in
 ημερα κρισεως, η τη πολει εκεινη. ¹⁶ Ιδου, εγω
 a day of trial, than the city hat Lo, I

αποσπελλω υμας ως προβατα εν μεσφ λυκων.
 send you as sheep in midst of wolves.

Γινεσθε ουν φρονιμοι ως οι οφεις, και ακεραιοι
 Be ye therefore wise as the serpents, and artless
 ως αι περιστεραι.
 as the doves.

¹⁷ Προσεχετε δε απο των ανθρωπων. Παρα-
 Take heed and of the men. They will
 δωσουσι γαρ υμας εις συνεδρια, και εν ταις
 hand over for you to sanhedrims, and in the

⁶ † But go rather to the
 PERISHING SHEEP of the
 Stock of Israel.

⁷ † And as you go, pro-
 claim, saying, The KING-
 DOM of the HEAVENS has
 approached.

⁸ Heal the Sick, †[raise
 the Dead,] cleanse Lepers,
 exorcise Demons; freely you
 have received, freely give.

⁹ Provide neither Gold,
 nor Silver, nor Copper, in
 your † GIRDLES;

¹⁰ Carry no Traveling
 Bag, no spare Cloths,
 Shoes, or Staff; † for the
 WORKMAN is worthy of
 his MAINTENANCE.

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

¹² When you enter the
 HOUSE, salute the family.

¹³ And if the FAMILY
 be worthy, let the PEACE
 you wish come upon
 them; but if unworthy,
 let your PEACE return
 * upon 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 de-
 liver you up to High

VATICAN MANUSCRIPT—13. upon you. 16. into

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 13, 21, 23. † 9. Their purses were commonly in their girdles.

† 9. Isa. liii. 6; Acts xiii. 46. † 7. Mark vi. 7; Luke ix. 3; Matt. 7. † 10. 1. Tim. v. 18.
 15. Matt. xi. 22, 24. † 13. Luke 7. 3. † 17. Matt. xxiv. 6.

κρυπτον, ὃ οὐ γνωσθησεται. ²⁷ Ὅ λεγῶ ὑμῖν ἐν
secret, which not shall be known: What I say to you in
τῆ σκοτίας, εἰπατε ἐν τῷ φωτὶ· καὶ ὃ εἰς τὸ οὐς
the darkness, speak in the light; and what in the ear
ἀκουετε, κηρυξάτε ἐπὶ τῶν δωματῶν. ²⁸ Καὶ μὴ
you hear, preach you on the house-tops. And not
φοβείσθε ἀπο τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν
be afraid of those killing the body, the
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθήτε
but life not being able to kill; be afraid
δὲ μᾶλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα
but rather than being able both life and body
ἀπολεῖσαι ἐν γέεννῃ. ²⁹ Οὐχὶ δύο στρουθία
to destroy in Gehenna. Not two sparrows
ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πείσει-
an assarius are sold? and one of them not shall
ταί ἐπι τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν. ³⁰ Ὅτι μὴ
fall upon the earth without the father of you. Of you
δε καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἠριθμημεναι
and even the hairs of the head all being numbered
εἰσι. ³¹ Μὴ οὖν φοβηθήτε· πολλὰν στρουθίων
are. Not therefore fear you; many sparrows
διαφερέτε ὑμεῖς.
are better you.

³² Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἐμπροσ-
All therefore whoever shall confess to me in presence
θεν τῶν ἀνθρώπων, ὁμολογήσω κατὰ ἐν αὐτῷ
of the men. I will confess even I to him
ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
in presence of the father of me, of that in heavens.

³³ Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν
Whoever but if may deny me in presence of the
ἀνθρώπων, ἀρνήσομαι αὐτὸν κατὰ ἐμπροσθεν
men, I will deny him even I in presence
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
of the father of me, of that in heavens.

³⁴ Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
Not you must suppose that I am come to send peace upon
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
the earth; not I am come to send peace, but
μαχαίραν. ³⁵ ἦλθον γὰρ διχασαί ἀνθρώπου κατὰ
a sword. I am come for to set a man against
τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-
the father of him, and a daughter against the mo-
τρος αὐτῆς, καὶ νυμφὴν κατὰ τῆς πενθερας
ther of her, and a daughter-in-law against the mother-in-law
αυτῆς. ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ
of her; and enemies of the man, the household
αυτοῦ.
of him.

³⁷ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ
He loving father or mother above me, not
ἐστὶ μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

²⁷ What I tell you in the DARK, publish in the LIGHT; and what is whispered in your EAR, proclaim from the † HOUSE-TOPS.

²⁸ Be not afraid of THOSE who KILL the BODY, but cannot destroy the [future] † LIFE; but rather fear HIM who CAN utterly destroy both Life and Body in † Gehenna.

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

³⁰ And even the HAIRS of Your HEAD are all numbered.

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

³² †Whoever, therefore, shall acknowledge me before MEN, † I also will acknowledge him before THAT FATHER of mine in * the HEAVENS.

³³ But whoever shall renounce me before MEN, † I also will renounce him before THAT FATHER of mine in * the HEAVENS.

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

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

³⁶ so that a MAN's Enemies will be found in his OWN FAMILY.

³⁷ † HE who LOVES Father or Mother more than me, is not worthy of me; and HE who LOVES Son or Daughter more than me, is not worthy of me.

* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

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

† 32. Luke xii. 8: ix. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12.

† 34. Luke xii. 51.

† 35. Micah vii. 6.

† 37. Luke xiv. 26.

ὑπερ εμε, ουκ εστι μου αξιος. ³⁸ και ος ου λαμ-
 above me, not is of me worthy; and who not takes
 λησει τον σταυρου αυτου, και ακολουθει οπισω
 the cross of himself, and follows after
 μου, ουκ εστι μου αξιος. ³⁹ Ο ευρων την ψυχην
 me, not is of me worthy. He finding the life
 αυτου, απολεσει αυτην. και ο απολεσας την
 of himself, shall lose her; and he having lost the
 ψυχην αυτου ενεκεν εμου, ευρησει αυτην. ⁴⁰ Ο
 life of himself on account of me, shall find her. He
 δεχομενος υμας, εμε δεχεται. και ο εμε δεχομ-
 receiving you, me receives; and he me receiv-
 ενος, δεχεται τον αποστειλαντα με. ⁴¹ Ο
 ing, receives him sending me. He
 δεχομενος προφητην εις ονομα προφητου, μισ-
 receiving a prophet in a name of a prophet, arc-
 θον προφητου ληψεται. και ο δεχομενος
 ward of a prophet shall obtain; and he receiving
 δικαιον εις ονομα δικαιου, μισθον δικαιου
 a just man in a name of a just man, a reward of a just man
 ληψεται. ⁴² Και ος εαν ποτιση ένα των μικρων
 shall obtain. And whoever may give to one of the little-ones
 τούτων ποτηριον ψυχρου μονου, εις ονομα μα-
 these a cup of cold only, in a name of a
 θητου, αμην λεγω υμιν, ου μη απολεση τον
 disciple, indeed I say to you, not not may lose the
 μισθον αυτου.
 reward of himself.

ΚΕΦ. ΙΑ'. 11.

¹ Και εγενετο, οτε ετελεσεν ο Ιησους διατασ-
 And it happened, when had finished the Jesus charg-
 σων τοις δωδεκα μαθηταις αυτου, μετεβη
 ing to the twelve disciples of himself, he departed
 εκειθεν, του διδασκειν και κηρυσσειν εν ταις
 thence, of the to teach and to preach in the
 πολεσιν αυτων. ² Ο δε Ιωαννης ακουσας εν τω
 cities of them. The and John having heard in the
 δεσμωτηριω τα εργα του Χριστου, πεμφσας δυο
 prison the works of the Anointed, having sent two
 μαθητων αυτου, ³ ειπεν αυτω. Συ ει ο ερχομενος,
 disciples of himself, said to him; Thou art the coming one,
 η ετερον προσδοκωμεν; ⁴ Και αποκριθεις ο
 or another are we to look for? And answering the
 Ιησους ειπεν αυτοις. Πορευθεντες απαγγειλατε
 Jesus said to them; Going away relate
 Ιωαννη α ακουετε και βλεπετε. ⁵ τυφλοι ανα-
 to John what you hear and see; blind ones see
 βλεπουσι, και χωλοι περιπατουσι, λεπροι
 again, and lame ones are walking about, lepers
 καθαριζοντι, και κωφοι ακουουσι, νεκροι εγει-
 are cleansed, and deaf ones are hearing, dead ones are
 ρονται, και πτωχοι ευαγγελιζονται. ⁶ και μακ-
 raised up, and poor ones are addressed with joyful news; and blessed
 αριος εστιν, ος εαν μη σκανδαλισθη εν εμοι.
 is, whoever not may be offended in me.

⁷ Τούτων δε πορευομενων, ηρξατο ο Ιησους
 These and going away, began the Jesus

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 Deaf 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

* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

† 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25.
 x. 16; John xiii. 20. † 42. Mark xi. 41. † 2. Luke vii. 18.
 19; Dan. ix. 24. † 5. Isa. xxxv. 5; lxi. 1.

† 40. Luke
 † 3. Gen. xlix.

λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε
 to say to the crowds concerning John; What went you out
 εις την ερημον θεασασθαι; καταμον υπο ανεμου
 into the desert to see? a reed by wind
 παλευομενον; ⁸ Αλλα τι εξηλθετε ιδειν; ανθρω-
 being shaken? But what went you out to see? a man
 πον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,
 in soft garments having been clothed; Lo,
 οι τα μαλακα φορουντες, εν τοις οικοις των
 those the soft (garments) wearing, in the houses of the
 βασιλεων εισιν. ⁹ Αλλα, τι εξηλθετε ιδειν;
 kings are. But what went you out to see?
 προφητην; ⁹ Ναι, λεγω υμιν, και περισσοτερον
 a prophet? Yes, I say to you, and much more
 προφητου. ¹⁰ Ουτος * [γαρ] εστι, περι ου
 of a prophet. This is, concerning whom
 γεγραπται· “Ιδου, εγω αποσπελλω τον αγγελου
 it is written, “Lo, I send the messenger
 μου προ προσωπου σου, ος κατασκευασει την
 of me before the face of thee, who shall prepare the
 οδον σου εμπροσθεν σου.” ¹¹ Αμην λεγω υμιν,
 way of thee in presence of thee.” Indeed I say to you,
 ουκ εγηγερται εν γεννητοις γυναικων μειζων,
 not arisen among, born of woman greater,
 Ιωαννου του βαπτιστου· ο δε μικροτερος εν τη
 of John the dipper; the but less in the
 βασιλεια των ουρανων, μειζων αυτου εστιν.
 kingdom of the heavens greater of him is.
¹² Απο δε των ημερων Ιωαννου του βαπτιστου εως
 From and the days of John the dipper till
 αρτι, η βασιλεια των ουρανων βιαζεται, και
 now, the kingdom of the heavens has been invaded, and
 βιασται αρπαζουσιν αυτην. ¹³ Παντες γαρ οι
 invaders seize on her. All for the
 προφηται και ο νομος εως Ιωαννου, προεφητη-
 prophets and the law till John, prophets’
 σαν. ¹⁴ Και ει θελετε δεξασθαι, αυτος εστιν
 And if you are willing to receive, this is
 Ηλιας, ο μελλων ερχοσθαι. ¹⁵ Ο εχων ωτα
 Elias, that he is about to come. He having ears
 * [ακουειν,] ακουετω.
 [to hear,] let him hear.

¹⁶ Τιμι δε δμοιωσω την γενεαν ταυτην; Ομοια
 To what but shall I compare the generation this? Like
 εστι παιδιοις εν αγοραις καθημενοις, και προσ-
 it is boys in markets sitting, and call-
 φωνουσι τοις εταμοις αυτων, ¹⁷ * [και] λεγου-
 ing to the companions of them, [and] saying;
 σιν· Ηυλησαμεν υμιν, και ουκ ωρχησασθε·
 We have played on the flute to you, and not you have danced;
 εθρηνησαμεν υμιν, και ουκ εκοψασθε. ¹⁸ Ηλθε
 we have mourned to you, and not you have lamented. Came

departing, † Jesus pro-
 ceeded 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 concern-
 ing whom it is written,
 † Behold! I send my MES-
 SENER before thy Face,
 ‘who will prepare thy way
 ‘before thee!’
 11 Indeed, I say to you,
 Among those born of Wo-
 men, there has not arisen
 a greater than John the
 IMMERSER; yet the LEAST
 in the KINGDOM of the
 HEAVENS is superior to
 him.
 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 PRO-
 PHETS and the LAW in-
 structed till John.
 14 And if you are dis-
 posed 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 GENERA-
 TION? It is like Boys
 sitting in Public Places,
 and calling to * OTHERS;
 17 saying. We have
 played to you on the flute,
 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 Man, &c 9. But why went you out? To see a Prophet? 10. For—omit. 15. to hear—omit. 16. OTHERS. 17. And—omit.
 † 13. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.
 † 7. Luke vii. 24. † 10. Mal. iii. 1; Mark i. 2; Luke i. 76. † 12. Luke xvi. 16,
 † 14. Mal. iv. 5; Matt. xvii. 11. † 16. Luke vii. 31.

ἵνα Ἰωαννης, μητε εσθιων μητε πινων· και λεγ-
 for John, neither eating nor drinking; and they
 ουσι· Δαιμονιον εχει. ¹⁹ Ηλθεν ο υιος του
 say A demon he has. Came the son of the
 ανθρωπου, εσθιων και πινων· και λεγουσιν· Ιδου,
 man, eating and drinking; and they say; Lo,
 κνθροπος φαγος και οινοποτης, τελωνων φιλος
 a man glutton and a wine drinker, of tax-gatherers a friend
 και αμαρτωλων. Και εδικαιωθη η σοφια απο των
 and sinners. But is justified the wisdom by the
 τεκνων αυτης.
 children of her.

²⁰ Γοτε ηρξατο ονειδιζειν τας πολεις, εν αις
 Then he began to reproach the cities, in which
 εγεγοντο αι πλεισται δυναμεις αυτου, οτι ου
 were done the most mighty works of him, because not
 μετενοησαν· ²¹ Ουαι σοι, Χοραζιν, ουαι σοι,
 they reformed; Woe to thee, Chorazin, woe to thee,
 Βηθσαιδαν· οτι ει εν Τυρω και Σιδωνι εγεγοντο
 Bethsaida; for if in Tyre and Sidon had been done
 αι δυναμεις, αι γενομεναι εν υμιν, παλαι αν
 the mighty works, those being performed in you, long ago would
 εν σακκω και σποδα μετενοησαν. ²² Πλην
 in sackcloth and ashes they have reformed. But
 λεγω υμιν· Τυρω και Σιδωνι ανεκτοτερον
 I say to you· Tyre and Sidon more tolerable
 εσται εν ημερα κρισεως, η υμιν. ²³ Και συ,
 will be in a day of trial, than you. And thou,
 Καπερναουμ, η εως του ουρανου υψωθεισα,
 Capernaum, which even to the heaven art being exalted,
 εως αδου καταβιβασθησθι· οτι ει εν Σοδομοις
 to invisibility shalt be brought down; for if in Sodom
 εγεγοντο αι δυναμεις, αι γενομεναι εν σοι,
 had been done the mighty works, those being done in thee,
 εμειναν αν μεχρι της σημερον. ²⁴ Πλην λεγω
 it had remained till this day. But I say
 υμιν, οτι γη Σοδομων ανεκτοτερον εσται εν
 to you, that land of Sodom more tolerable will be in
 ημερα κρισεως, η σοι.
 a day of trial, than thee.

²⁵ Εν εκεινω τω καιρω αποκριθεις ο Ιησους
 On that the occasion answering the Jesus
 ειπεν· Εξομολογουμαι σοι, πατερ, κυριε του
 said; I adore thee, O father, O lord of the
 ουρανου και της γης, οτι απεκρυψας ταυτα απο
 heaven and of the earth, because thou hast hid these from
 σοφων και συνετων, και απεκαλυψας αυτα
 wise men and discerning men, and thou hast revealed them
 νηπιοις. ²⁶ Ναι, ο πατηρ, οτι ουτως εγενετο
 to babes. Yes, the father, for even so it was
 ευδοκια εμπροσθεν σου. ²⁷ Παντα μοι παρεδοθη
 good in presence of thee. All to me are given

18 For John came ab-
 staining from meat and
 drink, and they say, He
 has a Demon;

19 the SON of MAN came
 partaking of meat and
 drink, and they say, Be-
 hold, a Glutton and a Wine
 drinker! an Associate of
 Tribute-takers and Sin-
 ners? But WISDOM is vin-
 dicated by her CHILDREN.

20 †Then he began to
 censure the CITIES in
 which MOST of his MIRACLES
 had been performed,
 Because they did not re-
 form.

21 Woe to thee Chora-
 zin! woe to thee, Beth-
 saida! For if THOSE
 MIRACLES which are BEING
 PERFORMED in you,
 had been done in Tyre
 and Sidon, they would
 long since have reformed
 in Sackcloth and Ashes.

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

23 And thou, Caperna-
 um, THOU which art BEING
 EXALTED to HEAVEN,
 † wilt be brought down to
 † Hades; for if THOSE
 MIRACLES which are BEING
 PERFORMED in thee,
 had been done in Sodom,
 it had remained till THIS-
 DAY.

24 But I say to you,
 That it will be more endu-
 rable for the Land of
 Sodom, in a Day of Judg-
 ment, than for thee."

25 †On That OCCASION,
 JESUS said, "I adore thee
 O Father, Lord of HEAVEN
 and EARTH, Because, hav-
 ing concealed these things
 from the Wise and Intel-
 ligent, thou hast revealed
 them to Babes.

26 Yes, FATHER, For
 thus it was well pleasing
 in thy sight."

† 23. Hades—from a, not, and idein, to see; and literally means hidden, obscure, invisible. It is found eleven times in the New Testament. In the Common Version, it is rendered grave in 1 Cor. xv. 55, and in all other places hell; but the latter is now universally admitted to be an incorrect translation. See Appendix—word hades.

‡ 20. Luke x. 13.

: 23. Isa. xiv. 15; Ezek. xxviii. 8.

‡ 25. Luke x. 21.

ὅπο του πατρος μου· και ουδεις επιγινωσκει τον
 by the father of me, and no one knows the
 υιον, ει μη ὁ πατηρ· ουδε τον πατερα τις επι-
 son, if not the father, neither the father any one
 γνωσκει, ει μη ὁ υιος, και ὅταν εαν βουληται
 knows, if not the son, and to whom may be willing
 ὁ υιος αποκαλυψαι. ²⁸ Δευτε προς με παντες οἱ
 the son to reveal. Come to me all the
 κοπιωντες και πεφορτισμενοι, και ἡ αναπαυσις
 toiling and being burdened, and I will cause to rest
 ὑμας. ²⁹ Αρατε τον ζυγον μου εφ' ὑμας, και
 you. Take the yoke of me upon you, and
 μαθετε απ' εμου· ὅτι πραος ειμι, και ταπεινος
 be informed by me; for meek I am, and humble
 τη καρδια. και ευρησετε αναπαυσιν ταις ψυχαις
 to the heart; and you shall find a rest to the lives
 ὑμων. ³⁰ Ὁ γαρ ζυγος μου χρηστος, και το
 of you. The for yoke of me easy, and the
 φορτιον μου ελαφρον εστιν.
 burden of me light is.

ΚΕΦ. ΙΒ'. 12.

¹ Εν εκεινω τῳ καιρω επορευθη ὁ Ἰησους τοις
 At that the season passed the Jesus to the
 σαββασι δια των σποριμων· οἱ δε μαθηται αυτου
 sabbath through the corn-fields; the and disciples of him
 επεινασαν, και ηρξαντο τιλλειν σταχνας, και
 were hungry, and began to pluck ears of corn, and
 εσθιειν. ² Οἱ δε Φαρισαιοι ιδοντες, ειπον αυτω
 to eat. The and Pharisees seeing, said to him;
 Ἰδου, οἱ μαθηται σου ποιουσιν, ὁ οὐκ εξεστι
 Lo, the disciples of thee, are doing, that not is lawful
 ποιειν εν σαββατω. ³ Ὁ δε ειπεν αυτοις· Οὐκ
 to do on a sabbath. He but said to them; Not
 ανεγνωτε, τι εποιησε Δαυιδ, ὅτε επεινασε, και
 have you know, what did David, when he was hungry, and
 οἱ μετ' αυτου; ⁴ πως εισηλθεν 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,
 οἱς οὐκ εζον ην αυτω φαγειν, ουδε τοις μετ'
 which not lawful was to him to eat, neither to those with
 αυτου, ει μη τοις ἱερευσι μονοις; ⁵ Ἡ οὐκ
 him, except the priests alone? Or not
 ανεγνωτε εν τῳ νομῳ, ὅτι τοις σαββασι οἱ
 have you read in the law, that to the sabbaths the
 ἱερεις εν τῳ ἱερῳ το σαββατον βεβηλουσι, και
 priests in the temple the sabbath violate, and
 ἀναιτιοι εἰσι; ⁶ Δεγω δε ὑμιν, ὅτι του ἱερου
 blameless are? I say but to you, that of the temple

27 † All things are im-
 parted to me by my FA-
 THER; and no one, but
 the FATHER, knows the
 SON; nor does any one
 know the FATHER, except
 the SON, and he to whom
 the SON is pleased to re-
 veal him.

28 Come to me, All you
 LABORING and burdened
 ones, and I will cause
 you to rest.

29 Take my YOKE on
 you, and be taught by me;
 for I am meek and lowly
 in HEART; and your LIVES
 will find in Resting-place.

30 † For my YOKE is
 easy, and my BURDEN is
 light.

CHAPTER XII.

I At That TIME † JESUS
 on the † SABBATH went
 through the FIELDS OF
 GRAIN; and his DISCI-
 PLES 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 law-
 ful to do on a Sabbath."

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

4 how he † entered into
 the TABERNACLE of GOD,
 and ate the LOAVES of the
 PRESENCE, which were
 not lawful for him to eat,
 nor for THOSE who were
 with him, but for the
 PRIESTS alone?

5 † Or, have you not
 read in the LAW, that
 † the PRIESTS in the TEM-
 PLE profane the REST to
 be observed on the SAB-
 BATHS and are blameless?

6 But I say to you,

* VATICAN MANUSCRIPT.—3. he was.

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

‡ By comparing 1 Sam. xxi. 1—6, and Lev. xxiv. 5—9, it will appear that this also transpired on a Sabbath.

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

† 27. Matt. xviii. 18; John iii. 25; vi. 46; x. 15.

† 29. John xiv. 3; Heb. iv. 9—11. † 30. 7 John v. 3. † 1. Mark ii. 23; Luke vi. ; Deut. xxiii. 25. † 3. 1 Sam. xxi. 1—6. † 5. Lev. xxiv. 5; Num. xxviii. 9.

εἰ (ὡν ἐστὶν ὧδε. ⁷ Εἰ δὲ ἐγνώκειτε, τί ἐστίν·
is here. If but you had known, what is;
 “Ἐλεον θέλω, καὶ οὐ θυσιάαν.” οὐκ ἀν κατε-
I desire, and not a sacrifice,” not would you
 δύνασθε τοὺς ἀναίτιους. ⁸ Κύριος γὰρ ἐστὶ
have condemned the blameless. A lord for is
 τοῦ σαββατοῦ ὁ υἱὸς τοῦ ἀνθρώπου.
of the sabbath the son of the man.

Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συνα-
And passing on from thence, he came into the syna-
 γωγὴν αὐτῶν. ¹⁰ Καὶ ἰδοὺ, ἀνθρώπος ἦν τὴν
gogue of them. And lo, a man there was the
 χεῖρα ἐχὼν ξηραν. Καὶ ἐπηρώτησαν αὐτον,
hand having withered. And they asked him,
 λέγοντες· Εἰ ἐξεστὶ τοῖς σαββάσι θεραπεύειν;
saying; If it is lawful to the sabbaths to heal?
 ἵνα κατηγορησῶσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς·
that they might accuse him. He but said to them;
 Τίς ἐστὶ ἐξ ὑμῶν ἀνθρώπος, ὃς ἔξει πρόβατον
What shall be among you a man, who shall have sheep
 ἓν, καὶ εἰάν ἐμπεσῇ τοῦτο τοῖς σαββάσιν εἰς
one, and if should fall this at the sabbath into
 βόθυνον, οὐχὶ κρατήσῃ αὐτοῦ, καὶ ἐγείρει;
a pit, not seize it, and raise it up?
¹² Ποσὼν οὖν διαφέρει ἀνθρώπος πρόβατον; Ὡστε
How much then is superior a man or a sheep? So that
 ἐξεστὶ τοῖς σαββάσι καλῶς ποιεῖν. ¹³ Τότε
it is lawful to the sabbath good to do. Then
 λέγει τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου.
he says to the man; Stretch out the hand of thee.
 Καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὅλης, ὡς
And he stretched it out; and it was restored whole, as
 ἡ ἄλλη.
the other.

¹⁴ Οἱ δὲ Φαρισαῖοι συμβουλίον ἐλάβον κατ’
The then Pharisees a council held against
 αὐτοῦ ἐξελεῖντες, ὅπως αὐτὸν ἀπολέσωσιν.
him going out, how him they might destroy.
¹⁵ Ὁ δὲ Ἰησοῦς γινῶσκων ἀνεχώρησεν ἐκεῖθεν· καὶ
The but Jesus knowing withdrew from thence; and
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ· καὶ ἐθερα-
followed him crowds great; and he
 πύεισεν αὐτοὺς πάντας, ¹⁶ καὶ ἐπετίμησεν
healed them all, and charged
 αὐτοῖς, ἵνα μὴ φανεροῦν αὐτὸν ποιήσωσιν· ¹⁷ ὅπως
them, that not know him they should make; so that
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προ-
it might be fulfilled the word spoken through Esaias the pro-
 φητοῦ, λέγοντος· ¹⁸ “Ἰδοὺ, ὁ παῖς μου, ὃν
phet saying; “Lo, the servant of me, whom

That one greater than the
 TEMPLE is here.

7 If, then, you had
 known what this is; † ‘I
 ‘desire Compassion, and
 ‘not a Sacrifice,’ you
 would not have con-
 demned 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 de-
 sign 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 SAB-
 BATH.”

13 Then he says to the
 MAN, “Stretch out Thine
 HAND.” And he stretched
 it out; and it was restored
 to soundness, like the
 other.

14 Then the PHARI-
 SEES, departing, held a
 Council concerning him,
 how they might destroy
 him.

15 But JESUS knowing
 it, withdrew from them,
 and * many followed him,
 and he healed them all;

16 and charged them
 not to make him known;

17 so that the WORD
 SPOKEN through Isaiah
 the PROPHET might be
 verified, saying;

18 † † “Behold, my SER-

* VATICAN MANUSCRIPT.—10. a withered Hand.

15. many followed.

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

† 7. Hos. vi. 6; Matt. ix. 13.

† 9. Mark iii. 3; Luke vi. 6.

† 10. Luke xlii. 14;

xiv. 3; John ix. 16.

† 11. Exod. xxiii. 4, 5. Deut. xxi. 4.

† 18. Isa. xli. 1.

ἠρητίσα, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ
 I have chosen, the beloved of me, in whom takes delight the
 ψυχὴ μου· θήσω τὸ πνεῦμα μου ἐπ' αὐτόν,
 soul of me; I will put the spirit of me upon him,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 Οὐκ
 and judgment to the nations he shall declare. Not
 ἐρίσει, οὐδὲ κραυγασεῖ, οὐδὲ ἀκουσεῖ τις ἐν
 he shall strive, nor cry out, nor shall hear any one in
 ταῖς πλατείαις τῆν φωνὴν αὐτοῦ. 20 Κάλαμὸν
 the wide places the voice of him; a reed
 συντετριμμένον οὐ κατεάξει, καὶ λινὸν τυφομ-
 having been bruised not he shall break, and flax smoking
 ἐνον οὐ σβέσει· ἕως ἀν ἐκβάλῃ εἰς νίκην
 not he shall quench, till he bring forth to a victory
 τῆν κρίσιν. 21 Καὶ τῷ ὀνόματι αὐτοῦ ἐβῆ
 the judgment. And to the name of him nations
 ἑλπίουσι." will hope."

22 Τότε προσήνεχθη αὐτῷ δαιμονιζόμενος,
 Then was brought to him a demoniac,
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε
 blind and dumb; and he healed him, so that
 τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.
 the blind and dumb both to speak and to see.
 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἐλεγόν·
 And were amazed all the crowds, and said;
 Μητι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ 24 Οἱ δὲ
 Not this is the son David? The and
 Φαρισαῖοι ἀκουσάντες, εἶπον· Οὗτος οὐκ ἐκ-
 Pharisees hearing, said; This not
 βαλλεῖ τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ,
 casts out the demons, if not by the Beelzebub,
 ἀρχόντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ Ἰησοῦς
 a prince of the demons. Knowing but the Jesus
 τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βα-
 the thoughts of them, said to them; Every
 σιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημύεται καὶ
 kingdom being divided against itself, is laid waste; and
 πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ
 every city or house being divided against itself, not
 σταθήσεται. 26 Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν
 will stand. And if the adversary the adversary
 ἐκβάλλει, ἐφ' ἑαυτόν ἐμερισθῆ· πῶς οὖν στα-
 casts out, with himself he is at variance, how then
 θήσεται ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ ἐν
 will stand the kingdom of him? And if I by
 Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν
 Beelzebub cast out the demons, the sons of you
 ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν
 by whom do they cast out? In this they of you
 ἐσονται κριταί. 28 Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ
 shall be judges. If but by spirit of God I
 ἐκβάλλω τὰ δαιμόνια, ἀρὰ ἐφάσεν ἐφ'
 cast out the demons, then has suddenly come among

"VANT, whom I have cho-
 sen, my BELOVED, in
 "whom I take delight: I
 "will put my SPIRIT upon
 "him, and he shall pro-
 "claim Justice to the NA-
 "TIONS.

19 "He will not strive
 "nor cry out, nor will any
 "one hear his VOICE in
 "the OPEN SQUARES.

20 "He will not break
 "a bruised Reed, and a
 "dimly burning Taper he
 "will not extinguish, till
 "he send forth the JUDG-
 "MENT to victory.

21 "The nations also
 "will hope in his name."

22 †Then *they brought
 to him a demoniac, blind
 and dumb; and he cured
 him, so that *the DUMB
 man spake and saw.

23 And All the PEOPLE
 with amazement, asked,
 "Is this the SON of Da-
 vid?"

24 But the PHARISEES
 hearing them, said, "This
 man could not expel DE-
 MONS, except through
 Beelzebub, the Prince of
 the DEMONS."

25 And *he knowing
 their thoughts, said unto
 them, "Every Kingdom
 being divided against it-
 self, is desolated; and No
 City or House being di-
 vided against itself, can
 stand.

26 Now if the ADVER-
 SARY expel the ADVER-
 SARY, he is at variance
 with himself; how then
 will his KINGDOM stand?

27 Besides, if I through
 Beelzebub expel DEMONS,
 through whom do your
 sons expel them? There-
 fore, they will be Your
 Judges.

28 But, if it be by Di-
 vine co-operation that I
 cast out DEMONS, then
 † GOD'S ROYAL MAJESTY

* VATICAN MANUSCRIPT.—22. they brought. 25. he knowing.

22. the DUMB man spake and saw.

† 28. See note on *Basileia*, Matt. iii. 2. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 26; vii. 31.

‡ 22. Luke xi. 14.

‡ 24. Mark iii. 22.

ὑμας ἢ βασιλεια του θεου. ²⁹ Η πως δυναται
 you the majesty of the God. Or how is able
 τις εισελθειν εις την οικιαν του ισχυρου, και
 any one to enter into the house of the strong man, and
 τα κτενη αυτου διαρπασαι, εαν μη πρωτον
 the household stuff of him to plunder, if not first
 δεσμη τον ισχυρον; και τοτε την οικιαν αυτου
 he should bind the strong man? and then the house of him
 διαρπασει. ³⁰ Ο μη ων μετ' εμου, κατ' εμου
 he shall plunder. He not being with me, against me
 ἔστι· και ο μη συναγων μετ' εμου, σκορπιζει.
 is; and he not gathering with me, scatters.
 δι Δια τουτο λεγω υμιν· Πασα ἁμαρτια και
 Therefore this I say to you; All sin and
 βλασφημια αφηθησεται τοις ανθρωποις· ἡ δε
 evil-speaking shall be forgiven to the men; the but
 του πνευματος βλασφημια ουκ αφηθησεται
 of the spirit evil-speaking not shall be forgiven
 * [τοις ανθρωποις.] ³² και ος αν ειπη λογον
 [to the men;] and who ever may speak a word
 κατα του υιου του ανθρωπου, αφηθησεται αυτω·
 against of the son of the man, it shall be forgiven to him;
 ος δ' αν ειπη κατα του πνευματος του ἁγιου,
 who but ever may speak against of the spirit of the holy,
 ουκ αφηθησεται αυτω, ουτε εν τω τω αιωνι,
 not it shall be forgiven to him, neither in this the age,
 ουτε εν τω μελλοντι. ³³ Η ποιησατε το δεν-
 nor in the coming. Either make you the tree
 δρον καλον, και τον καρπον αυτου καλον· η
 good, and the fruits of him good; or
 ποιησατε το δενδρον σαπρον, και τον καρπον
 make you the tree corrupt, and the fruits
 αυτου σαπρο· εκ γαρ του καρπου του δενδρου
 of him corrupt; by for the fruit the tree
 γινωσκεται. ³⁴ Γεννηματα εχιδνων, πως
 is known. O broods of venomous serpents, how
 δυνασθε αγαθα λαλειν, πονηροιουντες; εκ γαρ
 are you able good (things) to speak, evil (men) being; out of for
 του περισσευματου της καρδιας το στομα λαλει.
 the fulness of the heart the mouth speaks.
³⁵ Ο αγαθος ανθρωπος εκ του αγαθου θησαυρου
 The good man out of the good treasure
 εκβαλλει τα αγαθα· και ο πονηρος ανθρωπος
 brings forth the good (things); and the evil man
 εκ του πονηρου θησαυρου εκβαλλει πονηρα.
 out of the evil treasure brings forth evil (things).
³⁶ Λεγω δε υμιν, οτι παν ρημα αργον, ο εαν
 I say but to you, that every word idle, which if
 λαλησωσιν οι ανθρωποι, αποδωσουσι, περι
 may speak the men, they shall give account, concerning
 αυτου λογου· εν ημερα κρισεως. ³⁷ Εκ γαρ των
 this word in a day of trial. By for the
 λογων σου δικαιωθησῃ, και εκ των λογων σου
 words of thee thou shalt be acquitted, and by the words of thee
 καταδικασθησῃ.
 thou shalt be condemned.

has unexpectedly appeared among you.

29 Moreover, how can any one enter the STRONG one's HOUSE, and plunder his GOODS, unless he first bind the STRONG one? and then indeed he may plunder his HOUSE.

30 HE who is not with me, is against me; and HE who GATHERS not with me, scatters.

31 † Therefore, I say to you, Though every other Sin and Blasphemy will be forgiven * to YOU MEN; yet the BLASPHEMY of the SPIRIT will not be forgiven.

32 For whoever may speak a Word against the SON of MAN, it * † will be forgiven him; but he who may speak against the HOLY SPIRIT, * it will in no wise be forgiven him, neither in this nor in the coming AGE.

33 † Either call the TREE good, and its FRUIT good; or call the TREE bad, and its FRUIT bad; for we know the TREE by the FRUIT.

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

35 † The good Man out of his good Treasure produces * good things; and the EVIL Man out of his BAD Treasure produces evil things.

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

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

* VATICAN MANUSCRIPT.—31. to YOU MEN. him. 32. in no wise be forgiven him.

† 32. The Vat. MSS. here reads, "it shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. † 35. Luke vi. 45.

31. to MEN—omit.

32. not be forgiven

35. of the HEART—omit.

35. good things,

‡ 33. Matt. vii. 17; Luke vi. 43, 44

38 Τότε ἀπεκρίθησαν τινες των γραμματεων
Then answered some of the scribes
 * [και Φαρισαιων,] λεγοντες· Διδασκαλε, θελ-
[and Pharisees,] saying; O teacher, we
 ομη απο σου σημειον ιδειν. 39 Ἐ δε αποκριθεις
wish from thee a sign to see. He but answering
 ειπεν αυτοις· Γενεα πονηρα και μοιχαλις ση-
said to them; A generation evil and adulterous a
 μειον επιζητει· και σημειον ου δοθησεται αυτη,
sign demands; and a sign not shall be given to her,
 ει μη το σημειον Ιωνα του προφητου. 40 Ὡσπερ
If not the sign of Jonas, the prophet. Like as
 γαρ ην Ιωνας εν τη κοιλια του κητους τρεις
for ην Jonas in th. belly of the fish three
 ημερας και τρεις νυκτας· οὕτως εσται ο υιος
days and three nights; so shall be the son
 του ανθρωπου εν τη καρδια της γης τρεις ημερας
of the man in the heart of the earth three days
 και τρεις νυκτας. 41 Ανδρες Νινευιται ινιστη-
and three nights. Men Ninevites shall stand
 σονται εν τη κρισει μετα της γενεας ταυτης,
up in the judgment against the generation of this,
 και κατακρινουσιν αυτην· οτι μετενοησαν
and shall give judgment against her; for they reformed
 εις το κηρυγμα Ιωνα· και ιδου πλειον Ιωνα ωδε.
at the preaching of Jonas; and lo a greater of Jonas here.
 42 Βασίλισσα νοτου εγερθησεται εν τη κρισει
Queen of south shall rise up in the judgment
 μετα της γενεας ταυτης, και κ' ανακρινει
against the generation of this, and shall give judgment against
 αυτην· οτι ηλθεν εκ των περατων της γης
her, for she came from the ends of the earth
 ακουσαι την σοφιαν Σολομωνος· και ιδου, πλειον
to hear the wisdom of Solomon, and lo, a greater
 Σολομωνος ωδε. 43 Ὅταν δε το ακαθαρτον
of Solomon here. When but the unclean
 πνευμα εξελθη απο του ανθρωπου, διερχεται
spirit may come out from the man, it wanders about
 δι' ανυδρων τοπων ζητων αναπαυσιν, και ουχ
through dry places seeking a resting-place, and not
 ευρισκει. 44 Τότε λεγει· Επιστρεψω εις τον
it finds. Then it says; I will return into the
 οικον μου, οθεν εξηλθον. Και ελθον ευρισκει
house of me, whence I came. And coming it finds
 σχολαζοντα, σεσαρωμενον, και κεκοσμημενον.
it being empty, having been swept, and having been set in order.
 45 Τότε πορευεται, και παραλαμβάνει μεθ' εαυτου
Then it goes, and takes with itself
 επτα ετερα πνευματα, πονηροτερα εαυτου, και
seven other spirits, more wicked of itself, and
 εισελθοντα κατοικει εκει· και γινεται τα
they entering finds an abode there; and becomes the

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 will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; † For they reformed at the WARNING of Jonah; and behold, something greater than Jonah is here.

42 † The Queen of the † South will rise up at 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 behold, something greater than Solomon is here.

43 † When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

44 Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

45 It then departs, and takes with itself Seven Other Spirits, more wicked

* VATICAN MANUSCRIPT.—38. and Pharisees—omit.

38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield.

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

† 42. In the Old Testament—Sheba.

‡ 38. Luke xi. 29.

‡ 39. Matt. xvi. 4.

‡ 40. Jonah i. 17.

‡ 41. Jonah iii. 5.

‡ 1 Kings x. 1; 2 Chron. ix. 1.

‡ 43. Luke xi. 24

εσχατα του ανθρωπου εκεινου χειρονα των
last (state) of the man that worse of the
 πρωτων. Ουτως εσται και τη γενεα ταυτη,
first. Thus will be and the generation this
 η πονηρα.
the wicked.

⁴⁶ Ετι δε αυτου λαλουντος τοις οχλοις, ιδου,
While and he is talking to the crowds, lo,
 η μητηρ και οι αδελφοι αυτου εισηκεισαν εξω,
the mother and the brothers of him stood without,
 ζητουντες αυτω λαλησαι * [⁴⁷ Ειπε δε τις
seeking to him to speak [Said then one
 αυτω. Ιδου, η μητηρ σου και οι αδελφοι σου
to him, Lo, the mother of thee and the brothers of thee
 εξω εστηκασι, ζητουντες σοι λαληται.] ⁴⁸ Ο
without stand, seeking to thee to speak.] He
 δε αποκριθεις ειπε τω ειποντι αυτω. Τις εστιν
but answering said to the man informing him; Who is
 η μητηρ μου; και τιτες εισιν οι αδελφοι μου;
the mother of me? and who are the brothers of me?
⁴⁹ Και εκτεινας την χειρα αυτου επι τους
And stretching out the hand of him towards the
 μαθητας αυτου, ειπεν. Ιδου, η μητηρ μου, και
disciples of him, said; Lo, the mother of me, and
 οι αδελφοι μου. ⁵⁰ Οστις γαρ αν ποιηση το
the brothers of me. Whoever for may do the
 θελημα του πατρος μου, του εν ουρανοις, αυτος
will of the father of me, that in heavens, the same
 μου αδελφος και αδελφη και μητηρ εστιν.
of me a brother and a sister and a mother is.

ΚΕΦ. ιγ'. 13.

¹ Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο
In but the day that departing the Jesus from
 της οικιας, εκαθητο παρα την θαλασσαν. ² και
the house, he sat by the sea, and
 συνηχθησαν προς αυτον οχλοι πολλοι, ωστε
were gathered to him crowds great, so that
 αυτον εις το πλοιον εμβαντα καθισθαι. και πας
he into the ship entering to be seated; and all
 ο οχλος επι τον αιγιαλον εισηκει. ³ Και
the crowd on the shore stood. And
 ελαλησεν αυτοις πολλα εν παραβολαις, λεγων
he spake to them much in parables, saying:
 Ιδου, εξηλθεν ο σπειρων του σπειρειν. ⁴ Και
Lo, went out the sower of the (seed) to sow. And
 εν τω σπειρειν αυτον, α μεν επεσε παρα την
in the sowing it, some indeed fell on the
 οδον και ηλθε τα πετεινα, και κατεφαγεν αυτα.
path; and came the birds, and ate them.

than itself, and entering, they abide there; and † the LAST state of that MAN IS worse than the FIRST. Thus will it also be with this EVIL GENERATION.

46 While he was yet talking to the CROWDS, † behold, his MOTHER and his BROTHERS stood without, desiring to speak to him.

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

48 But HE answering, said to the PERSON INFORMING him, † "Who is my MOTHER? and who are my BROTHERS?"

49 And extending his HAND towards his DISCIPLES, he said, "Behold my MOTHER, and my BROTHERS!"

50 † For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

CHAPTER XIII.

1 On that DAY, JESUS, having gone out of the HOUSE, † sat by the SIDE of the LAKE;

2 but so many People gathered around him, that he entered * a Boat, and sat down; and ALL the PEOPLE stood on the SHORE.

3 Then he discoursed much to them in Parables, saying; † "Behold, the SOWER went forth to sow.

4 And in SOWING, some seeds fell † by the ROAD; and the BIRDS came and picked them up.

* VATICAN 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.

† 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them, it appears from Luke vii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him. † 4. 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.

† 45. Heb. vi. 4; x. 26; 2 Peter ii. 20—22. † 46. Mark iii. 31; Luke viii. 19. † 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. † 1. Mark iv. 1. † 3. Luke viii. 5.

⁶ Ἄλλα δε ἐπεσεν ἐπὶ τὰ πετρωδὴ ὅπου οὐκ
Others and fell on the rocky ground, where not
εἶχε γῆν πολλήν· καὶ εὐθεὺς ἐξαντεῖλε, δια
It had earth much; and immediately sprung up, through
τὸ μὴ εἶχειν βάθος γῆς· ⁶ ἡλίου δε ἀνατεί-
the not to have a depth of earth; sun and having
λαντος, ἐκαυματίσθη· καὶ διὰ τὸ μὴ εἶχειν
arisen, it was scorched. and through the not to have
ρίζαν, ἐξηρανόθη. ⁷ Ἄλλα δε ἐπεσεν ἐπὶ τὰς
a root, was dried up. Others and fell among the
ἀκανθὰς· καὶ ἀνεβήσαν αἱ ἀκανθαί, καὶ ἀπεπνίξαν
thorns; and sprang up the thorns, and choked
αὐτὰ. ⁸ Ἄλλα δε ἐπεσεν ἐπὶ τὴν γῆν τῆν
them. Others and fell on the ground the
καλὴν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ
good, and bore fruit the one a hundred, the
δε ἑξήκοντα, ὃ δε τριακόντα. ⁹ Ὁ ἐχὼν ὠτα
other sixty, the other thirty. He having ears
ἀκούειν, ἀκούτω. ¹⁰ Καὶ προσελθόντες οἱ
to hear, let him hear. And coming the
μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς
disciples said to him; Why in parables
λάλεις αὐτοῖς, ¹¹ Ὁ δε ἀποκριθεὶς εἶπεν ἀν-
speakest thou to them? He and answering said to
τοῖς· Ὅτι ὑμῖν δεδοταί γινῶναι τὰ μυστήρια
them; Because to you it is given to know the secrets
τῆς βασιλείας τῶν οὐρανῶν· ἐκεῖνοις δε οὐ
of the kingdom of the heavens; to them but not
δεδοταί. ¹² Ὅστις γὰρ εἶχει, δοθησεται αὐτῷ,
it is given. Whoever for has, it shall be given to him,
καὶ περισσευθησεται· ὅστις δε οὐκ εἶχει, καὶ
and he will be gifted with abundance; whoever but not has, even
ὃ εἶχει, ἀρθησεται ἀπ' αὐτοῦ. ¹³ Διὰ τοῦτο
what he has, shall be taken from him. Therefore this
ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
in parables to them I speak, for seeing not
βλέπουσι, καὶ ἀκουόντες οὐκ ἀκουοῦσιν, οὐδε
they see, and hearing not they hear, neither
συνιοῦσι. ¹⁴ Καὶ ἀναπληροῦνται αὐτοῖς ἡ προ-
do they understand. And is fulfilled to them the
φητεία Ἡσαίου, ἣ λεγούσα· “ Ἀκοῆ ἀκουσέτε,
prophecy of Esaias, that saying; “By hearing you shall hear,
καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε,
and not not you may understand; and seeing you will see,
καὶ οὐ μὴ ἰδέτε. ¹⁵ Ἐπαχυνθὴ γὰρ ἡ καρδία τοῦ
and not not you may see. Has grown fat for the heart, of the

5 And others fell on
ROCKY GROUND, where
they had not much Soil;
and immediately vegeta-
ted, through not HAVING
a Depth of * EARTH;

6 † and when the Sun
had risen, they were
scorched, and HAVING NO
Root, they withered.

7 And others fell among
† THORNS; and the THORNS
choked them.

8 But others fell on
GOOD GROUND, and yield-
ed Increase; ONE a hund-
red, ONE sixty, and ONE
thirty.

9 HE HAVING Ears to
hear, let him hear.

10 ‡ Then the DISCI-
PLES approaching, said to
him, “Why dost thou
speak to them in Para-
bles?”

11 HE answering, said
to them, “Because You
are permitted to know the
SECRETS of the KINGDOM
of the HEAVENS; but to
† them; this privilege is not
given.

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

13 For this reason I
I speak to them in Para-
bles; Because seeing, they
do not perceive; and hear-
ing, they do not under-
stand; nor do they regard

14 And in them is ful-
filled THAT PROPHECY of
Isaiah, which says; † ‘By
‘Hearing you will hear,
‘though you may not un-
‘derstand; and seeing, you
‘will see, though you may
‘not perceive.

15 † For the UNDER-
‘STANDING of this PRO-

* VATICAN MANUSCRIPT.—5. BARTH.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally
overspread with clouds. The seed then springs up even in stony ground; but when the sun
dissipates the clouds, having outgrown its strength, it is quickly dried away.—Rosenmuller.
‡ 7. among THORNS—or rather, “upon thorny ground.” The field sown may be considered
to consist of the different varieties of soil specified; viz., the rocky, the thorny, and the
good ground.

‡ 10. Mark iv. 10; Luke viii. 9.
Rom. xi. 8.

‡ 14. Isa. vi. 9; John, xii. 39; Acts xxviii. 26;

λαου τουτου, και υεις ωσι βαρεως ηκουσαν, και
 people this, and with the ears heavily they hear, and
 ροις οφθαλμους αυτων εκαμμυσαν, μηποτε
 the eyes of them they shut, lest
 ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
 they should see with the eyes, and with the ears they should
 σωσι, και τη καρδια συνωσι, και επιστρε-
 hear, and with the heart should understand, and they should
 ψωσι, και ιασωμαι αυτους." 16 "Υμων δε
 turn, and I should heal them. Of you but

μακαριοι οι οφθαλμοι οτι βλεπουσι και τα ωτα
 blessed the eyes for they see; and the ears

*[υμων,] οτι ακουει. 17 Αμην γαρ λεγω υμιν,
 [of you,] for they hear. Indeed for I say to you,

οτι πολλοι προφηται και δικαιοι επεθυμησαν
 that many prophets and righteous men have desired

ιδειν, α βλεπετε, και ουκ ειδον και ακουσαι,
 to see what you see, and not saw; and to hear,

α ακουετε, και ουκ ηκουσαν.
 what you hear, and not heard.

18 "Υμεις ουν ακουσατε την παραβολην του
 You therefore hear the parable of the

σπειροντος. 19 Παντος ακουοντος του λογον
 sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ο
 of the kingdom, and not understanding, comes the

πονηρος, και αρπαζει το εσπαρμενον εν τη καρδια
 wicked (one,) and snatches that having been sown in the heart

αυτου· ουτος εστιν, ο παρα την οδον σπαρεις.
 of him; this is, that on the path being sown.

20 "Ο δε επι τα πετρωδη σπαρεις, ουτος εστιν,
 That but on the rocky ground being sown, this is,

ο τον λογον ακουων και ευθυς μετα χαρας
 who the word hearing and forthwith with joy

λαμβανων αυτον· 21 ουκ εχει δε ριζαν εν εαυτω,
 receiving it; not he has but a root in himself,

αλλα προσκαιρος εστι· γενομενης δε θλιψεως η
 but transient is; arising and trial or

διωγμου δια τον λογον, ευθυς σκανδαλιζεται.
 persecution through the word, immediately he is offended.

22 "Ο δε εις τας ακανθας σπειρεις, ουτος εστιν,
 That but into the thorns being sown, this is,

ο τον λογον ακουων, και η μεριμνα του αιωνος
 who the word hearing, and the care of the age

τουτου, και η απατη του πλουτου συμπιγει
 this, and the delusion of the riches chokes

τον λογον· και ακαρπος γινεται. 23 "Ο δε επι
 the word; and unfruitful becomes. That but on

την γην την καλην σπαρεις, ουτος εστιν, ο τον
 the ground the good being sown, this is, who the

λογον ακουων, και συνιων· ος δη καρποφerei,
 word hearing, and understanding; who really hears fruit,

'EYE is stupified; they
 'hear heavily with their
 'EARS, and their EYES
 'they close; lest seeing
 'with their EYES, and
 'hearing with their EARS,
 'and comprehending with
 'their MIND, they should
 'retrace their steps, and
 'I should restore them.'

16 †But blessed are
 Your EYES, because they
 see; and EARS, because
 they hear.

17 For indeed I say to
 you, †That Many Pro-
 phets 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 ye,
 therefore the PARABLE of
 the SOWER.

19 When any one hears
 the †WORD of the KING-
 DOM, but considers it not,
 the EVIL one comes and
 snatches away THAT hav-
 ing been sown in his
 HEART. This explains
 THAT which was sown
 by the ROAD.

20 THAT which was
 sown on ROCKY GROUND,
 denotes him, WHO HEAR-
 ING the WORD, receives
 it immediately with Joy;

21 yet, it having no
 Root in his mind, he re-
 tains it only a short time;
 for when Affliction or Per-
 secution arises, on ac-
 count of the WORD, he
 instantly stumbles.

22 THAT which was
 sown among THORNS, de-
 notes THAT HEARER, in
 whom the CARES of *the
 AGE and the DECEPTIVE
 NNESS of RICHES, choke
 the WORD, and render
 unproductive.

23 But THAT which was
 sown on GOOD SOIL, and
 produced fruit, ONE a
 hundred, ONE sixty, and
 ONE thirty, denotes HIM,
 who not only hears and

* VATICAN MANUSCRIPT.—16. your—omit.

22. the A.G.S.

† 18. Luke x. 23.

‡ 17. 1 Peter i. 10, 11.

‡ 18. Mark iv. 14; Luke viii. 11

10 Matt. iv. 23.

και ποιει, ο μεν εκατον, ο δε εξηκοντα, ο
and yields, the one a hundred, the other sixty, the
δε τριακοντα.
other thirty.

²⁴ Αλλην παραβολην παρεθηκεν αυτοις, λεγων·
Another parable he proposed to them, saying;
‘Ωμοιωθη η βασιλεια των ουρανων ανθρωπω
May be compared the kingdom of the heavens to a man
σπειροντι καλον σπερμα εν τω αγρω αυτου.
sowing good seed in the field of him.

²⁵ Εν δε τω καθευδειν τους ανθρωπους, ηλθεν
In and the to sleep the men, came
αυτου ο εχθρος, και εσπειρε ζιζανια ανα μεσον
of him the enemy, and sowed darnel through midst
του σιτου· και απηλθεν. ²⁶ Οτε δε εβλαστησεν
of the wheat; and went forth. When and was sprung up

ο χορτος και καρπον εποιησε, τοτε εφανη και
the blade and fruit yielded, then appeared also
τα ζιζανια. ²⁷ Προσελθοντες δε οι δουλοι του
the darnel. Coming and the slaves of the

οικοδεσποτου, ειπον αυτω· Κυριε, ουχι καλον
householder, said to him; O lord, not good
σπερμα εσπειρας εν τω σω αγρω; ποθεν ουν εχει
seed didst thou sow in the thy field? whence then has it
ζιζανια; ²⁸ Ο δε εφη αυτοις· Εχθρος ανθρωπος
darnel? He and said to them; An enemy a man

τουτο εποιησεν. Οι δε δουλοι ειπον αυτω·
this has done. The and slaves said to him;
Θελεις ουν απελθοντες συλλεξωμεν αυτα;
Dost thou wish then going forth we should gather them?

²⁹ Ο δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,
He and said; No. lest, gathering the darnel,
εκριζωσητε αμα αυτοις τον σιτον. ³⁰ Αφετε
you should root up with them the wheat. Leave them

συναυξανεσθαι αμφοτερα μεχρι του θερισμου·
to grow together both till the harvest;
και εν καιρω του θερισμου ερω τοις θερισταις·
and in time of the harvest I will say to the harvesters,

Συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα
Gather you first the darnel, and bind you them
εις δεσμας, προς το κατακαυσαι αυτα· τον δε
into bundles, for the to burn them; the but

σιτον συναγαγετε εις την αποθηκην μου.
wheat bring together into the barn of me.

³¹ Αλλην παραβολην παρεθηκεν αυτοις, λεγων·
Another parable he proposed to them, saying;
‘Ομοια εστιν η βασιλεια των ουρανων κοκκω
Like is the kingdom of the heavens to a grain
σιναπεως, ον λαβων ανθρωπος εσπειρεν εν τα
of mustard, which taking a man sowed in the

considers, but obeys the
WORD.

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 † Darnel among the WHEAT, and went away.

²⁶ When the BLADE shot up, and put forth the Ear, then appeared also the DARNEL

²⁷ And the SERVANTS of the HOUSEHOLDER, coming said to him, Master, thou didst sow Good Seed in THY Field; whence, then, has it Darnel?

²⁸ He replied, an Enemy has done this. * And THEY say to him, Dost thou wish then, that we should weed them out?

²⁹ And HE said, No; lest in weeding out the DARNEL, you also tear up the WHEAT.

³⁰ Let both grow together till the HARVEST; and in the TIME of HARVEST, I will say to the REAPERS, First gather the DARNEL, and bind it in BUNDLES for BURNING; † 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 FIELD;

* VATICAN MANUSCRIPT.—28. And THEY say to him.

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

‡ 30. Matt. iii. 12.

‡ 31. Mark iv. 30; Luke xii. 19.

αγρω αυτου. ³² Ο μικροτερον μεν εστι παντων
 field of him. Which less indeed is of all
 των σπερματων δταν δε αυξηθη, μειζον των
 of the seeds; when but it may be grown, a greater of the
 λαχανων εστι, και γινεται δενδρον, ωστε ελθειν
 herbs is, and becomes; a tree, so that to come
 τα πετεινα του ουρανου, και κατασκηνουν εν
 the birds of the heaven, and to make nests in
 τοις κλαδοις αυτου,
 the branches of it.

³³ Αλλην παραβολην ελαλησεν αυτοις· Ομοια
 Another parable he spake to them; Like
 εστιν η βασιλεια των ουρανων ζυμη, ην λαβουσα
 is the kingdom of the heavens to leaven, which taking
 γυνη ενεκρυσεν εις αλευρου σατα τρια, εως ου
 a woman mixed in of meal measures three, till of it
 εζημωθη ολον. ³⁴ Ταυτα παντα ελαλησεν ο
 was leavened whole. These all spake the
 Ιησους εν παραβολαις τοις οχλοις, και χωρις
 Jesus in parables to the crowds, and without
 παραβολης ουκ ελαλει αυτοις· ³⁵ οπως πλη-
 a parable not he spake to them; so that it might
 ρωθη το ρηθεν δια του προφητου, λεγοντος·
 fulfilled the word spoken through the prophet, saying·
 “Ανοιξω εν παραβολαις το στομα μου· ερευ-
 “I will open in parables the mouth of me. I will
 ξομαι κεκρυμμενα απο καταβολης
 openly declare things having been hid from a beginning
 * [κοσμου.]
 [of the world.]”

³⁶ Τότε αφεις τους οχλους, ηλθεν εις την
 Then leaving the crowds, went into the
 οικιαν ο Ιησους. Και προσηλθον αυτω οι
 house the Jesus. And came to him the
 μαθηται αυτου, λεγοντες· Φρασον ημιν την
 disciples of him, saying; Explain to us the
 παραβολην των ζιζανιων του αγρου. ³⁷ Ο δε
 parable of the darnel of the field. He and
 αποκριθεις ειπεν * [αυτοις]· Ο σπειρων το
 answered said [to them;] He sowing the
 καλον σπερμα, εστιν ο υιος του ανθρωπου·
 good seed, is the son of the man;
³⁸ ο δε αγρος, εστιν ο κοσμος· το δε καλον
 the and field, is the world; the and good
 σπερμα, ουτοι εισιν οι υιοι της βασιλειας· τα
 seed, they are the sons of the kingdom; the
 δε ζιζανια, εισιν οι υιοι του πονηρου· ³⁹ ο δε
 and darnel, are the sons of the wicked (one); the and
 εχθρος, ο σπειρας αυτα, εστιν ο διαβολος· ο δε
 enemy; he having sown them, is the adversary; the and
 θερισμος, συντελεια του αιωνος εστιν· οι δε
 harvest, end of the age is; the and

32 which indeed is one of the †least of All SEEDS; but when grown it is larger than any HERB, †and becomes a Tree, †so that the BIRDS of HEAVEN come and build their nests on its BRANCHES.

33 †Another Parable he spake to them; “The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three †Measures of Meal, till the whole fermented.”

34 All these things JESUS 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 be- “ginning.”

36 Then *JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, “Explain to us the PARABLE of the DARNEL in the FIELD.”

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

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

39 THAT ENEMY WHO SOWED them is the ADVERSARY; the HARVEST is the End of the *Age; and the REAPERS are Messengers.

• VATICAN MANUSCRIPT.—35. of the World—omit. 36. he left. 37. to them—omit. 39. Age.

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

ἠερισταί, ἀγγελοὶ εἰσιν. ⁴⁰ Ὡσπερ οὖν συλ-
 reapers, messengers are. As therefore are
 λεγεται τα ζιζανια, και πυρι καιεται οὕτως
 gathered the darnel, and in a fire are burned; so
 εσται εν τη συντελειᾳ του αιωνος τουτου.
 will it be in the end of the age this.

⁴¹ Αποστέλει ὁ υἱὸς του ανθρωπου τους αγγελους
 Will send the son of the man the messengers
 αὐτου, και συλλεξουσιν εκ της βασιλειας αυτου
 of him, and they will gather out of the kingdom of him
 παντα τα σκαυδαλα και τους ποιουντας την ανο-
 all the seducers and those working the law-
 μιαν, ⁴² και βαλουσιν αυτους εις την καμινον
 leasness, and they will cast them into the furnace
 του πυρος· εκει εστι δ κλαυθος και ὀ βρυγμος
 of the fire, there shall be the weeping and the gnashing
 των οδοντων. ⁴³ Τότε οἱ δικαιοι εκλαμψουσιν,
 of the teeth. Then the righteous shall shine,

ὡς ὁ ἥλιος, εν τη βασιλεια του πατρος αυτων.
 as the sun, in the kingdom of the father of them.

Ὁ εχων ωτα * [ακουειν] ακουετω.
 He having ears [to hear] let him hear.

⁴⁴ * [Παλιν] ὁμοια εστιν ἡ βασιλεια των
 [Again] like is the kingdom of the
 ουρανων θησαυρω κεκρυμμενω εν τω αγρω, ὃν
 heavens to a treasure having been hid in the field, which
 εὑρων ανθρωπος εκρυψε, και απο της χαρας
 finding a man hid hid, and from the joy
 αυτου υπαγει, και παντα ὅσα εχει πωλει, και
 of him he goes, and all as much as he has sells, and
 αγοραζει τον αγρον εκεινον.
 buys the field that.

⁴⁵ Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων
 Again like is the kingdom of the heavens

* [ανθρωπω] εμπορω, ζητουντι καλους μαργαρι-
 [to a man] a merchant, seeking choice pearls.

τας. ⁴⁶ Εὔρων δε ἕνα πολυτιμον μαργαριτην,
 Finding and one costly pearl,
 απελθων πεπρακε παντα ὅσα ειχε, και ηγορα-
 going he sold all as much as he had, and bought
 σεν αυτον.
 it.

⁴⁷ Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων,
 Again like is the kingdom of the heavens

σαγηνη, βληθειση εις την θαλασσαν, και εκ-
 to a drag-net, being cast into the sea, and of

παντος γενουσ συναγαγουση ⁴⁸ ἣν, ὃτε ἐπλη-
 every kind bringing together; which, when it is

ρωθη, αναβιβασαντες επι τον αιγιαλον, και
 full, drawing to the shore, and

καθισαντες συνελεξαν τα καλα εις αγγεια; τα
 sitting down they collected the good into vessels, the

δε σπυρα εξεβαλον. ⁴⁹ Οὕτως εσται εν τη
 but bad away they cast. So It will be in the

40 As therefore the
 DARNEL is gathered and
 burned in a Fire, so will
 it be in the END of the
 AGE.

41 The SON OF MAN will
 † send forth His MESSEN-
 GERS, who will gather out
 of His KINGDOM ALL SE-
 DUCERS and INIQUITOUS
 PERSONS;

42 † and will throw
 them into the FURNACE
 of FIRE; there will be the
 WEEPING and the GNASH-
 ING OF TEETH.

43 † Then will the RIGH-
 TEOUS 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 hid-
 den Treasure in a FIELD,
 which, a Man finding, he
 covers up, and, from his
 JOY, he goes and sells all
 that he has, and buys that
 FIELD.

45 Again, the KING-
 DOM of the HEAVENS is
 like a Pearl of Great
 value;

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

47 Again, the KING-
 DOM of the HEAVENS re-
 sembles a Drag-net, being
 cast into the SEA, and en-
 closing fishes of Every
 Kind;

48 which, when it is
 full, they draw to the
 SHORE, and sitting down,
 gather the GOOD into ves-
 sels, but throw the USE-
 LESS away.

49 So will it be at the

VATICAN MANUSCRIPT.—40. the AGE. 43. to hear—omit. 44. Again—omit.
 45. Man—omit.

† 40. To translate *aioon*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix. † 43. Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables.

† 41. Matt. xxii 7. † 42. Matt. iii. 12. † 43. Dan. xii. 3.

συντελεῖα του αιωρος. : Εξελευσονται οι αγγελ-
 end of the age. Shall go forth the messen-
 λοι, και αφοριουσ: τους πονηρους εκ μεσου των
 gers, and shall separate the wicked from among the
 δικαιων, ⁵⁰ και βαλουσιν αυτους εις την καμινον
 jus, and shall cast them into the furnace
 του πυρος εκει εσται ο κλαυθμος και ο βρυγμος
 of the fire; there will be the weeping and the gnashing
 των οδοντων. ⁵¹ * [Λεγει αυτοις ο Ιησους.]
 of the teeth. [Says to them the Jesus.]
 Συνηκατε ταυτα παντα; Λεγουσιν αυτω
 Have you understood these things all? They say to him;
 Ναι [κυριε.] ⁵² * Ο δε ειπεν αυτοις: Δια τουτο
 Yes [O lord.] He then said to them; Therefore this
 πας γραμματευσ, μαθητευεις τη βασιλεια των
 every scribe, being instructed to the kingdom of the
 ουρανων, ομοιος εστιν ανθρωπω οικοδοστοτη,
 heavens, like is to a man an householder,
 οστις εκβαλλει εκ του θησαυρου αυτου καινα
 who brings out of the treasury of him new
 και παλαια.
 and old.

⁵³ Και εγενετο, οτε ετελεσεν ο Ιησους τας
 And it came to pass, when had concluded the Jesus the
 παραβολας ταυτας, μετηρην εκειθεν. ⁵⁴ Και
 parables these, he departed thence. And
 ελθων ες την πατριδα αυτου, εδιδασκεν αυτους
 coming into the country of him, he taught them
 εν τη συναγωγη αυτων, ωστε εκπληττεσθαι
 in the synagogue of them, so as to astonish
 αυτους, και λεγειν. ⁵⁵ * Οθεν τουτω η σοφια
 them, and to say. Whence this the wisdom
 αυτη, και αι δυναμεις; ⁵⁵ * Ουχ ουτος εστιν ο
 this and these powers? Not this is the
 του τεκτονος υιος; ουχι η μητηρ αυτου λεγεται
 of the carpenter son? not the mother of him is called
 Μαριαμ; και οι αδελφο αυτου Ιακωβος, και
 Mary? and the brothers of him James, and
 Ιωσης, και Σιμων, και Ιουδας; ⁵⁶ * και αι αδελφαι
 Joses, and Simon, and Judas? and the sisters
 αυτου ουχι πασαι προς ημας εισι; οθεν ουν
 of him not all with us are? whence then
 τουτω ταυτα παντα; ⁵⁷ * και εσκανδαλιζοντο εν
 this these all? And they found a difficulty in
 αυτω. Ο δε Ιησους ειπεν αυτοις: Ουκ εστι
 him. The and Jesus said to them; Not is
 προφητης ατιμος, ει μη εν τη πατριδι αυτου,
 a prophet unhonored, if not in the country of him,
 και εν τη οικια αυτου. ⁵⁸ * και ουκ εποιησεν
 and in the house of him. And not he did do
 εκει δυναμεις πολλας. ⁵⁸ * δι. την απιστιαν
 there mighty works many, because of the unbelief of
 αυτων.
 them.

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

50 and will throw
 them into the FURNACE
 of FIRE; there will be
 the WEeping and the
 GNASHING of TEETH.

51 Have you under-
 stood all these things?"
 They answered, "Yes."

52 Then HE said to
 them, "Every Scribe
 therefore, being in-
 structed *in the KING-
 DOM of the HEAVENS,
 is like a Householder,
 who produces from his
 TREASURY, new things
 and old."

53 And it occurred
 when JESUS had con-
 cluded these PARABLES,
 he departed thence.

54 † And coming into
 † HIS OWN CITY he so
 taught the inhabitants
 in their SYNAGOGUE,
 that they were as-
 tonished, and said,
 "Whence has this man,
 this WISDOM, and these
 MIRACULOUS POWERS?"

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

56 and all his † SIS-
 TERS, live with us?
 Whence, then, has he
 all these things."

57 And they †stum-
 bled at him. But JESUS
 said to them, "A Pro-
 phet is not without hon-
 or, except in his OWN
 COUNTRY, and in his
 OWN FAMILY."

58 † And he did not
 perform many Miracles
 there, because of their
 UNBELIEF.

* VATICAN MANUSCRIPT.—51. JESUS says to them—omit.

51. Lord—omit.

52. in.

† 51. That is, Nazareth, where he had been brought up; Luke iv. 16, 23. † 55. J. O. xeph.—so read Lachmann, Tischendorf, and Tittman. † 56. According to Theophylact, the names of the sisters of Jesus were Mary and Salome.

† 54. Matt. ii. 23; Mark vi. 1-
 tom. ix. 32, 33; † Peter ii. 8.

† 55. John vi. 42.
 † 58. Mark vi. 5, 3.

† 57. Matt. xi. 6; Isa. viii. 14;

ΚΕΦ. ιδ'. 14.

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
 At that the time heard Herod the
 τετραρχῆς τὴν ἀκὴν Ἰησοῦ, ² καὶ εἶπε τοῖς
 tetrarch the fame of Jesus, and said to the
 παισὶν αὐτοῦ. Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς.
 servants of him; This is John the dipper;
 αὐτὸς ἠγερθὴ ἀπο τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
 he is raised from the dead, and therefore this the
 δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης,
 mighty powers work in him. The for Herod,
 κρατήσας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο
 seizing the John, had bound him, and put
 ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλί-
 in prison, on account of Herodias the wife of
 πῖπου τοῦ ἀδελφοῦ αὐτοῦ. ⁴ Ἐλεγε γὰρ αὐτῷ ὁ
 Philip the brother of him. Had said for to him the
 Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶχειν αὐτὴν. ⁵ Καὶ
 John; Not it is lawful to thee to have her. And
 θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,
 wishing him to destroy, he feared the people,
 ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁶ Γενεσίων δὲ
 for as a prophet him they esteemed. Birth-day of but
 ἀγομῆνών του Ἡρώδου, ὤρχησατο ἡ θυγατὴρ
 was being held of the Herod, danced the daughter
 τῆς Ἡρωδιάδος ἐν τῷ μεσῷ· καὶ ἠρέσε τῷ
 of the Herodias in the midst; and pleased the
 Ἡρώδῃ· ὅθεν μεθ' ὄρκου ὠμολόγησεν αὐτῇ
 Herod; whereupon with an oath he promised to her
 δοῦναι, ὃ εἰάν αἰτησῆται. ⁸ Ἡ δὲ, προβι-
 to give, what soever she might ask. She and, being
 βασθεῖσα ὑπὸ τῆς μητροῦ αὐτῆς, Δὸς μοι,
 incited by the mother of her, Give to me,
 φησὶν, ὧδε ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ
 she said, here upon a plate the head of John the
 βαπτιστοῦ. ⁹ Καὶ ἐλυπηθὴ ὁ βασιλεὺς· διὰ δὲ
 dipper. And was sorry the king, because of but
 τοὺς ὄρκους καὶ τοὺς συνανακειμένους, ἐκε-
 the oaths and those reclining at table, he com-
 λεύσε δοθῆναι. ¹⁰ Καὶ πεμφθὰς ἀπεκεφαλίσθη
 mandated it to be given. And sending he cut off the head of
 τοῦ Ἰωάννου ἐν τῇ φυλακῇ· ¹¹ Καὶ ἠνεχθῆ ἡ
 the John in the prison. And was brought the
 κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορα-
 head of him on a plate, and it was given to the little
 σίῳ· καὶ ἠνεγκε τὴν μητρί αὐτῆς. ¹² Καὶ προσ-
 girl; and she brought it to the mother of her. And coming
 ἐλθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐθ-
 the disciples of him took the body, and they
 ψαν αὐτοῦ· καὶ ἐλθόντες ἀπηγγείλαν τῷ Ἰησοῦ.
 buried it; and departing they told it to the Jesus.

CHAPTER XIV.

1 At That TIME, † Her-
 od the † TETRARCH, hear-
 ing of the FAME of JESUS,
² said to his SERVANTS,
 "This is John the IM-
 MERSER; he is raised from
 the DEAD; and therefore
 MIRACLES are performed
 by him."
³ For † HEROD * then
 had caused JOHN to be
 seized, bound, and put in
 *PRISON, on account of
 † Herodias, his BROTHER
 Philip's WIFE;
⁴ for John had said to
 him, † "It is not lawful
 for thee to have her."
⁵ And wishing to kill
 him, he feared the PEOP-
 LE, † Because they es-
 teemed him as a Prophet.
⁶ But when HEROD'S
 Birth-day was kept, the
 † DAUGHTER of HERODI-
 AS danced in the MIDST,
 and pleased HEROD;
⁷ whereon he promised
 with an Oath to give her
 whatever she might re-
 quest.
⁸ And SHE, being insti-
 gated by her MOTHER,
 said, "Give me here, on a
 Platter, the HEAD of JOHN
 the IMMERSER."
⁹ And the *KING, be-
 ing sorry on account of the
 OATHS and the GUESTS,
 commanded that it should
 be given her.
¹⁰ Accordingly, by his
 order, JOHN was behead-
 ed in the PRISON.
¹¹ And his HEAD was
 brought on a Platter, and
 presented to the GIRL;
 and she carried it to her
 MOTHER.
¹² And his DISCIPLES
 coming, carried off *the
 DEAD-BODY, and buried

* VATICAN MANUSCRIPT.—3. then had. 3. PRISON. 9. KING, being sorry on account of the OATHS and the GUESTS, commanded. 12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title 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.—Geo. Campbell.

† 3. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former husband.—Josephus, Ant. xviii. v. 4.

† 1. Mark vi. 14; Luke ix. 7. † 3. Mark vi. 17; Luke iii. 19, 20. † 4. Lev' xviii 16; xx. 21. † 5. Matt. xxi. 26; Luke xx. 6.

13 **Και ακουσας ο Ιησους, ανεχωρησεν εκειθεν**
 And having heard the Jesus, withdrew from thence
εν πλοιω εις ερημον τοπον κατ' ιδιαν και ακου-
 in a ship into a desert place by himself, and having
σαντες οι οχλοι, ηκολουθησαν αυτω πεζη απο
 heard the crowds, they followed him by land from
των πολεων. 14 **Και εξελθων ο Ιησους ειδη**
 the cities. And coming out the Jesus saw
πολυν οχλον και εσπλαγχισθη επ' αυτοις,
 great a crowd; and he was moved with pity towards them;
και εθεραπευσε τους αρρωστους αυτων.
 and healed the sick of them.

15 **Οφιας δε γενομενης, προσηλθον αυτω οι**
 Evening and having come, came to him the
μαθηται αυτου, λεγοντες· Ερημος εστιν ο τοπος,
 disciples of him, saying; A desert is the place,
και η ωρα ηδη παρηλθεν· απολυσον τους
 and the hour already has passed by; dismiss the
οχλους, ινα απελθοντες εις τας κωμας, αγο-
 crowds, that going into the villages, they
ρασωσιν εαυτους βρωματα. 16 **Ο δε Ιησους**
 may buy themselves victuals. The but Jesus

ειπεν αυτοις· Ου χρειαν εχουσιν απελθειν· δοτε
 said to them; No need they have to go away; give
αυτοις υμεις φαγειν. 17 **Οι δε λεγουσιν αυτω·**
 to them you to eat; They and say to him;
Ουκ εχομεν ωδε, ει μη πεντε αρτους και δυο
 Not we have here, except five loaves and two
ιχθυας. 18 **Ο δε ειπε· Φερετε μοι αυτους ωδε.**
 fishes. He and said; Bring to me them here.

19 **Και κελευσας τους οχλους ανακλιθηναι επι**
 And directing the crowds to recline upon
τους χορτους, λαβων τους πεντε υτους και
 the grass, taking the five loaves and
τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
 the two fishes, looking up to the heaven,
ευλογησε· και κλασας, εδωκε τοις μαθηταις
 he gave praise; and breaking, he gave to the disciples
τους αρτους, οι δε μαθηται τοις οχλοις. 20 **Και**
 the loaves, the and disciples to the crowds. And

εφαγον παντες, και εχορτασθησαν· και ηραν
 they ate all, and were filled; and they took up
το περισσευον των κλασματων, δωδεκα κοφινους
 that over and above of the fragments, twelve baskets
πληρεις. 21 **Οι δε εσθιοντες ησαν ανδρες ωσει**
 full. Those and eating were men about
πεντακισχιλιοι, χωρις γυναικων και παιδιων.
 five-thousand, besides women and children.

22 **Και ευθεως ηναγκασεν τους μαθητας εμβηναι**
 And immediately he urged 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 being 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 † And † 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 looking 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 EATEN, were about five thousand men, besides women and children.

22 And immediately * he constrained the DISCIPLES to enter * a Boat,

* VATICAN MANUSCRIPT.—14. he went. 22. a Boat.

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

15. the DISCIPLES. 22. he constrained.

† 19. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. These were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

† 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. John vi. 5. 9. Matt. xv. 36.

† 15. Mark vi. 35; Luke ix 12

ἰς τὸ πλοῖον, καὶ πρόαγειν αὐτὸν εἰς τὸ πέραν,
 into the ship, and to go before him to the other side,
 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. ²³ Καὶ ἀπο-
 while he should dismiss the crowds. And having
 λυσάσας τοὺς ὄχλους, ἀνεβῆ εἰς τὸ ὄρος κατ'
 sent away the crowds, he went up into the mountain by
 ἰδίαν προσηύχασθαι. Ὁψίας δὲ γενομένης, ἄνους
 himself to pray. Evening and having come, alone
 ἦν ἐκεῖ. ²⁴ Τὸ δὲ πλοῖον ἤδη μεσονύκτιος
 he was there. The and ship now in the midst of the
 ὁ θαλάσσης ἦν, βασιζομένη ὑπὸ τῶν κυμάτων.
 sea was, having been tossed by the waves:
 ἦν γὰρ ἐναντίος ὁ ἀνεμὸς. ²⁵ Τετάρτη δὲ φυλακῆ
 was for contrary the wind. In fourth and watch
 τῆς νυκτός ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ
 of the night he went to them, walking upon
 τῆς θαλάσσης. ²⁶ Καὶ ἰδόντες αὐτὸν οἱ μαθηταί
 the sea. And seeing him the disciples
 ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταραχθησάν,
 upon the sea walking, they were terrified,
 λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπο τοῦ
 saying: That an apparition is; and from the
 φόβου ἐκράζαν. ²⁷ Εὐθὺς δὲ ἐλάλησεν αὐτοῖς
 fear they cried aloud. Immediately but spake to them
 ὁ Ἰησοῦς, λέγων· Θάρσειτε, ἐγὼ εἰμὶ· μὴ φο-
 the Jesus, saying, Take courage, I am; not be
 βεῖσθε. ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·
 afraid. Answering and him the Peter said;
 Κύριε, εἰ σὺ εἶ, κέλευσον με πρὸς σε ελθεῖν ἐπὶ
 O lord, if thou art, bid me to thee to come upon
 τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβὰς
 the water. He and said; Come. And descending
 ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπατήσεν ἐπὶ τὰ
 from the boat the Peter, he walked upon the
 ὕδατα, ελθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ Βλέπων δὲ
 water, to come to the Jesus. Seeing but
 τὸν ἀνεμὸν ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος
 the wind strong, he was afraid; and beginning
 καταποντίζεσθαι, ἐκράζε, λέγων· Κύριε, ὦσον
 to sink, he cried, saying; O lord, save
 με. ³¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,
 me. Immediately and the Jesus stretching out the hand,
 ἐπῆλαβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγοῖστε,
 took hold of him, and says to him; O distrustful man,
 εἰς τί ἐδίστασας; ³² Καὶ ἐμβάντων αὐτῶν εἰς
 for why didst thou doubt? And entering of them into
 τὸ πλοῖον, ἐκόπασεν ὁ ἀνεμὸς. ³³ Οἱ δὲ ἐν τῷ
 the ship, ceased the wind. They and, in the

and precede him to the OTHER SIDE, while he dismissed the CROWDS.

²³ † And having dismissed the CROWDS, he privately ascended the MOUNTAIN to pray; and remained there alone till it was Late.

²⁴ By this time the BOAT * was many Furlongs distant from the LAND, tossed by the WAVES; for the WIND was contrary.

²⁵ And in the † Fourth Watch of the NIGHT, he went towards them, walking on the LAKE.

²⁶ And when the DISCIPLES saw him † walk, they were terrified, and exclaimed, "It is an Apparition!" and they cried aloud, through fear.

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

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

²⁹ And JESUS said, "Come." Then * Peter descending from the BOAT, walked on the WATER, * and came to JESUS.

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

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

³² And * going up into the BOAT, the WIND subsided.

³³ Then THOSE in the

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

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

‡ 23. Mark vi. 36; John vi. 16.

πλοῖω, * [ελθόντες] προσεκύνησαν αὐτῷ, λεγ-
 ship, [coming] prostrated to him, say-
 οντες· Ἀληθῶς θεοῦ υἱὸς εἶ. ³⁴ Καὶ διαπε-
 ing; Certainly of a God a son thou art. And having
 ρασάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. ³⁵ Καὶ
 passed over, they came to the land Gennesaret. And
 ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τοποῦ ἐκεῖνου,
 knowing him the men of the place that,
 ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκεῖνην·
 they sent into all the country round about that;
 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
 and they brought to him all those disease
 ἔχοντας, ³⁶ καὶ παρεκαλοῦν αὐτὸν ἵνα μόνον
 having, and besought him that only
 ἄψωνται τοῦ κρᾶσπεδου τοῦ ἱματιου αὐτου·
 they might touch the tuft of the mantle of him;
 καὶ ὅσοι ἤψαντο, διεσώθησαν.
 and as many as touched, were made whole.

ΚΕΦ. 15. 15.

¹ Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱερο-
 Then came to the Jesus those from Jeru-
 σολυμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·
 salem scribes and Pharisees, saying:
² Διὰ τί οἱ μαθηταὶ σου παραβαίνουν τὴν ἑπι-
 Why the disciples of thee transgress the tradi-
 δοσιν τῶν πρεσβυτερῶν. ἢ γὰρ ὑποτίθεις τὴν
 tion of the elders? not for they touch the
 χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. ³ Ὁ δὲ
 hands of them, whenever bread they may eat. He but
 ἀποκρίθεις εἰπὼν αὐτοῖς· Διὰ τί ὑμεῖς παρα-
 answering said to them; Why also you trans-
 βαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παρα-
 gress the commandment of the God, through the tradi-
 δοσιν ὑμῶν; ⁴ Ὁ γὰρ θεὸς ἐνετείλατο, λέγων·
 tion of you? The for God has commanded, saying;
 “Τίμα τὸν πατέρα καὶ τὴν μητέρα.” καὶ· ⁵ “Ὁ
 “Honor the father and the mother;” and; “He
 κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευ-
 reviling either or mother, death let him
 τᾶται.” ⁶ Ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ
 die.” You but say; Whoever may say to the
 πατρὶ ἢ τῇ μητρὶ· Δωρον, ὃ ἐὰν ἐξ ἐμοῦ
 father or the mother. A gift, whatever out of me
 ὠφελήσῃ· καὶ οὐ μὴ τιμῆσθαι τὸν πατέρα
 thou mightest be profited; then not not may honor the father
 αὐτου· * [ἢ τὴν μητέρα αὐτου.] ⁷ Καὶ ἠκυρώσατε
 of him [or the mother of him.] And you annul
 τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παραδοσιν ὑμῶν.
 the commandment of the God through the tradition of you.
 Ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν
 Hypocrites, well prophesied concerning you

BOAT, did homage to him, saying, † “Assuredly, thou art God’s Son.”

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

³⁵ And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

³⁶ and implored him, that they might only touch the TUFT of his MANTLE; and as many as touched, were cured.

CHAPTER XV.

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

² “Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash * their HANDS before Meals.”

³ But HE answering, said to them, “Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?”

⁴ For GOD * said, † ‘Honor 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 that by 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

* VATICAN MANUSCRIPT.—34. TO LAND at Gennesaret. Jerusalem. 2. the HANDS. 4. said, ‘Honor a. HER.’ honor his FATHER. Thus. 6. or his MOTHER—omit.

1. Pharisees and Scribes from Jerusalem. 6. He shall by no means honor his FATHER. Thus, by your TRADITION, you annul the WORD of GOD.

† 2. He that eateth with unwashed hands is guilty of death.—Rabbi Abiba. † 8. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusus, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

‡ 33. Matt. xxvii. 54. ‡ 34. Mark vi. 53. ‡ 1. Mark vii. 1. ‡ 4. Exod. xx. 12; Deut. v. 16; Eph. vi. 2. ‡ 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 20. ‡ 7. Mark vii. 6. ‡ 8. Isa. xxix. 13.

Ἡσαίας, λεγων· Ἐσαίας, saying; "Ὁ λαος οὗτος τοῖς χειλεσὶ
 με τιμα· ἡ δὲ καρδία αὐτῶν πορβῶ ἀπεχει ἀπ' me honor; the but heart of them far off is removed from
 μου. 9 Ματῆν δὲ σεβονται με, διδασκοντες me. Without profit but they reverence me, teaching
 διδασκαλίας, ἐνταλματα ἀνθρώπων." 10 Καὶ doctrines, commandments of men." And
 προσκαλεσαμενος τὸν ὄχλον, εἶπεν αὐτοῖς· having called the crowd, he said to them;
 Ἀκουετέ καὶ συνιετέ. 11 Οὐ τὸ εἰσερχομενον εἰς Hear you and be instructed. Not that entering into
 τὸ στόμα κοινοῖ τὸν ἀνθρώπου· ἀλλὰ τὸ ἐκπορ- the mouth pollutes the man; but that proceed-
 ευομενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ing out of the mouth this pollutes the
 ἀνθρώπου. 12 Τότε προσελθόντες οἱ μαθηταὶ man. Then having come the disciples
 αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι, of him, said to him; Knowest thou, that the Pharisees,
 ἀκουσαντες τὸν λόγον, ἐσκανδαλισθησαν; 13 Ὁ hearing that saying, found a difficulty? He
 δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφυ- but answering said; Every plantation, which not has
 τευσεν ὁ πατὴρ μου ὁ οὐρανόσι, ἐκριζωθήσεται. planted the father of me heavenly, shall be rooted up.
 14 Ἀφετέ αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ * [τυφλῶν.] Let alone them; guides they are: blind [of blind.]
 Τυφλὸς δὲ τυφλὸν εἰς ὁδηγῆ, ἀμφοτεροὶ εἰς Blind and blind if may lead, both into
 βόθυνον πεσούνται. 15 Ἀποκριθεὶς δὲ ὁ Πέτρος a pit will fall. Answering and the Peter
 εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. said to him; Explain to us the comparison this.
 16 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ἡμεῖς ἀνοητοὶ The and Jesus said; Yet also you unintelligen-
 ἐστε; 17 Οὐ* [πῶ] νοεῖτε, ὅτι παντὸς εἰσκόρευ- are? Not [yet] perceive you, that all that enter-
 ομενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χαρεῖ, ing into the mouth, into the belly passes,
 καὶ εἰς ἀφ᾽ ἑδρῶνα ἐκβάλλεται; 18 Τα δὲ ἐκπορευ- and into a privy is cast; Those but proceed-
 ομενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξερ- ing out of the mouth, from the heart issues
 χεται, κακείνα κοινοῖ τὸν ἀνθρώπου. 19 Ἐκ γὰρ forth, and they pollute the man. From for
 τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροῖ the heart comes forth purposes evil;
 φονοὶ, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυ- murders, adulteries, fornications, thefts, false testimo-
 νιαί, βλασφημίαι. 20 Ταῦτα ἐστὶ τὰ κοινοντα ues, evil speakings. These is the (things) polluting
 τὸν ἀνθρώπου· τὸ δὲ ἀνιπτοῖς χερσὶ φαγεῖν οὐ the man; that but with unwashed hands to eat not
 κοινοῖ τὸν ἀνθρώπου. pollutes the man.

‘nigh to ME with their
 ‘MOUTH, and] honor Me
 ‘with their LIPS; but
 ‘their heart is far remov-
 ‘ed from me.

9 ‘But in vain do they
 ‘worship me, teaching as
 ‘Doctrines, the Precepts
 ‘of Men.”

10 ‘And having called
 the CROWD, he said to
 them, “Hear, and be in-
 structed:

11 Not THAT ENTER-
 ING the MOUTH, pollutes
 the MAN, but THAT PRO-
 CEEDING from the MOUTH,
 pollutes the MAN.”

12 Then *the DISCIPLES
 approaching, say to him,
 “Didst thou observe That
 the PHARISEES were of-
 fended, when they heard
 that SAYING?”

13 But HE answering,
 said, “Every Plantation,
 which my HEAVENLY FATH-
 ER has not planted,
 shall be extirpated.

14 Leave them; † they
 are blind Guides; and if
 the Blind lead the Blind,
 both will fall into the Pit.”

15 † Then PETER reply-
 ing, said to him, “Explain
 to us *that SAYING.”

16 And *HE said, “Are
 you also yet without un-
 derstanding?

17 Do you not perceive,
 That WHATEVER ENTERS
 the MOUTH, passes into
 the BELLY, and is ejected?

18 But † those THINGS
 PROCEEDING out of the
 MOUTH, issue from the
 HEART; and they pollute
 the MAN.

19 † For out of the
 HEART proceed iniquitous
 Designs;—Murders,
 Adulteries, Fornications,
 Thefts, false Testimonies,
 Calumnies.

20 These are the THINGS
 which POLLUTE the MAN;
 but to EAT with Unwash-
 ed Hands pollutes not the
 MAN.”

* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—omit.
 † 10. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi 39. † 15. Mark
 † 18. James iii. 6. † 19. Mark vii. 21.

Και ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν
 And departing thence the Jesus withdrew
 εἰς τὰ μέρη Τυροῦ καὶ Σιδῶνος. 22 Καὶ ἰδὼν,
 into the confines of Tyre and Sidon. And lo,
 γυνή Χανααναια, ἀπο τῶν ὀρίων ἐκεινῶν ἐξελθού-
 woman Canaanitish, of the parts those coming
 , ἐκοιταξάσεν αὐτὸν λέγουσα· Ἐλεῆσον με,
 out, cried out to him, saying; Pity me,
 κυριε, οἷε Δαυὶδ· ἡ μου κακὸς δαιμονι-
 O lord, O son David; the daughter - sadly mo-
 ζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 24
 ized, He but not answered her a word. And
 προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτοῦ,
 coming the disciples of him, besought him,
 λέγοντες· Ἀπολύσον αὐτήν, ὅτι κραεῖσθε οπισθεν
 saying; Send away her, for she cries at thee back
 ἡμῶν. 24 Ὁ δὲ ἀποκρίθεις εἶπεν· Οὐκ ἀπεστά-
 of us. He but answering said; Not am
 λην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου
 sent, except to the sheep the perishing house of
 Ἰσραὴλ. 25 Ἡ δὲ ἐλθούσα προσέκυνε αὐτῷ,
 Israel. She then coming prostrated to him,
 λέγουσα· Κυριε, βοήθει μοι. 26 Ὁ δὲ ἀποκρίθεις
 saying; O lord, give aid to me. He but ans-
 εἶπεν· Οὐκ ἐστὶ καλὸν λαβεῖν τὸ ἄρτον τῶν
 said; Not it is right to take the bread of thy
 τεκνῶν, καὶ βαλεῖν τοῖς κυνᾶριοις. 27 Ἡ δὲ
 children, and to throw to the dogs. She but
 εἶπε. Ναι, κυριε· καὶ γὰρ τὰ κυνᾶρια ἐσθίει
 said; True, O lord; even for the dogs eat
 το τῶν ψιχίων τῶν πίπτοντων ἀπο τῆς τραπέ-
 the crumbs of the falling from the table
 ζης τῶν κυριῶν αὐτῶν. 28 Τότε ἀποκρίθεις ὁ
 of the masters of them. Then answering the
 Ἰησοῦς εἶπεν αὐτῇ· Ὁ γυναι, μεγάλη σου ἡ
 Jesus said to her; O woman, great of thee the
 πίστις· γενήθητα σοι, ὡς θέλεις. Καὶ ἰαθῆν
 faith; let it be to thee, as thou wilt. And was healed
 ἡ θυγάτηρ αὐτῆς ἀπο τῆς ὥρας ἐκεινῆς.
 the daughter of her from the hour that.
 29 Καὶ μετὰ ταῦτα ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ
 And departing thence the Jesus, came near
 τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς
 the sea of the Galilee; and ascending into
 τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 Καὶ προσῆλθον αὐτῷ
 the mountain, he sat down there. And came to him
 ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χλωλοὺς,
 crowds great, having with them lame,
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἕτεροὺς πολλοὺς·
 blind, deaf, maimed, and others many;
 καὶ ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ,
 and they laid them at the feet of the Jesus,
 καὶ ἐθεράπευσεν αὐτούς· 31 ὥστε τοὺς ὄχλους
 and he healed them; so that the crowds
 θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλ-
 to wonder, beholding deaf speaking, maimed

21 † And JESUS depart-
 ing thence, withdrew
 into the CONFINES of
 Tyre and Sidon.
 22 And behold, a Ca-
 naanitish Woman com-
 ing from those PARTS,
 cried out to him, say-
 ing, "Have compassion
 on me! Master, Son of
 David! my DAUGHTER
 is sadly demonized."
 23 But he answered
 her not a Word. And
 his disciples coming,
 entreated him, saying,
 "Dismiss her; For she
 cries after us."
 24 But HE answering,
 said, † "I am only sent
 to the PERISHING SHEEP
 of the Stock of Israel."
 25 Yet advancing, SHE
 prostrated to him, say-
 ing, "O Master, help
 me!"
 26 But HE answering,
 said, "It is not proper
 to take the CHILDREN'S
 BREAD, and throw it to
 † † the DOGS."
 27 But she said, "I be-
 seech thee, Sir; for even
 the DOGS eat THOSE
 CRUMBS which FALL
 from their MASTERS'
 TABLE."
 28 Then Jesus answer-
 ing, said to her, "O
 Woman! great is Thy
 FAITH; be it to thee as
 thou desirest." And her
 DAUGHTER was cured
 from that very MO-
 MENT.
 29 † And Jesus, having
 left that place, came
 to the LAKE of GALI-
 LEE; and ascending the
 MOUNTAIN sat down
 there.
 30 And great Crowds
 came to him, bringing
 with them the lame,
 *the crippled, the blind,
 the deaf, and many oth-
 ers, and laid them at
 *his FEET, and he cured
 them:
 31 so that the CROWDS
 beheld, with wonder, †the
 Deaf *hearing, the Crip-
 pled restored, the Lame

* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and.

30. his FEET. 31. hearing.

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

† 21. Mark vii. 24.

† 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8.

† 26. Matt vii. 9

† 29. Mark vii. 31.

† 31. Isa. xxxv. 5. 6.

λους ὄγιεις, χωλους περιπατονντας, και τυφλους
sound, lame walking, and blind
 βλεποντας· και εδοξασαν τον θεον Ισραηλ. ³² Ὁ
seeing; and they glorified the God of Israel. The
 δε Ιησους, προσκαλεσαμενος τους μαθητας αυ-
then Jesus, having called the disciples of
 του, ειπε· Σπλαγχνιζομαι επι τον οχλον, οτι
him, said; I have compassion on the crowd, for
 * [ηδη] ημεραι τρεις, προσμενουσι μοι, και ουκ
[already] days three, they have remained with me, and not
 εχουσι τι φαγωσι και απολυσαι αυτους
they have any thing they may eat; and to send away them
 νη· τεις ου θελω, μηποτε εκλυθωσιν εν τη οδω.
fasting not I will, lest they may faint in the way.
³³ Και λεγουσιν αυτω οι μαθηται αυτου· Ποθεν
And they say to him the disciples of him; Whence
 ημιν εν ερημια αρτοι τοσουτοι, ωστε χορτασαι
to us in a desert place loaves so many, so as to satisfy
 οχλον τοσουτον; ³⁴ Και λεγει αυτοις ο Ιησους·
a crowd so great? And says to them the Jesus;
 Ποσους αρτους εχετε; Οι δε ειπον· Επτα, και
How many loaves have you? They and said; Seven, and
 ολιγα ιχθυδια. ³⁵ Και εκελευσε τοις οχλοις
a few small fishes. And he directed the crowds
 αναπεσειν επι την γην. ³⁶ Και λαβων τους
to recline upon the ground. And taking the
 επτα αρτους και τους ιχθυας, ευχαριστησας
seven loaves and the fishes, giving thanks
 εκλασε και εδωκε τοις μαθηταις αυτου, οι δε
he broke and he gave to the disciples of him, and the
 μαθηται τω οχλω. ³⁷ Και εφαγον παντες, και
disciples to the crowd. And they ate all, and
 εχορτασθησαν· και ηραν το περισσεον των
were filled; and they took up that over and above of the
 κλασματων, επτα σπυριδας πληρεις. ³⁸ Οι δε
fragments, seven large baskets full. They and
 εσθιοντες ησαν τετρακισχιλιοι ανδρες, χωρις
eating were four thousand men, besides
 γυναικων και παιδιων.
women and children.

³⁹ Και απολυσας τους οχλους, ανεβη, εις
And having sent away the crowds, he went into
 το πλοιον, και ηλθεν εις τα ορια Μαγδαλα.
the ship, and came to the coasts of Magdala.
 ΚΕΦ. 15'. 16. ¹ Και προσελθοντες οι Φαρισαιοι
And coming the Pharisees
 και Σαδδουκαιοι, πειραζοντες επηρωτησαν αυτον,
and Sadducees, tempting they asked him,
 σημειον εκ του ουρανον επιδειξει αυτοις. ² Ὁ
a sign from the heaven to show to them. He

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

³² † Then JESUS having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

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

³⁴ And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

³⁵ Then he commanded the PEOPLE to recline on the GROUND;

³⁶ And taking the SEVEN Loaves and the FISHES, † he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

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

³⁸ Now THEY who had EATEN were * about Four thousand Men, besides Women and Children.

³⁹ † And having dismissed the CROWDS, he went into the BOAT, and came to the † COAST of * Magdala.

CHAPTER XVI.

¹ † Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

* VATICAN MANUSCRIPT.—32. already—omit. Lachmann and Tischendorf.

33. about.

39. Magadan—so also

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39. The modern name is *Ard el-Mejdel*, field or coast of Mejdél. Mejdél, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

† 32. Mark viii. 1.
 † 36. Mark viii. 10.

† 33. 2 Kings iv 43.
 † 1. Matt. xii. 38.

36. Matt. xiv 1; Luke xxii. 10.

δε αποκριθεις ειπεν αυτοις· * [Οψιας γενομενης, but answering said to them; [Evening coming, λεγετε· Ευδια· πυρραζει γαρ ο ουρανος. ³ Και you say; Fair weather; reddens for the heaven. And πρωι Σημερον χειμων· πυρραζει γαρ στυγ- in the morning; To-day a storm: is red for low- ναζων ο ουρανος. Υποκριται, το μεν προσωπον ring the heaven. Hypocrites, the truly face του ουρανου γινωσκετε διακρινειν, τα δε σημεια of the heaven you know to judge, the but signs των καιρων ου δυνασθε;] ⁴ Γενεα πονηρα και of the timea not can you? A generation evil and οιχαλις σημειον επιζητει· και σημειον ου δο- adulterous a sign seeks; and a sign not shal θησεται αυτη, ει μη το σημειον Ιωνα * [του be given to her, except the sign of Jonas [the προφητου.] Και καταλιπων αυτους, απηλθε. prophet.] And leaving them, he went away. ⁵ Και ελθοντες οι μαθηται αυτου εις το περαν. And coming the disciples of him to the other side επελαθοντο αρτους λαβειν. ⁶ Ο δε Ιησους ειπει And forgotten loaves to take. The and Jesus said αυτοις· Ορατε και προσεχετε απο της ζυμης to them; Look and take heed of the leaven των Φαρισαιων και Σαδδουκαιων. ⁷ Οι δε διελο- of the Pharisees and Sadducees. They and ρα- γιζοντο εν εαυτοις, λεγοντες· Οτι αρτους ουκ soned among themselves, saying; Because loaves not ελαβομεν. ⁸ Ίνους δε ο Ιησους ειπεν· Τι δια- we have brought. Knowing and the Jesus said; Why rea- λογιζεσθε εν εαυτοις, ολιγοπιστοι, οτι αρτους son you among yourselves, O you of weak faith, because loaves ουκ * [ελαβετε;] ⁹ Ουπω νοειτε, ουδε μνημον- not [you have brought?] Not yet perceive you, nor remem- ευετε τους πεντε αρτους των πεντακισχιλιων. ber you the five loaves of the five-thousand και ποσους κοφινους ελαβετε; ¹⁰ Ουδε τους and how many baskets you took up? Nor the επτα αρτους των τετρακισχιλιων, και ποσας seven loaves of the four thousand, and how many σπυριδας ελαβετε; ¹¹ Πως ου νοειτε, οτι ου large baskets you took up? Why not do you perceive, that ου περι αρτου ειπον υμιν προσεχειν απο της ζυμης about bread I spoke to you to take heed of the leaven των φαρισαιων και Σαδδουκαιων; ¹² Τοτε συ- of the Pharisees and Sadducees? Then they νηκαν, οτι ουκ ειπε προσεχειν απο της ζυμης understood, that not he said beware of the leaven του αρτου, αλλ' απο της διδαχης των Φαρισαιων of the bread, but of the doctrine of the Pharisees και Σαδδουκαιων. and Sadducees.

2 But he answering, said to them, * ["In the Evening, you say, 'It will be Fair weather, for the sky is red;,' 3 and in the Morning, 'There will be a Storm To-day, for the sky is red and lowering.' Hypocrites! you can correct- ly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.] 4; A wicked and faith- less Generation de- mands a Sign; but no Sign will be given it, except the SIGN of Jonah." And leaving them, he went away. 5 † Now, * the DISCIPLES passing to the OTH- ER SIDE, had forgotten to take Loaves with them. 6 And Jesus said to them, † "Observe, and beware of the LEAVEN of the PHARISEES and Sadducees." 7 And THEY reasoned among themselves, say- ing, "Because we have brought no Loaves." 8 But Jesus knowing it, said, "O you distrust- ful! Why do you reason among yourselves, Be- cause you have no Bread. 9 Do you not yet per- ceive, or recollect † the FIVE-THOUSAND, and How many Baskets you took up? 10 nor † the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up. 11 How is it that you do not comprehend, That I spoke not to you about Bread, * but be- ware you of the LEAVEN of the PHARISEES and Sadducees?" 12 Then they under- stood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the * SADDUCEES and Pharisees.

* VATICAN MANUSCRIPT.—2 and 8—omit. 4. the PROPHET—omit. 5. the DISCIPLES. 8. brought—omit. 11. but beware you of. 12. SADDUCEES and Pharisees. † 4. Matt. xii. 39. † 5. Mark viii. 14. † 6. Luke xii. 1. † 9. Matt. xiv. 17 † 10. Matt. xv. 34.

13 Ἐλθων δε ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας
 Coming and the Jesus into the parts of Cesarea
 τῆς Φιλιππου, ἤρῳα τοὺς μαθητὰς αὐτοῦ, λέ-
 of the Philip, asked the disciples of him, say-
 γων· Τίνα με λεγουσιν οἱ ἄνθρωποι εἶναι, τοῦ
 ing; Who me say the men to be, the
 υἱοῦ τοῦ ἀνθρώπου; **14** Οἱ δε εἶπον· Οἱ μὲν,
 son of the man? They and said; Some,
 Ἰωαννην τὸν βαπτιστὴν· ἄλλοι δε, Ἠλίαν· ἕτεροι
 John the dipper; others and, Elias; others
 δε, Ἰερεμیان, ἢ ἓνα τῶν προφητῶν. **15** Λέγει
 and Jeremias, or one of the prophets. He says
 αὐτοῖς· Ὑμεῖς δε τίνα με λεγετέ εἶναι; **16** Ἀποκ-
 to them; You but who me say to be? Ans-
 ριθεῖς δε Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,
 vering the Simon Peter said; Thou art the Anointed,
 ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. **17** Καὶ ἀποκριθεῖς
 the son of the God the living. And answering
 ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βαρ
 the Jesus said to him; Blessed art thou, Simon son
 Ἰωάν· ὅτι σαρκὶ καὶ αἵματι οὐκ ἀπεκαλύψθη σοι,
 of Jonas; for flesh and blood not it has revealed to thee,
 ἀλλ' ὁ πατὴρ μου, ὁ ἐν τοῖς οὐρανοῖς. **18** Καγὼ
 but the father of me, that is the heavens. Also I
 δε σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ
 and to thee say, that thou art a rock, and upon this
 τῇ πετρᾷ οἰκοδομησῶ μου τὴν ἐκκλησίαν, καὶ
 the rock I will build of me the church, and
 πύλαι ἁδου οὐ κατισχυνοῦσιν αὐτῆς. **19** Καὶ
 gates of hades not shall prevail against her. And
 δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐ-
 I will give to thee the keys of the kingdom of the hea-
 ρανῶν· καὶ ὅ εἰς ὅσα ἐπιβδῆσῃ ἐπὶ τῆς γῆς, ἔσται
 vens; and whatever thou mayest bind upon the earth, shall be
 δεδεμενον ἐν τοῖς οὐρανοῖς· καὶ ὅ εἰς ὅσα λυθῆσῃ
 bound in the heavens; and whatever thou mayest loose
 ἐπὶ τῆς γῆς, ἔσται λελυμενον ἐν τοῖς οὐρανοῖς.
 upon the earth, shall be loosed in the heavens.

20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα
 Then he charged the disciples of him, that
 μηδενὶ εἰπῶσιν ὅτι αὐτὸς ἐστὶν ὁ Χριστός.
 no one they should tell that he is the Anointed.

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; *SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

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

16 Simon Peter answering, said, † "Thou art the CHRIST, the SON of the LIVING God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonas; for Flesh and Blood has not revealed this to thee, but THAT FATHER of mine in the *Heavens.

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

19 And I will give thee † the KEYS of the KINGDOM of the HEAVENS; † and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on 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 disclose to

* VATICAN MANUSCRIPT.—13. the SON of MAN is?

14. SOME.

17. Heavens.

20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the sea-port town of Cesarea, mentioned frequently in the Acts of the Apostles, it was called Cesarea Philippi. See *Josephus*, Ant. xviii. 2, 1, and xx. 8, 4.

† 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxxviii. 10, *the gates of the sepulchre*. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55.

† 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

† 13. Mark viii. 27; Luke ix. 18. † 16. Mark viii. 29; Luke ix 20; John i. 40; vi. 69; xi. 27. † 18. John i. 40. † 18. Eph. ii. 20. † 19. Matt. xiii. 18; John x. 23

20. Matt. xvii. 9; Mark. xiii. 30; Luke ix. 21.

μαθηταις αυτου, οτι δει αυτον απελθειν εις Ιερο-
disciples of him, that must he to go to Jeru-
 σολυμα, και πολλα παθειν απο των πρεσβυτε-
salem, and many (things) to suffer from the elders
 ρων και αρχιερων και γραμματεων, και αποκ-
and high-priests and scribes, and to be
 τανθηναι, και τη τριτη ημερα εγερθηναι. ²² Και

προσλαβομενος αυτον ο Πετρος, ηρξατο επιτιμω-
taking aside him the Peter, began to reprove
 αυτω, λεγων· 'Ιλεως σοι, κυριε· ου μη εσται
him, saying; Be it far from thee, O lord; not not shall be
 σοι τουτο. ²³ Ο δε στραφεις ειπε τω Πετρω·

΄Ψαγε οπισω μου, σατανα· σκανδαλον μου
Go thou behind of me, adversary; a stumbling-block of me
 ει· οτι ου φρονεις τα του θεου, αλλα τα
thou art; for not thou regardest the (things) of the God, but those
 των ανθρωπων. ²⁴ Τοτε ο Ιησους ειπε τοις μα-
of the men. Then the Jesus said to the dis-

θηταις αυτου· Ει τις θελει οπισω μου ελθειν,
ciples of him; If any one wish after me to come,
 απαρνησαθω εαυτον, και αρατω τον σταυρον
let him deny himself, and let him bear the cross
 αυτου, και ακολουθειτω μοι. ²⁵ Ος γαρ αν
of him, and follow me. Whoever for

θελη την ψυχην αυτου σωσαι, απολεσει αυτην·
may wish the life of him to save, shall lose her;
 ος δ' αν απολεση την ψυχην αυτου ενεκεν
whoever and may lose the life of him on account
 εμου, ευρησει αυτην. ²⁶ Τι γαρ ωφελειται αν-
of me, shall find her. What for is profited a

θρωπος, εαν τον κοσμον ολον κερδηση, την δε
man, if the world whole he may win, the and
 ψυχην αυτου ζημιωθη; η τι δωσει ανθρωπος
of him he may forfeit? or what shall give a man
 ανταλλαγμα της ψυχης αυτου; ²⁷ Μελλει γαρ

ο υιος του ανθρωπου ερχεσθαι εν τη δοξη του
the son of the man to come in the glory of the
 πατρος αυτου, μετα των αγγελων αυτου, και
father of him, with the messengers of him, and
 τοτε αποδωσει εκαστω κατα την πραξιν
then he will render to each one according to the behavior
 αυτου.
of him.

²⁸ Αμην λεγω υμιν, εισι τινες των ωδε εστω-
Indeed I say to you, there are some of those here having
 των, οιτινες ου μη γευσονται θανατου, εως αν
stood, who not not shall taste of death, till
 ιδωσι τον υιον του ανθρωπου ερχομενον εν τη
they may see the son of the man coming in the
 βασιλεια αυτου. ΚΕΦ. ΙΖ'. 17. ¹ Και μεθ'

ημερας εξ παραλαμβανει ο Ιησους τον Πετρον,
days six takes the Jesus the Peter,
 και Ιακωβον, και Ιωαννην τον αδελφον αυτου·
and James, and John the brother of him;

his DISCIPLES, † That he must go to Jerusalem, and suffer much from the EL-
 DERS, and High-priests, and Scribes, and be killed, and that on the THIRD Day he must be raised up.

22 And PETER taking him aside, and * rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

23 But HE turning, said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

24 Then JESUS said to his DISCIPLES, † "If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me.

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

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will † a man give in Ransom for his LIFE?

27 † For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to HIS CONDUCT.

28 † Indeed I say to you, * That there are SOME of those STANDIN here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MAJESTY."

CHAPTER XVII.

1 † And after six days, JESUS took PETER, James, and John the BROTHER of James, and privately con-

* VATICAN MANUSCRIPT.—22. rebuking him, said. 23. That there are. † 21. Matt xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 6, 7. † 24. Matt. x. 33; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii. 23; John xii. 25. † 26. Psa. xlix. 7, 8. † 27. Matt. xxv. 31—46; Mark viii. 38; Luke ix. 26. † 28. Mark ix. 1; Luke ix. 27. † 1. Mark ix. 2; Luke ix. 28.

και αναφερει αυτους εις ορος υψηλον κατ' ιδιαν.
 and leads up them into a mountain high privately.
 2 Και μετεμορφωθη εμπροσθεν αυτων, και
 And he was transfigured in the presence of them, and
 ελαμψε το προσωπον αυτου ως ο ήλιος· τα δε
 shone the face of him as the sun; the and
 ιματια αυτου εγενετο λευκα ως το φως. 3 Και
 garments of him became white as the light. And
 ιδου, ωφθησαν αυτοις Μωσης και Ηλιας, μετ'
 lo, appeared to them Moses and Elias, with
 αυτου συλλαλουντες. 4 Αποκριθεις δε ο Πετρος
 him talking. Answering and in Peter
 ειπε τω Ιησου· Κυριε, καλον εστιν ήμας ωδε
 said to the Jesus; O lord, good it is us here
 ειναι· ει θελεις, ποιησωμεν ωδε τρεις σκηνας,
 to be; if thou wilt, we may make here three tents,
 σοι μιαν, και Μωση μιαν, και μιαν Ηλια. 5 Ετι
 to thee one, and Moses one, and one Elias. Still
 αυτου λαλουντος, ιδου, νεφελη φωτος επεσ-
 of him speaking, lo, a cloud of light over-
 κιασεν αυτους· και ιδου, φωνη εκ της νεφελης,
 shadowed them· and in, a voice out of the cloud,
 λεγουσα· “Ουτος εστιν ο υιος μου ο αγαπητος,
 saying, “This is the son of me the beloved,
 εν ω ευδοκησα· αυτου ακουετε.” 6 Και ακου-
 in whom I delight, of him hear you.” And having
 σαντες οι μαθηται, επεσον επι προσωπον αυτων,
 heard the disciples, they fell upon face them,
 και εφοβηθησαν σφοδρα. 7 Και προσελθων ο
 and were frightened greatly. And coming near the
 Ιησους, ήψατο αυτων, και ειπεν· Εγερθητε, και
 Jesus, touched them, and said; Be you raised, and
 μη φοβεισθε. 8 Επαρantes δε τους οφθαλμους
 not be afraid. Lifting up then the eyes
 αυτων, ουδενα ειδον, ει μη τον Ιησου μονον.
 of them, no one they saw, except the Jesus alone.
 9 Και καταβαινοντων αυτων, εκ του ορους,
 And descending of them, from the mountain,
 ερετειλατο αυτοις ο Ιησους, λεγων· Μηδενι ει-
 charged them the Jesus, saying; To no one you
 πητε το δραμα, έως ου ο υιος του ανθρωπου εκ
 may tell the vision, till the son of the man from
 νεκρων αναστη.
 dead (ones) should be raised.
 10 Και επηρωτησαν αυτον οι μαθηται αυτου,
 And asked him the disciples of him,
 λεγοντες· Τι ουν οι γραμμαται λεγουσιν, οτι
 saying; Why then the scribes say, that
 Ηλιαν δει ελθειν πρωτον; 11 Ο δε Ιησους
 Elias must to come first? The but Jesus
 αποκριθεις ειπεν * [αυτοις·] Ηλιας μεν ερχεται
 answering said [to them;] Elias truly comes
 πρωτον, και αποκαταστησει παντα· 12 λεγω δε
 first, and shall restore all things; I say but
 υμιν, οτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν
 to you, that Elias just now came, and not they knew
 αυτου, αλλ' εποιησαν εν αυτω οσα ηθελησαν·
 him, but have done to him as much as they wished,

ducted them up a lofty Mountain;
 2 and he was trans- formed in their presence. his FACE shone as the SUN, and his GARMENTS became white as the LIGHT.
 3 And behold, Moses and Elijah appeared to them, conversing with him.
 4 Then PETER address- ing 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 Mo- ses, and one for Elijah.”
 5 While he was speak- ing, behold, † a Cloud of light covered them; and behold, a voice from the CLOUD, declaring, † “This is my SON, the BELOVED, in whom I delight; hear him!”
 6 And the DISCIPLES having heard it, fell on their Faces, and were greatly frightened.
 7 And JESUS approach- ing, † touched them, and said, “Arise, and be not afraid.”
 8 Then raising their EYES, they saw no one, except JESUS.
 9 † And as they were descending the MOUN- TAIN, 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 SCRIBES say That Elijah must first come?”
 11 * HE answering, said, “Elijah indeed * comes, and will restore all things.
 12 But I say to you, † That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. He comes, and will restore.

11. He answering

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

† 9. Mark ix. 9.

‡ 10. Mal. iv. 5.

† 7. Dan. viii. 18; x. 9, 10, 18; Matt. xi. 14; Mark ix. 12, 13.

ὅτι καὶ ὁ υἱὸς τοῦ ἀνθρώπου μελλεῖ πασχεῖν
 thus also the son of the man is about to suffer
 ὑπ' αὐτῶν. ¹³ Τότε συνῆκαν οἱ μαθηταί, ὅτι
 by them. Then understood the disciples, that
 περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
 concerning John the dipper he spoke to them.

¹⁴ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσ-
 And having come of them to the crowd,
 ἦλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτόν, ¹⁵ καὶ
 came to him a man, knee-falling him, and
 λέγων· Κύριε, ἐλεῆσον μου τὸν υἱόν· ὅτι σελη-
 saying; O lord, have pity on of me the son; for he is
 νιαζεται, καὶ κακῶς πασχεῖ· πολλὰκις γὰρ
 moon-struck, and sadly suffers; often for
 πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.
 he falls into the fire, and often into the water.

¹⁶ Καὶ προσηνεγκα αὐτόν τοῖς μαθηταῖς σου, καὶ
 And I brought him to the disciples of thee, and
 οὐκ ἠδυνήθησαν αὐτόν θεραπεύσαι. ¹⁷ Ἀποκρι-
 not they were able him to heal.

Οἱ δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γενεὰ ἀπίστος καὶ
 and the Jesus said; O generation unfaithful and
 δειστρομαμένη· ἕως ποτε ἐσομαι μεθ' ὑμῶν;
 having been perverted; till when? shall I be with you?
 ἕως ποτε ἀνεξομαι ὑμῶν; φερετέ μοι αὐτόν ὧδε.
 till when shall I bear you? bring you to me him here.

¹⁸ Καὶ ἐπετιμῆσεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξηλθεν,
 And rebuked him the Jesus, and came out
 ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς
 of him the demon; and was cured the boy
 ἀπο τῆς ὥρας ἐκείνης. ¹⁹ Τότε προσελθόντες
 from the hour that. Then coming

οἱ μαθηταί τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί
 the disciples to the Jesus by himself, said; Why
 ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁰ Ὁ δὲ
 we not were able to cast out it? The and
 Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.
 Jesus said to them; On account of the unbelief of you.

Ἀμην γὰρ λέγω ὑμῖν, εἰ ἐχθρὸς εἶσθε τῷ κοκ-
 Indeed for I say to you, if you have faith as a
 κῶν σιναπέως, ερεῖτε τῷ ὄρει τούτῳ. Μετα-
 grain of mustard, you will say to the mountain; this Be thou
 βῆθι ἐντεῦθεν ἐκεῖ, καὶ μεταβησεται· καὶ οὐδὲν
 removed from here there, and it will remove; and nothing
 ἀδυνατήσῃ ὑμῖν. ²¹ * [Τοῦτο δὲ τὸ γένος οὐκ
 will be impossible to you. [This but the kind not
 ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νήστειᾳ.]
 goes out, if not in, prayer and fasting.]

²² Ἀναστρεφόμενοι δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,
 Were traveling and of them in the Galilee,
 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μελλεῖ ὁ υἱὸς τοῦ ἀν-
 said to them the Jesus; Is about the son of the
 θρώπου· παραδιδόσθαι εἰς χεῖρας ἀνθρώπων,
 man to be delivered up into hands of men;

²³ καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
 and they will kill him; and the third day
 ἐγερθήσεται. Καὶ ἐλυπήθησαν σφοδρᾶ.
 he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

¹³ Then the DISCIPLES understood That he spoke to them concerning John the IMMERSER.

¹⁴ † And they having come to the 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 thy DISCIPLES, but they could not cure Him."

¹⁷ Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

¹⁸ And JESUS rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

¹⁹ Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

²⁰ And * HE 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 there from here, and it would remove; and nothing would be impossible to you."

²¹ * † [This KIND, however, goes not out but by Prayer and Fasting.]"

²² † Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

²³ and they will kill him, and the THIRD Day he will *rise. And they were exceedingly grieved.

* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—omit, 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac hieros, and in one Itala MSS.

‡ 14. Mark ix. 14; Luke ix. 37. † 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor. xiii. 2. † 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.

²⁴ Ἐλθόντων δε αὐτῶν εἰς Καπερναοῦμ,
 Having arrived and of them at Capernaum,
 προσήλθον οἱ τα διδραχμα λαμβανοντες τῷ
 came those the didrachmas receiving to the
 Πητρῷ, καὶ εἶπον· Ὁ διδασκαλὸς ὑμῶν οὐ τελεῖ
 Peter, and said; The teacher of you not pays
 τα διδραχμα. ²⁵ Λεγει· Ναι. Καὶ ὅτε εἰσηλ-
 the didrachmas? He says; Yes. And when he was
 θεν εἰς τὴν οἰκίαν, προεφθασεν αὐτὸν ὁ Ἰησοῦς,
 come into the house, anticipated him the Jesus,
 λεγων· Τι σοι δοκεῖ, Σιμων; Οἱ βασιλεῖς
 saying; Which to thee seems right, Simon? The kings
 τῆς γῆς ἀπο τίνων λαμβανουσι τελὴ ἢ κηνσον;
 of the earth from whom do they take taxes or census?
 ἀπο τῶν υἱῶν αὐτῶν, ἢ ἀπο τῶν ἀλλοτριῶν;
 from the sons of them, or from the aliens?
²⁶ Λεγει αὐτῷ ὁ Πητρος· Ἀπο τῶν ἀλλοτριῶν.
 Says to him the Peter, From the aliens.
 Εφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευθεροὶ εἰσὶν οἱ
 Says to him the Jesus, Then exempt are the
 υἱοί. ²⁷ Ἴνα δε μὴ σκανδαλισωμεν αὐτοὺς,
 sons. That but not we may offend them,
 πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἀγκίστρον,
 going to the sea, cast thou a hook,
 καὶ τὸν ἀναβάντα πρῶτον ἰχθυὸν ἄρον· καὶ ἀνοι-
 and the ascending first fish take up, and open-
 ξας τὸ στόμα αὐτοῦ, εὕρησεις στατήρα· ἐκείνου
 ing the mouth of him, thou wilt find a stater; that
 λαβὼν, δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
 taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

¹ Ἦν ἐκεῖνη τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ
 In that the hour came the disciples to the
 Ἰησοῦ, λεγοντες· Τίς ἀρα μείζων ἐστὶν ἐν τῇ
 Jesus, saying; Who then greater is in the
 βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσαμενος
 kingdom of the heavens? And having called
 ὁ Ἰησοῦς παιδίον ἐστήσεν αὐτὸ ἐν μέσῳ αὐτῶν,
 the Jesus a little child placed it in midst of them,
³ καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, εἰ μὴ στραφήτε
 and said; Indeed I say to you, if not you be changed
 καὶ γεννηθεῖτε ὡς τὰ παιδία, οὐ μὴ εἰσελθῆτε εἰς
 and become as the little children, not not you may enter into
 τὴν βασιλείαν τῶν οὐρανῶν. ⁴ Ὅστις οὖν
 the kingdom of the heavens. Whoever therefore

²⁴ † And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

²⁵ He says, "Yes." And when *they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS of the EARTH take Tax or Census? from their own SONS, or from OTHERS?"

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

²⁷ But lest we should offend them, go to the LAKE, throw a HOOK, and take the first FISH COMING UP, and opening its MOUTH, thou wilt find † a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

¹ * And at That TIME the DISCIPLES came to JESUS, saying, † "Who then is greatest in the KINGDOM of the HEAVENS?"

² And *he having called a little child, placed him in the MIDST of them,

³ and said, "Indeed I say to you, † Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS.

⁴ Whoever, therefore,

° VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of OTHERS," Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. Scott refers to Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 635, ed. col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxxi. These tribute gatherers must have been sent by the superintendants 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 4s. per ounce.

1. 24. Mark ix. 33. 1. 1. Mark ix. 33; Luke ix. 46; xxii. 24. 2. 1. 3. Matt. xix. 14; Mark x. 15; Luke xviii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.

ταπεινωσῃ ἑαυτον ὡς το παιδιον τουτο, οἷτος
 may humble himself as the little child this, he
 ἔστιν ὁ μείζων εν τη βασιλεια των ουρανων.
 is the greater in the kingdom of the heavens.
 † Και ὅς εαν δεξῆται παιδιον τοιουτον ἐν ἐπι τῷ
 And whoever may receive a little child such one on the
 ὀνοματι μου, ἐμε δεχεται. 6 Ὅς δ' αν σκανδα-
 name of me, me receives. Who but ever may in-
 λισῃ ἕνα των μικρων τουτων, των πιστευοντων
 snare one of the little-ones these, of the believing
 εἰς ἐμε, συμφερεῖ αὐτῷ, ἵνα κρεμασθῆ μῦλος
 into me, it is appropriate to him, that should be hung a millstone
 ονικος ἐπι τον τραχηλον αὐτου, και καταπον-
 upper on the neck of him, and he should be
 τισθῆ εν τῷ πελαγει της θαλασσης.
 sunk in the depth of the sea.

7 Ουαι τῷ κοσμῳ ἀπο των σκανδαλων. Αναγ-
 Woe to the world from the snares. Neces-
 κη γαρ ἐστιν ελθειν τα σκανδαλα· πλην ουαι
 sary for it is to come the snares; but woe
 τῷ ἀνθρωπῳ ἐκεινῷ δι' οὐ το σκανδαλον
 to the man to that through whom the snare
 ἐρχεται. 8 Εἰ δε ἡ χεὶρ σου ἢ ὁ πους σου
 comes. If therefore the hand or the foot of thee
 σκανδαλιζει σε, ἐκκοψον αὐτα, και βαλε ἀπο
 insnares thee, cut off them, and cast from
 σου· καλον σοι ἐστιν εἰσελθειν εἰς την ζῶν
 thee; good to thee it is to enter into the life
 χῶλον ἢ κυλλον, ἢ δυο χειρας ἢ δυο ποδας
 lame or a cripple, than two hands or two feet
 ἐχοντα βληθῆναι εἰς το πυρ το αἰωνιον. 9 Και
 having to be cast into the fire the age-lasting. And
 εἰ ὁ οφθαλμος σου σκανδαλιζει σε, ἐξελε αὐτον,
 if the eye of thee insnares thee, tear out it,
 και βαλε ἀπο σου· καλον σοι ἐστι μονοφθαλμον
 and cast from thee, good to thee it is one-eyed
 εἰς την ζῶν εἰσελθειν, ἢ δυο οφθαλμους ἐχοντα
 into the life to enter, than two eyes having
 βληθῆναι εἰς την γεενναν του πυρῳ. 10 Ὁρατε,
 to be cast into the Gehenna of the fire. See,
 μὴ καταφρονῆσητε ἕνος των μικρων τουτων·
 not you may despise one of the little-ones these;
 λεγω γαρ ὑμιν, ὅτι οἱ ἀγγελοι αὐτων εν ουρα-
 I say for to you, that the messengers of them in hea-
 νοις διαπαντος βλέπουσι το προσωπον του
 vens perpetually see the face of the
 πατρος μου, του εν ουρανοις. * [11 Ἦλθε γαρ ὁ
 father of me, that in heavens. [Is come for the
 υἱος του ἀνθρωπου σωσαι το ἀπολωλος.] 12 Τι
 son of the man to save the having been lost.] What

may humble himself like this LITTLE CHILD, he will be the GREATEST in the KINGDOM of the HEAVENS.

5 † And whoever may receive one such Little child in my NAME, receives Me.

6 † But whoever shall insnare one of the LEAST of THESE who BELIEVE in me, it would be better for him that an † upper Millstone were hanged about his NECK, and that he were sunk in the DEPTH of the SEA.

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

8 † If, then, thy HAND or thy FOOT insnare thee, cut it off, and throw it away; it is better for thee to enter LIFE *crippled or lame, than having Two Hands or Two Feet, to be cast into the † AIONIAN FIRE.

9 And if thine EYE insnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having Two Eyes to be cast into the BURNING of GEHENNA.

10 Take care, that you do not despise one of the LEAST of these; for I assure you, that † their ANGELS in * the HEAVENS continually behold the FACE of THAT FATHER of mine in the Heavens.

11 * † † [For the SON of MAN is come to save THAT which was LOST.]

* VATICAN MANUSCRIPT.—8. crippled or lame. See also Lachmann and Tischendorf.

10. the HEAVENS.

11.—omit.

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

† 8. *Aionion*. This word is the adjective of *aion*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48.

† 6. Mark ix. 42; Luke xvii. 1, 2.

† 8. Matt. v.

29. Ps. cxxxix. 45.

† 10. Ps. cxxxiv. 7; Luke i. 19.

† 11. Luke ix. 56; xix. 19

ὄμιν δόκει; ἢ εἰς γενηται τινη ἀνθρωπῶ ἑκατον
 to you seems right? It should have any man a hundred
 προβατα, και πλανηθη ἐν ἐξ αὐτῶν ουχιαφεις
 sheep, and should go astray one from them, not leaving
 τα εννενηκονταεννεα ἐπι τα ορη, πορευθεις ζη-
 the ninety-nine upon the mountains, going he
 τει το πλανωμενον. 13 Και εἰς γενηται εὐρειν
 seeks that having strayed? And if he should happen to find
 αὐτο, ἀμην λεγω ὄμιν, ὅτι χαιρει ἐπ' αὐτω
 it, indeed I say to you, that he rejoice over it
 μᾶλλον, η ἐπι τοις εννενηκονταεννεα, τοις μη
 more, than over the ninety-nine, those not
 πεπλανωμενοις. 14 Οὐτως - αὐκ ἐστι θελημα
 having been led astray. Thus not little, will
 ἐμπροσθεν του πατρος ὄμων, του ἐν ουρανοις,
 in the presence of the father of you, of that in heavens,
 ἵνα ἀποληται εἰς των μικρων τούτων. 15 Εἰς
 that should perish one of the little-ones of them. 15 Εἰς
 δε ἁμαρτησῃ * [eis σε] ὁ ἀδελφος σου, ὑπαγε,
 and should be in error [against thee,] the brother of thee, go,
 ελεγχον αὐτον μεταξυ σου και αὐτου μονου.
 test him between thee and him alone.
 Εἰς σου ακουση, ἐκερδησας τον ἀδελφον σου
 If thee he may hear, thou hast won the brother of thee,
 16 εἰς δε μη ακουση, παραλαβε μετα σου ἐτι
 If but not he may hear, take with thee besides
 ἕνα η δυο· ἵνα ἐπι στοματος δυο μαρτυρων η
 one or two; that by mouth two of witnesses or
 τριων σταθη παν ῥημα. 17 Εἰς δε πα-
 of three may be proved every word. If and he
 ρακουση αὐτων, εἰπε τη ἐκκλησια· εἰς δε
 should disregard them, tell thou to the congregation, If and
 και της ἐκκλησιας παρακουση, ἐστω σοι
 also of the congregation he should disregard, let him be to thee
 ὡσπερ ὁ εθνικος και ὁ τελωνης. 18 Ἀμην
 as the Gentile and the tax-gatherer. Indeed
 λεγω ὄμιν, ὅσα εἰς εἰς δε εἰς ἐπι της γης,
 I say to you, whatever you may bind on the earth,
 ἐσται δεδεμενα ἐν τῷ ουρανῷ και ὅσα εἰς
 shall be having been bound in the heavens and whatever
 λυσητε ἐπι της γης, ἐσται λελυμενα ἐν
 you may loose on the earth, shall be having been loosed in
 τῷ ουρανῷ.
 the heaven,

19 Πάλιν λεγω ὄμιν, ὅτι εἰς δυο ὄμων συμφω-
 Again I say to you, that if two of you may
 νησωσιν ἐπι της γης, περὶ παντος πραγματος.
 agree upon the earth, about any matter,
 οὐ εἰς αἰτησωνται, γενησεται αὐτοις παρα του
 whatever, they may ask, it shall be to them from the
 πατρος μου, του ἐν ουρανοις. 20 Οὐ γαρ εἰς
 father of me, of that in heavens. Where for are
 δυο η τρεις συνηγμενοι εἰς το ἐμον ὄνομα, ἐκεἰ
 two or three having come together in the my name, there
 εἰμι ἐν μεσῷ αὐτων. 21 Τότε προσελθων αὐτω
 I am in the midst of them. Then coming to him

12 What do you think?
 † If a man have a Hundred
 Sheep, and one of them go
 astray, * will he not leave
 the NINETY-NINE Sheep
 on the MOUNTAINS, and go
 and seek the STRAY ONE?

13 And if he happen to
 find it, indeed I say to you,
 that he rejoices more over
 it, than over THOSE NINE-
 TY-NINE which WENT NOT
 ASTRAY.

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

15 † Now, if thy BRO-
 THER be in error, go, con-
 vict him, between thee
 and him alone. † If he
 hear thee, thou hast gain-
 ed thy BROTHER.

16 But if he hear thee
 not, take with thee one or
 two more; † that by the
 Testimony of Two or three
 Witnesses, Every Thing
 may be proved.

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

18 Indeed, I say to you
 † Whatever you may bind
 on EARTH, will be as hav-
 ing been bound in *Heav-
 en; and whatever you
 may loose on EARTH, will
 be as having been loosed
 in *Heaven.

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

20 For where two or
 three are assembled in MY
 Name, I am there in the
 Midst of them."

* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—omit.
 18. Heaven. 18. Heaven. 19. Again, indeed, I say.
 † Luke xv. 4. † 15. Lev. xix. 17; Luke xvii. 3. † 15. James v. 19, 20.
 † 10. Deut. xix. 15; John viii. 17; 2 Cor. xiii. 1. † 17. Rom. xvi. 17; 2 Thess. iii. 6, 14.
 † 18. Matt. xvi. 19; John xx. 23.

ὁ Πέτρος, εἶπε· Κυριε, ποσακις ἁμαρτησει εἰς
 the Peter, said; O lord, how often shall sin against
 εμε ὁ ἀδελφος μου, και ἀφησω αυτω; ἕως
 me the brother of me, and I shall forgive him? till
 ἑπτακις; ²² Λεγει αυτω ὁ Ἰησους· Ου, λεγω
 seven times? Says to him the Jesus; Not, I say
 σοι, ἕως ἑπτακις, ἀλλ' ἕως εβδομηκοντακις
 to thee, till seven times, but till seventy times
 ἑπτα. ²³ Δια τουτου ὠμοιωθη ἡ βασιλεια
 seven. Therefore this has been compared the kingdom
 των ουρανων ανθρωπω βασιλει, ὃς ηθελησε συ-
 of the heavens to a man king, who wished to
 ναραι λογον μετα των δουλων αυτου. ²⁴ Ἀρξα-
 settle an account with the slaves of him. Having
 μενου δε αυτου συναρειν, προσηνεχθη αυτω εἰς
 begun and of him to settle, they brought to him one
 οφειλετης μυριων ταλαντων. ²⁵ Μη εχοντος δε
 a debtor of ten thousand talents. Not having but
 αυτου αποδουнай, εκελευσεν αυτου ὁ κυριος αυ-
 of him to pay, ordered him the lord of
 του πρῆθναι, και την γυναικα αυτου, και τα
 him to be sold, and the wife of him, and the
 τεκνα, και παντα ὅσα εἶχε, και αποδοθῆναι.
 children, and all as much as he had, and payment to be made.
²⁶ Πεσων ουν ὁ δουλος προσεκυνη αυτω,
 Falling down therefore the slave he prostrated to him,
 λεγων· * [Κυριε,] μακροθυμησον επ' εμοι, και
 saying; [O lord,] have patience with me, and
 παντα σοι αποδωσω. ²⁷ Σπλαγχνισθεις δε ὁ
 all to thee I will pay. Being moved with pity then the
 κυριος του δουλου εκεινου, απελυσεν αυτον, και
 lord of the slave of that, loosed him, and
 το δανειον αφηκεν αυτω. ²⁸ Εξελθων δε ὁ
 the debt remitted to him. Going out but the
 δουλος * [εκεινος,] εὑρεν ἕνα των συνδουλων
 slave found [that,] found one of the fellow-slaves
 αυτου, ὃς ωφειλεν αυτω ἑκατον δηναρια· και
 of him, who owed to him a hundred denarii; and
 κρατησας αυτον επνιγε, λεγων· Αποδος μοι εἰ
 seizing him he choked him, saying; Pay to me if
 τι οφειλεις. ²⁹ Πεσων ουν ὁ συνδουλος
 any thing thou owest. Falling down therefore the fellow-slave
 αυτου, παρεκαλει αυτον, λεγων· Μακροθυμησον
 of him, besought him, saying; Have patience
 επ' εμοι, και * [παντα] αποδωσω σοι. ³⁰ Ὁ δε
 with me, and [all] I will pay to thee. He and
 ουκ ηθελεν· ἀλλ' απελθων εβαλεν αυτον εἰς
 not he would; but going away he cast him into
 φυλακην, ἕως οὔ αποδῶ το οφειλομενον. ³¹ Ἰδον-
 prison, till he should pay that he was owing. See-
 τες δε οἱ συνδουλοι αυτου τα γενομενα, ελυπη-
 ing and the fellow-slaves of him that having been done, were
 θησαν σφοδρα· και ελθοντες διεσαφησαν τῶ
 grieved much; and going they related to the

²¹ Then Peter coming,
 * said to him, † "Lord,
 how often shall I forgive
 my BROTHER, if he re-
 peatedly trespass against
 me? till seven times?"
²² JESUS says to him,
 "I say to thee, Not till
 seven times only, but till
 seventy times seven."
²³ In this, the KING-
 DOM OF THE HEAVENS has
 been compared to a King,
 who determined to settle
 Accounts with his SER-
 VANTS.
²⁴ And having begun
 to settle, they brought to
 him one Debtor of Ten
 thousand † Talents.
²⁵ But he not having
 means to refund, * the
 MASTER, to obtain † pay-
 ment, ordered that he,
 and his WIFE and CHIL-
 DREN, and all that he
 had, should be sold.
²⁶ The SERVANT, then,
 falling down, prostrated
 to him, saying, 'Have pa-
 tience with me, and I will
 pay thee all.'
²⁷ And the MASTER of
 * the SERVANT, being com-
 passionate, loosed him,
 and remitted the DEBT.
²⁸ But the SERVANT go-
 ing out, found one of his
 FELLOW-SERVANTS, who
 owed him a Hundred † De-
 narii; and seizing him he
 choked him, saying, 'Pay
 * whatever thou owest.'
²⁹ And his FELLOW-
 SERVANT falling down,
 entreated him, saying,
 'Have patience with me
 and I will pay thee.'
³⁰ But HE would not;
 and departing, committed
 him to Prison, till he
 should pay the DEBT.
³¹ * When, therefore,
 His FELLOW-SERVANTS
 seeing WHAT was DONE,
 they were indignant; and

* VATICAN MANUSCRIPT.—21. said to him, "Lord." 25. the MASTER. 26. † lord—omit. 27. the SERVANT. 28. that—omit. 23. whatever thou owest 29. all—omit. 31. When, therefore, His FELLOW-SERVANTS.

† 24. Of silver; gold is never to be supposed, unless mentioned.—Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years † 28. This was a Roman coin worth about 14 cents, or 7d. † 21. Luke xvii. 3. 4.

κυριω αυτων παντα τα γενομενα. ³² Τότε
 lord of them all that having been done. Then
 προσκαλεσαμενος αυτον ο κυριος αυτου, λεγει
 having called him the lord of him, says
 αυτω· Δουλε πονηρε, πασαν την οφειλην εκεινην
 to him; O slave wicked, all the debt that
 αφηκα σοι, επει παρεκαλεσας με· ³³ ουκ εδει
 I remitted to thee, because thou besought me; not was it binding
 και σε ελεησαι τον συνδουλον σου, ως και εγω
 also thee to have pitied the fellow-slave of thee, as also I
 σε ηλεησα; ³⁴ Και οργισθεις ο κυριος αυτου
 thee pitied? And being provoked the lord of him
 παρεδωκεν αυτον τοις βασανισταις, εως ου αποδω
 delivered him to the jailors, till he may pay
 παν το οφειλομενον * [αυτω.] ³⁵ Ουτω και ο
 all that owing [to him.] So also the
 πατηρ μου ο επουραnios ποιησει υμιν, εαν μη
 father of me the heavenly will do to you, if not
 αφητε· εкаστος τω αδελφω αυτου απο των
 you forgive each one the brother of him from the
 καρδιων υμων.
 hearts of you.

ΚΕΦ. ΙΘ'. 19.

¹ Και εγενετο, οτε ετελεσεν ο Ιησους τους
 And it came to pass, when ended the Jesus the
 λογους τουτους, μετρηεν απε της Γαλιλαιας,
 words these, he departed from the Galilee,
 και ηλθεν εις τα ορια της Ιουδαιας, περαν του
 and came into the confines of the Judea, beyond the
 Ιορδανου. ² Και ηκολουθησαν αυτω οχλοι
 Jordan. And followed him crowds
 πολλοι· και εθεραπευσεν αυτους εκει.
 great; and he healed them there.
³ Και προσηλθον αυτω οι Φαρισαιοι, πειρα-
 And came to him the Pharisees try-
 ζοντες αυτον, και λεγοντες * [αυτω.]· Ει εξεστιν
 ing him, and saying [to him;] If it is lawful
 ανθρωπω απολυσαι την γυναικα αυτου κατα
 to a man to release the wife of him upon
 πασαν αιτιαν; ⁴ Ο δε αποκριθεις ειπεν αυτοις·
 every cause; He and answering said to them;
 Ουκ ανεγνωτε, οτι ο ποιησας απ' αρχης αρσεν
 Not have you read, that the Creator from a beginning a male
 και θηλυ εποιησεν αυτους, ⁵ και ειπεν· “Ενεφεν
 and a female he made them” and says; “On account
 τουτου καταλειψει ανθρωπος τον πατερα και
 of this shall leave a man the father and
 την μητερα, και προσκολληθησεται τη γυναικι
 the mother, and shall be closely united to the wife
 αυτου· και εσονται οι δυο εις σαρκα μιαν.”
 of him; and shall be the two into flesh one.”
⁶ “Ωστε ουκετι εισι δυο, αλλα σαρξ μια.” Ο
 So that no longer they are two, but flesh one. What
 ουν ο θεος συνεζευξεν, ανθρωπος μη χωριζετω.
 then the God has joined together, a man not disunites.
⁷ Λεγουσιν αυτω· Τι ουν Μωσης ενετειλατο
 They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

³² Then his MASTER having called him, said to him, ‘O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

³³ was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?’

³⁴ And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

³⁵ Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one † forgive his BROTHER.”

CHAPTER XIX.

¹ † And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

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

³ And the * Pharisees came to him, trying him, and saying, † “Is it lawful for a man to dismiss his WIFE for Any Cause?”

⁴ And He answering, said to them, “Have you not read, That the CREATOR, at the first, † made a male and a female;

⁵ and said, † ‘On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they two shall become one Flesh?’

⁶ So that they are no longer Two, but one Flesh. What GOD, then, has united, let no man sever.”

⁷ They say to him, † “Why then did Moses command to give a Writ

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

3. Pharisees. 3. to him—omit.

† 35. Prov. xxi. 13; Matt. vii. 1, 2. † 1. Mark x. 1. † 3. Mark x. 2. † 4. Gen. 1: 27; Mal. ii. 15. † 5. Gen. ii. 24; 1 Cor. vi. 10; Eph. v. 31. † 7. Deut. xxiv. 1.

δουναί βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;

to give -----oll of separation, and to release her?

8 Λέγει αὐτοῖς· Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὕτως γέγονεν οὕτως.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἐν ἀπολύσει τὴν γυναῖκα αὐτοῦ, μὴ ἐπι πορνείᾳ, καὶ γαμήσῃ ἄλλην· μοιχάται· καὶ ὁ ἀπολευμένην γαμήσας, μιχάται.

10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφερεῖ γαμήσαι.

11 Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτου, ἀλλ' οἷς δέδοται.

12 εἶπὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσὶν εὐνοῦχοι, οἵτινες ἐννοχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι, οἵτινες ἐννοχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.

13 Τότε προσήνεχθη αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσευξῆται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ελθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδού, εἰς προσελθὼν, εἶπεν αὐτῷ· Διδασκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἔχω

teacher good, what good must I do, that I may have

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.

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 † others have made themselves Eunuchs on account of the KINGDOM OF THE HEAVENS. HE who is ABLE to do this, let him do it."

13 † Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; † because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

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

16 † And behold, one approaching, said *to him,

* VATICAN MANUSCRIPT.—9. on Account of Whoredom, causes her to commit adultery; and HE WHO MARRIES. 10. THE DISCIPLES. 11. THE WORD. 12. TO HIM, SAID, "O TEACHER!"

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

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. † 11. 1 Cor. vii. 2, 7, 9, 17. † 12. 1 Cor. vii. 32—34. † 13. Mark x. 13. † 14. Matt. v. 3; xviii. 3. † 16. Mark x. 17; Luke xviii. 18.

ζωνν αιωνιον; 17 'Ο δε ειπεν αυτω· Τι με
life age-lasting? He and he said to him; Why me
ερωτας περι του αγαθου; εις εστιν ο αγαθος.
askest thou concerning the good? one is the good.

Ει δε θελεις εισελθειν εις την ζωνν, τηρησον
If but thou wishest to enter into the life, keep strictly
τας εντολας. 18 Λεγει αυτω· Ποιας; 'Ο δε
the commandments. He says to him; Which? The and
Ιησους ειπε· Το· "Ου φονευσεις· Ου μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt

χευσεις· Ου κλεψεις· Ου ψευδομαρτυρη-
commit adultery; Not thou shalt steal; Not thou shalt testify
σεις· 19 Τιμα τον πατερα και την μητερα." και·
falsely; Honor the father and the mother;" and;

"Αγαπησεις τον πλησιον σου ως σεαυτον."
"Thou shalt love the neighbor of thee as thyself."

20 Λεγει αυτω ο νεανισκος· Παντα ταυτα εφυ-
Says to him the young man; All these I
λαξαμην * [εκ νεοτητος μου] τι ετι υστερω;
kept [from childhood of me:] what more do I want?

21 Εφη αυτω ο Ιησους· Ει θελεις τελειος
Said to him the Jesus: If thou wishest perfect
ειναι, υπαγε, πωλησον σου τα υπαρχοντα, και
to be, go, sell of thee the possessions, and
δος πτωχοις· και εξεις θησαυρον εν ουρα-
give to poor: and thou shalt have treasure in hea-
νω· και δευρα, ακολουθει μοι. 22 Ακουσας δε ο
ven: and hither, follow me. Having heard and the

νεανισκος τοι λογον, απηλθε λυπουμηνος· ην
young man the word, went away sorrowing: he was
γαρ εχων κτηματα πολλα. 23 'Ο δε Ιησους
for having possessions many. The and Jesus

ειπε τοις μαθηταις αυτου· Αμην λεγω υμιν, οτι
said to the disciples of himself: Indeed I say to you, that
δυσκολως πλουσιος εισελευσονται εις την βασι-
with difficulty a rich man shall enter into the king-
λειαν των ουρανων. 24 Παλιν δε λεγω υμιν·
dom of the heavens. Again and I say to you:

ευκοπωτερον εστι καμηλον δια τρυπηματος ρα-
easier it is a camel through a hole of a
φιδος εισελθειν, η πλουσιον εις την βασιλειαν
needle to pass, than a rich man into the kingdom
του θεου εισελθειν. 25 Ακουσαντες δε οι μαθη-
of the God to enter. Having heard and the disci-
ται, εξεπλησσαντο σφοδρα, λεγοντες· Τις αρα
ples, were amazed exceedingly, saying: Who then

ειπεν αυτω· Τι με ερωτας περι του αγαθου; εις εστιν ο αγαθος.
askest thou concerning the good? one is the good.

Ει δε θελεις εισελθειν εις την ζωνν, τηρησον
If but thou wishest to enter into the life, keep strictly
τας εντολας. 18 Λεγει αυτω· Ποιας; 'Ο δε
the commandments. He says to him; Which? The and
Ιησους ειπε· Το· "Ου φονευσεις· Ου μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt

χευσεις· Ου κλεψεις· Ου ψευδομαρτυρη-
commit adultery; Not thou shalt steal; Not thou shalt testify
σεις· 19 Τιμα τον πατερα και την μητερα." και·
falsely; Honor the father and the mother;" and;

"Αγαπησεις τον πλησιον σου ως σεαυτον."
"Thou shalt love the neighbor of thee as thyself."

20 Λεγει αυτω ο νεανισκος· Παντα ταυτα εφυ-
Says to him the young man; All these I
λαξαμην * [εκ νεοτητος μου] τι ετι υστερω;
kept [from childhood of me:] what more do I want?

21 Εφη αυτω ο Ιησους· Ει θελεις τελειος
Said to him the Jesus: If thou wishest perfect
ειναι, υπαγε, πωλησον σου τα υπαρχοντα, και
to be, go, sell of thee the possessions, and
δος πτωχοις· και εξεις θησαυρον εν ουρα-
give to poor: and thou shalt have treasure in hea-
νω· και δευρα, ακολουθει μοι. 22 Ακουσας δε ο
ven: and hither, follow me. Having heard and the

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

17 And HE said to him, * † "Why dost thou call Me good? God alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

18 He says to him, "Which?" JESUS answered, "These; † 'Thou shalt not commit murder; 'Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;

19 'Honor thy FATHER 'and thy MOTHER;' and '† 'Thou shalt love thy 'NEIGHBOR as thyself.'"

20 The YOUNG MAN says to him, "All these have I kept; what want I more?"

21 JESUS replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the * POOR; and thou shalt have Treasure in Heaven; and come, follow me."

22 But the YOUNG MAN having heard this WORD, went away sorrowing; for he had great * Riches.

23 Then JESUS said to his DISCIPLES, † "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of 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 GOD."

25 And the DISCIPLES hearing, were greatly as-

* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is GOOD? One is the GOOD; but if thou wilt." 20. from my childhood—omit. 21. POOR. 22. this word. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS. 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. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not happen before a camel, or an elephant, has crept through the eye of a needle."—Marsh's Translation of Michaels. † 24. of HEAVEN.—Lachmann & Tischendorf.

† 18. Exod. xx. 13; Deut. v. 17. † 19. Lev. xix. 18. † 23. Mark x. 24; Luke xvii. 24; 1 Tim. vi. 9, 10.

δυναται σωθηναι; ²⁶ Εμβλεψας δε ο Ιησους
 is able to be saved? Looking but the Jesus
 ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
 said to him: With man this impossible
 εστι· παρα δε θεω παντα δυνατα.
 is: with but God all possible.

²⁷ Τότε αποκριθεις ο Πητρος ειπεν αυτω· Ιδου,
 Then answering the Peter said to him; Lo,
 ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
 we left all, and followed thee;
 τι αρα εσται ημιν; ²⁸ Ο δε Ιησους ειπεν αυ-
 what then shall be to us? The and Jesus said to
 τοις· Αμην λεγω υμιν, οτι υμεις οει ακολουθη-
 them; Indeed I say to you, that you the having fol-
 σαντες μοι, εν τη παλιγγενεσια όταν καθιση ο
 lowed me, in the new birth day when may sit the
 υιος του ανθρωπου επι θρονου δοξης αυτου,
 son of the man upon a throne of glory of him,
 καθισεσθε και υμεις επι δωδεκα θρονους, κρινου-
 shall sit also you upon twelve thrones, judg-
 τες τας δωδεκα φυλας του Ισραηλ. ²⁹ Και πας
 ing the twelve tribes of the Israel. And all
 ος αφηκεν οικιας, η αδελφους, η αδελφας, η
 who left houses, or brothers, or sisters, or
 πατερα, η μητερα, * [η γυναικα,] η τεκνα, η
 father, or mother, [or wife,] or children, or
 αγρους, ενεκεν του ονοματος μου, εκατοιντα
 fields, on account of the name of me, a hundred
 πλασιανα ληψεται, και ζων αιωνιον κληρο-
 fold shall receive, and life age-lasting shall
 νομησει.
 inherit.

³⁰ Πολλοι δε εσονται πρωτοι, εσχατοι· και
 Many but shall be first, last: and
 εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. ¹ Ομοια γαρ
 last, first. Like for
 εστιν η βασιλεια των ουρανων ανθρωπω οικοδεσ-
 is the kingdom of the heavens to a man a house-
 ποτη, οστις εξηλθεν αμα πρωι μισθωσασθαι
 holder, who went out with morning to hire
 εργατας εις τον αμπελωνα αυτου. ² Συμφω-
 laborers into the vineyard of him. Having
 νησας δε μετα των εργατων εκ δηναριου την
 agreed and with the laborers for a denarius the
 ημεραν, απεστειλεν αυτοις εις τον αμπελωνα
 day, he sent them into the vineyard
 αυτου. ³ Και εξελθων περι τριτην ωραν, ειδεν
 of him. And going out about third hour, he saw
 αλλους εστωτας εν τη αγορα αργους· ⁴ κκει-
 others standing in the market-place idle: and to
 νοις ειπεν· Υπαγετε και υμεις εις τον αμπελωνα·
 them he said: Go also yea into the vineyard:

tonished, saying, "Who then can be saved?"
²⁶ JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

²⁷ † Then PETER reply- ing, 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 RENOVATION, † 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 ISRAEL.

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

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

CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a 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 VINEYARD.

3 And going out about the † Third Hour, he saw others standing unemployed in the market- place;

4 and he said to THEM, 'Go you also into the

* VATICAN MANUSCRIPT.—29. on account of MY Name. Manifolds.

29. or Wife—omit.

29.

† 23. 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. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d.

† 3. Nine in the morning.

† 27. Mark x. 28; Luke xviii. 28.

† 27. Matt. iv. 20; Luke v. 11.

† 28. Luke

xiii. 30

† 29. Mark x. 29, 30; Luke xviii. 29, 30.

† 30. Matt. xx. 16; Luke xiii. 30

και δ' εαν η δικαιον, δωσω υμιν. Οϊ δε
and whatever may be just, I will give to you. They and

απηλθον. ⁵ Παλιν εξελθων περι εκτην και
went away. Again going out about sixth and

εννατην ωραν, εποιησεν ωσαυτως. ⁶ Περι δε
ninth hour, he did in like manner. About and

την ενδεκατην * [ωραν] εξελθων, ευρεν αλλους
the eleventh: [hour] going out, he found others

εστωτας, και λεγει αυτοις: Τι ωδε εστηκατε
standing, and he says to them: Why here stood you

ελην την ημεραν αργοι; ⁷ Λεγουσιν αυτω: Οτι
all the day idle? They say to him: Because

ιουδεις ημας εμισθωσατο. Λεγει αυτοις: Υπα-
no one us hired. He says to them: Go

γετε και υμεις εις τον αμπελωνα. * [και δ' εαν
also you into the vineyard: [and whatever

η δικαιον, ληψεσθε.] ⁸ Οψιας δε γενο-
may be just, you shall receive.] Evening and having

κενης, λεγει ο κυριος του αμπελωνος τω
come on, says the lord of the vineyard to the

επιτροπω αυτου: Καλεσον τους εργατας, και
steward of him; Call the laborers, and

αποδος αυτοις τον μισθον, αρχαμενος απο των
give to them the hire, beginning from the

εσχατων, εως των πρωτων. ⁹ Και ελθοντες οι
last, till the first. And having come those

περι την ενδεκατην ωραν, ελαβου οχις δηναρion.
about the eleventh hour, received each: a denarius.

¹⁰ Ελθοντες δε οι πρωτοι, ενομισαν, οτι πλειονα
Having come these those first, supposed, that more

ληφονται και ελαβον και αυτοι ανα δηναρion.
they shall receive, and received also they each a denarius.

¹¹ Λαβοντες δε εγογγυζον κατα του οικοδεσποτου,
Having received but they murmured against the householder,

¹² λεγοντες: Οτι ουτοι οι εσχατοι μιας ωραν
saying; That these the last one hour

εποιησαν, και ισους ημιν σωτους εποιησας, τοις
worked, and equal to us them thou hast made, to the

βαστασασι το βαρος της ημερας, και τον καν-
having endured the burden of the day, and he burn-

σωνα. ¹³ Ο δε αποκριθεις ειπεν εις αυτων
ing heat. He but answering said to one of them;

Εταιρε, ουκ αδικω σε ουχι δηναρion συνεφω-
Friend, not wrong; thee; not of a denarius didst thou

νησας μοι; ¹⁴ Αρον το σου, και υπαγε. Θελω
agree to me? Take the thine, and go. I wish

δε τουτω τω εσχατω δουναι ως και σοι. ¹⁵ Η
and to this the last to give as also to thee; Or

ουκ εξεστι μοι ποιησαι ε θελω εν τοις εμοις;
not is it lawful to me to do what I will with the my own?

η δ' οφθαλμος σου πονηρος εστιν, οτι εγω
or the eye of thee evil is, because I

αγαθος εμι; ¹⁶ Ουτως εσονται οι εσχατοι,
good am? Thus shall be the last,

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 here 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 says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

9 And THOSE who came about the ELEVENTH hour, received, 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 ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

13 HE answering said to one of them, 'Friend, I do not injure thee; didst 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 me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

16 Thus the LAST shall

* VATICAN MANUSCRIPT.—6, hour—omit. receive.—omit.

† 5. Noon. afternoon.

14. I will. 5. Three o'clock in the afternoon.

7. and whatever may be right, you shall

† 6. Five o'clock in the

πρωτοι^ο και οι πρωτοι, εσχατοι. * [Πολλοι
first; and the first, last. [Many
γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.]
for are called, few but chosen.]

17 Και αναβαινων ο Ιησους εις Ιερουσαλυμα,
And going up the Jesus to Jerusalem,
παρελαβε τους δωδεκα μαθητας κατ' ιδιαν εν
he took the twelve disciples privately in
τη οδω, και ειπεν αυτοις^ο 18 Ιδου, αναβαινομεν
the way, and said to them; Lo, we go up
εις Ιερουσαλυμα, και ο υιος του ανθρωπου παρα-
to Jerusalem, and the son of the man will be
δοθησεται τοις αρχιερευσι και γραμματευσιν^ο και
delivered up to the high-priests and scribes, and
κατακρινουσιν αυτον * [Θανατω^ο], 19 και παρα-
they will condemn [to death,] and they will
δωσωσιν αυτον^ο και εστυγασιν εν τω κρηταιζει,
deliver up him and scourge in the to mock,
και μαστιγωσιν, και στυγερωσιν^ο και εν τριτη
and to scourge, and to crucify; and in third
ημερα ανστησεται.
day he will stand up.

20 Τότε προσελθει αυτω η μητηρ των υιων
Then came to him the mother of the sons
Ζεβεδαιου, μετ των υιων αυτης, προσκυνουσα,
of Zebedee, with the sons of her, prostrating,
και αιτουσα τι παρ αυτου^ο. 21 Ο δε ειπεν
and asking something from him. He also said
αυτη^ο Τι θελεις; λεγει * [αυτω^ο] ειπε, ινα
to her; What wilt thou? She says [to him,] Say, that
καθισωσιν αυτοι οι δυο υιοι μου, εις εκ δεξιων
may sit these the two sons of me, one at right
σου, και εις εξ ευωνυμων σου, εν τη βασιλεια
of thee, and one a left of thee, in the kingdom
σου. 22 Απεκριθεις δε ο Ιησους απεν^ο Ουκ οι-
of thee. Answering but the Jesus said; Not you
δατε, τι αιτεισθε. Δυνασθε πιειν το ποτηριον^ο,
know, what you ask. Are you able to drink the cup,
ο εγω μελλω πιειν. λεγουσιν αυτω^ο Δυ-
which am about to drink? They say to him; We
ναμεθα. 23 * [Και] λεγει αυτοις^ο Το μεν πο-
are able. [And] he says to them; The indeed
τηριον μου πιεσθε^ο το δε κα^οσα: εις δεξιων^ο
cup of me you shall drink; the but is sit at right
μου και εξ ευωνυμων μου, ουκ εστι^ο ερον δουναι,
of me and at left of me, not is mine to give,
αλλ' οις ητοιμασται υπο του πατρος μου.
but to whom it has been prepared by the father of me.
24 Και ακουσαντες οι δεκα, ηγανακτησαν περι
And having heard the ten, were angry on account of
των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-
the two brothers. The but Jesus, having

be † first; and the FIRST, last."
17 † And * when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately. * and said to them on the way,
18 † "Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;
19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.
20 † Then the MOTHER of ZOBEDEE'S CHILDREN came to him with her SONS, prostrating, and requesting something from him.
21 And HE said to her, "What dost thou wish?" * And SHE said, "Command, that in thy KINGDOM, one of These my TWO Sons may sit at thy Right hand, and the other at thy Left."
22 But Jesus answering, said, "You know not what you request. Can you drink of † the CUP, of which I am about to drink?" They say to him, "We can."
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 my FATHER."
24 † And the TEN, having heard, were indignant against the TWO Brothers.
25 But JESUS, having called them, said, "You

* VATICAN MANUSCRIPT.—10. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way. 18. to Death—omit. 21. And she said. 21. to him—omit. 23. And—omit. 23. the left.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," Acts xii. 2; and when John was banished to "THAT ISLE which is CALLED PATMOS, for the WORD of GOD, and for the TESTIMONY of Jesus Christ," Rev. i. 9.
† 16. Matt. xix. 30. † 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12.
† 20. Matt. iv. 21; Mark x. 35. † 22. Matt. xxvi. 59, 42; Mark xiv. 36; Luke xxii. 22; John xviii. 11. † 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. † 24. Mark x. 41; Luk. xxii. 24.

καλεσμενος αυτους, ειπεν Οιδατε, οτι οι αρχοντες
 called ther., said; You know, that the rulers
 των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι
 of the nations domineer over them, and the great
 κατεξουσιαζουσιν αυτων. 26 Ουκ ουτως εσται
 exercise authority over them. Not thus it shall be
 εν υμιν· αλλ' ος εαν θελη εν υμιν μεγας
 among you; but whoever may wish among you great
 γενεσθαι, εστω υμων διακονος· 27 και ος εαν
 to become, let him be of you a servant; and whoever
 θελη εν υμιν ειναι πρωτος, εστω υμων
 may wish among you to be first, let him be of you
 δουλος· 28 ωσπερ υ υιος του ανθρωπου ουκ ηλθε
 a slave: even as the son of the man not came
 διακονηθηναι αλλα διακονησαι, και εδουναι την
 to be served but to serve, and to give the
 ψυχην αυτου λυτρον αυτη πολλων.
 life of him a ransom for many.

29 Και εκπορευομενων αυτων απο Ιεριχω,
 And departing of them from Jericho,
 ηκολουθησεν αυτω οχλος πολυς. 30 Και ιδου,
 followed him a crowd great. And lo,
 δυο τυφλοι, καθημενοι παρα την οδον, ακουσαν-
 two blind (men,) sitting by the way, hear-
 τες οτι Ιησους παραγει, εκραξαν, λεγοντες·
 ing that Jesus passes by, cried out, saying;
 Ελεησον ημας, κυριε, υιος Δαυιδ. 31 Ο δε οχλος
 Pity us, O Lord, son of David. The and crowd
 επιτιμησεν αυτοις, ινα σιωπησωσιν· Οι δε
 reproved them, that they might be silent. They but
 μειζον εκραζον, λεγοντες· Ελεησον ημας, κυριε·
 more did cry out, saying; Pity us, O Lord,
 υιος Δαυιδ. 32 Και στας ο Ιησους εω-
 son of David. And having stopped the Jesus he
 νησεν αυτους, και ειπε Τι θελετε ποιησω
 called them, and said, What do you wish I should do
 υμιν; 32 Λεγουσιν αυτω· Κυριε, ινα ανοιχθησιν
 to you? They say to him; O Lord, that may be opened
 ημων οι οφθαλμοι. 34 Σπλαγχνισθεις δε ο
 of us the eyes. Being moved with pity and the
 Ιησους, ηψατο των οφθαλμων αυτων· και ευ-
 Jesus, he touched the eyes of them; and
 θεως ανεβλεψαν αυτων οι οφθαλμοι· κα ηκο-
 immediately saw again of them the eyes: and they
 λουθησαν αυτω.
 followed him.

ΚΕΦ. κ' 21.

1 Και οτε ηγγισεν αυτος Ιερουσαλημ, και ηλθον
 And when they were near Jerusalem, and had come
 εβη· φαγη προς ορος των ελαιων, τοτε ο
 to Bethphage by the mountain of the olive-trees, then the
 Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·
 Jesus sent away two disciples, saying to them:
 2 Πορευθητε εις την κωμην την απεναντι υμων,
 You may go to the village the overagainst you,
 και ευθews ερησητε ονον δεδεμενην, και παλων
 and immediately you will find an ass having been bound, and a foal

know That the PRINCES
 of the NATIONS rule imper-
 ously over them: and the
 GREAT exercise authority over
 them.

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

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

28 †even as the SON
 of MAN came not to be
 served, but to serve, and
 †to give his LIFE a Ran-
 som for many."

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

30 And behold. Two
 blind men sitting by the
 ROAD, hearing That Je-
 sus passed by, cried out,
 saying, "O Master, Son of
 David, have pity on us!"

31 And the PEOPLE re-
 proved them, that they
 might be silent, but THEY
 cried the louder, saying
 "O Master, Son of David,
 have pity on us!"

32 And JESUS stopping,
 called them, and said,
 "What do you wish I
 should do for you?"

33 They say to him,
 "Sir, that *our EYES may
 be opened."

34 And Jesus being
 moved with compassion,
 touched *Their EYES; and
 *they received sight, and
 followed him.

CHAPTER XXI.

1 †And when they were
 nigh to Jerusalem, and
 had come to Bethphage
 near to the MOUNT of
 OLIVES, then JESUS sent
 Two Disciples, saying to
 them,

2 "Go to THAT VIL-
 LAGE which is OVER-A-
 GAINST you, and you will
 immediately find an Ass

* VATICAN MANUSCRIPT.—26. is not so. 33. our EYES. 34. Their EYES.
 † 26. Matt. xxiii. 11; 1 Pet. v. 3. † 27. Matt. xviii. 4; Mark ix. 35, x. 43. † 28. Luke
 xxii. 27; John xiii. 14, Phil. ii. 7. † 29. Isa. liii. 10, 11; Dan. ix. 24, 25; Matt. xvi. 21.
 † 30. 1 Tim. i. 6; Tit. ii. 14. † 31. Mark xi. 8; Luke x. 13.

μετ' αυτης· λυσαντες αγαγετε μοι. ³ Και εαν
with her; having loosed bring to me. And if
τις υμιν ειπη τι, ερειτε· 'Οτι ο
any (one) to you should say any (thing), you shall say; That the
κυριος αυτων χρειαν εχει· ευθως δε αποσ-
lord of them need has; immediately and he will
τελλει αυτους. ⁴ Τουτο δε ολον γεγονεν, ινα
send them. This and all has been done, that
πληρωθη το ρηθεν δια του προφητου,
might be fulfilled the word spoken through the prophet,
λεγοντος· ⁵ "Ειπατε τη θυγατρι Σιων· Ιδου,
saying; "Say to the daughter of Zion; Lo,
ο βασιλευς σου ερχεται σοι πραυς, και επιβε-
the king of thee comes to thee meek, and having
βηκως επι ονον, και πωλον υιον υποζυγιου."
been set on an ass, even a foal a son of a beast of burden."
⁶ Πορευθεντες δε οι μαθηται, και ποιησαντες
Having gone and the disciples, and having done
καθως προσεταξεν αυτοις ο Ιησους, ⁷ ηγαγον
as commanded to them the Jesus, they led
την ονον και τον πωλον, και επεθηκαν επανω
the ass and the foal, and they placed upon
αυτων τα ιματια αυτων· και επεκαθισεν επανω
them the mantles of them; and they caused to sit on (one)
αυτων. ⁸ Ο δε πλειστος οχλος εστρωσαν εαν-
of them. The and greater crowd spread of them-
των τα ιματια εν τη οδω· αλλοι δε εκοπτον
selves the mantles in the way; others and cut off
κλαδους απο των δενδρων, και εστρωννυον εν
branches from the trees, and scattered in
τη οδω. ⁹ Οι δε οχλοι αι προαγοντες και οι
the way. The and crowds those going before and those
ακολουθουντες εκραζον, λεγοντες· 'Ωσαννα τω
following did cry, saying; Hosanna to the
υιω Δαυιδ· ευλογημενος ο ερχομενος εν ονοματι
son of David; worthy of blessing he coming in name
κυριου· ωσαννα εν τοις υψιστοις. ¹⁰ Και εισελ-
of Lord; hosanna in the highest. And having
θοντος αυτου εις Ιεροσολυμα, εσεισθη πασα
entered of them into Jerusalem, was moved all
η πολις, λεγουσα· Τις εστιν ουτος; ¹¹ Οι
the city, saying; Who is this? The
δε οχλοι ελεγον· Ουτος εστιν Ιησους ο προφη-
and crowds said; This is Jesus the prophet,

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

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

⁴ Now all this was performed, that the WORD SPOKEN through the PROPHET might be verified, saying,

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

⁶ † And the DISCIPLES went, and having done as JESUS directed them,

⁷ they led the ASS, and the COLT, and † put their MANTLES over them, and made him ride.

⁸ And a GREAT PART of the Crowd spread * Their OWN GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

⁹ And THOSE CROWDS * PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the son of David! † Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

¹⁰ † And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

¹¹ And the CROWDS answered, "This is JESUS, THAT PROPHET who

* VATICAN MANUSCRIPT.—5. on a Colt. CEDING him, and.

8. Their-OWN GARMENTS.

9. PRE-

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 23; xix. 26; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Hos. i. 7; Micah v. 10, 11; Zech. ix. 10. † 9. Hosanna is a Hebrew word, signifying, "Save, we beseech thee!" and in this place is similar to the French "vive le roi," or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."

† 5. Isa. lxii. 11; Zech. ix. 9; John xii. 15.
† 9. Psa. cxviii. 26.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13;

† 10. Mark xi. 15.

της, ὁ ἀπο Ναζαρετ της Γαλιλαιας. ¹² Κε. And
 that from Nazareth of the Galilee. And
 εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν * [του θεοῦ,]
 entered the Jesus into the temple [of the God,]
 και ἐξεβαλε παντας τους πωλουντας και αγορα-
 and cast out all the selling and buy-
 ζοντας εν τῷ ἱερῷ, και τας τραπέζας των κολλυ-
 ing in the temple, and the tables of the money-
 βιστων κατεστρεψε, και τας καθεδρας των
 changers overturned and the seats of the
 πωλουντων τας περιστερας. ¹³ και λεγει αυ-
 selling the doves: and he says to
 τοις Γεγραπται. "Ὁ οἶκος μου, οἶκος προσευχης
 them: It is written: "The house of me, a house of prayer
 κληθησεται. ὑμεῖς δε αὐτον ἐποιησατε σπηλαιον
 shall be called: you but it have made a den
 ληστων." ¹⁴ Και προσηλθον αυτῷ τυφλοι και
 of robbers." And came to him blind and
 χλωι εν τῷ ἱερῷ, και εθεραπευσεν αὐτους.
 lame in the temple, and he healed them.
¹⁵ Ἰδοντες δε οἱ ἀρχιερεις και οἱ γραμματεῖς τα
 Having seen but the high-priests and the scribes the
 θαυμασια, ἃ ἐποίησε, και τους παιδας κρα-
 wonders, which he did, and the boys cry-
 ζοντας εν τῷ ἱερῷ, και λεγοντας. Ὡσαννα τῷ
 ing in the temple, and saying; Hosanna to the
 υἱῷ Δαυιδ. ἠγανακτησαν, ¹⁶ και εἶπον αυτῷ.
 son of David; they were angry, and said to him;
 Ακουεις τι οὗτοι λεγουσιν; Ὁ δε Ἰησοῦς
 Hearst thou what these are saying? The and Jesus
 λεγει αυτοις. Ναι. ουδεποτε ανεγνωτε. "Ὅτι
 says to them; Yes; never have you read; "That
 εκ στοματος νηπιων και θηλαζοντων καθηρ-
 out of mouth of babes and of sucking (ones) thou hast
 τισω αἶνον;" ¹⁷ Και καταλιπων αὐτους,
 perfected praise?" And having left them,
 ἐξηλθεν ἐξω της πολεως εἰς Βηθανιαν, και
 he went out of the city into Bethany, and
 ηυλισθη ἐκει.
 he lodged there.
¹⁸ Πρωιας δε, ἐπαναγων εἰς την πολιν, ἐπει-
 Early but, returning into the city, he was
 νασε. ¹⁹ Και ἰδων συκην μιαν ἐπι της ὁδοῦ,
 hungry. And seeing a fig-tree one by the way,
 ηλθεν ἐπ' αὐτην, και ουδεν εὔρεν ἐν αὐτῇ εἰ μὴ
 he came to her, and nothing found in her except
 φυλλα μονον. και λεγει αὐτῇ. Μηκετι ἐκ σου
 leaves alone; and he says to her; No more by thee
 καρπος γενηται εἰς τον αἰωνα. Και ἐξη-
 fruit may be produced to the age. And with-
 ραυθη παραχρημα ἢ συκη. ²⁰ Και ἰδοντες οἱ
 ered immediately the fig-tree. And seeing the
 μαθηται ἐθαυμασαν, λεγοντες. Πως παραχρημα
 disciples wondered, saying: How soon
 ἐξηρανθη ἡ συκη; ²¹ Αποκριθεις δε ὁ Ἰησοῦς
 withered the fig-tree? Answering and the Jesus

is from Nazareth in GALILEE."
 12 † And JESUS went into † the TEMPLE, and expelled All THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS of DOVES;
 13 and said to them, "It is written, † 'My HOUSE shall be called a 'House of Prayer,' but you * make it a Den of Robbers."
 14 And the Blind and Lame 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 you never read, † 'Out of the Mouth of Infants and Nurselings thou hast perfected Praise.'"
 17 And having left them, he went out of the CITY, † to Bethany; and passed the night there.
 18 † Returning to the CITY, in the Morning, he was hungry;
 19 and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except Leaves, he said, "May no fruit grow on thee to the AGE!" And the FIG-TREE instantly withered.
 20 † And the DISCIPLES seeing it, were astonished, saying, "How soon is the FIG-TREE withered!"
 21 Jesus answering,

* VATICAN MANUSCRIPT.—12. of God—omit. 13. make it. 15. THOSE BOYS who were CRYING.
 † 12. The TEMPLE—to hieron. This was not the naos, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.
 † 12. Luke xix. 45; John ii. 15. ~ † 13. Isa. lvi. 7. † 16. Psa. viii 2.
 John xi. 18. † 18. Mark ix. † 20. Mark xi. 20.

ειπεν αυτοις· Αμην λεγω υμιν, εαν εχητε
said to them: Indeed I say to you, if you may have
πιστιν, και μη διακριθητε, ου μονον το
faith, and not should doubt, not only the (miracle)
της συκης ποιησετε, αλλα και τω ορει τουτω
of the fig-tree you shall do, but also if to the mountain this
ειπητε· Αρθητι, και βληθητι εις την
you should say; Be thou lifted up, and be cast into the
θαλασσαν· γενησεται. ²² Και παντα, οσα αν
sea; it shall be done. And all, whatever
αιτησητε εν τη προσευχη, πιστευοντες,
you shall ask in the prayer, believng,
ληψεσθε.
you shall receive.

²³ Και ελθοντι αυτω εις το ιερον, προσηλθον
- And having come to him into the temple, came
αυτω διδασκοντι οι αρχιερεις και οι πρεσβυτεροι
to him teaching the high-priests and the elders
του λαου, λεγοντες· Εν ποια εξουσια ταυτα
of the people, saying; By what authority these (things)
ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;
doest thou? and who to thee gave the authority this?

²⁴ Αποκριθεις δε ο Ιησους ειπεν αυτοις· Ερωτησω
Answering and the Jesus said to them, I will ask
υμας καγω λογον ενα· ον εαν ειπητε μοι,
you also I word one; which if you may say to me,
καγω υμιν ερω, εν ποια εξουσια ταυτα
also I to you will tell, by what authority these (things)
ποιω· ²⁵ το βαπτισμα Ιωαννου ποθεν ην; εξ
I do; the dipping of Johu whence was? from
ουρανου, η εξ ανθρωπων; Οι δε διελογιζοντο
heaven, or from men? They and reasoned
παρ' εαυτους, λεγοντες· Εαν ειπωμεν, εξ ουρα-
among themselves, saying; If we should say, from hea-
νου· ερει ημιν· Διατι ουν ουκ επιστευσατε
ven, he will say to us: Why then not did you believe
αυτω; ²⁶ Εαν δε ειπωμεν, εξ ανθρωπων· φοβου-
to him: If but we should say, from men: we
μεθα τον οχλον· παντες γαρ εχουσι τον Ιωαννην
fear the crowd: all for hold the Jonu
ως προφητην. ²⁷ Και αποκριθεντες τω Ιησου
as a prophet: And they answering to the Jesus

ειπον· Ουκ οίδαμεν. Εφη αυτοις και αυτος·
said· Not we know. Said to them and he:
Ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα
Neither I say to you by what authority these (things)
ποιω, ²⁸ Τι δε υμιν δοκει; Ανθρωπος ειχε
I do. What but to you seems right? A man had
τεκνα δυο· και προσελθων τω πρωτω, ειπε·
children two: and coming to the first, he said:
Τεκνον, υπαγε, σημερον εργαζου εν τω αμπελωνι
Son, go, to-day work in the vineyard
μου. ²⁹ Ο δε αποκριθεις ειπεν· Ου θελω·
of me. He and answering said: Not I will:
υστερον δε μεταμεληθεις, απηλθε. ³⁰ Και
afterward but having changed his mind, he went. And
προσελθων τω ετερω, ειπεν ωσαυτως. Ο δε
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, † if you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

²² † And whatever you shall ask in PRAYER, believing, you will receive."

²³ † And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

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

²⁵ Whence was * THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?"

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

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

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

²⁹ HE answered, * 'I will, sir,' but went not.

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

* VATICAN MANUSCRIPT.—²⁵ THAT IMMERSION which was of John. ²⁸ Two Sons
²⁹ I will, sir; but went not. ³⁰ And coming to the SECOND, he said the same. And he
answering, said, 'I will not;' but afterward he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.
† 22. Matt. vii. 8; Mark
xi. 24; James v. 16; 1 John iii. 22; v. 14.

† 22. Matt. vii. 8; Mark
xi. 27; Luke xx. 1.

αποκριθεις ειπεν· Εγω κυριε, και ουκ απηλθε.
answering said; I lord, and not went.
 31 Τis εκ των δυο εποιησε το θελημα του πατρος;
Who of the two did the will of the father?
 Λεγουσιν * [αυτω·] 'Ο πρωτος. Λεγει αυτοις ο
They say [to him;] The first. Says to them the
 Ιησους· Αμην λεγω υμιν, οτι οι τελωναι και
Jesus; Indeed I say to you, that the tax-gatherers and
 αι πορναι προαγουσιν υμας εις την βασιλειαν
the harlots go before you into the kingdom
 του θεου. 32 Ηλθε γαρ προς υμας Ιωαννης εν
of the God. Came for to you John in
 οδω δικαιοσυνης, και ουκ επιστευσατε αυτω· οι
a way of righteousness, and not you believed him; the
 δε τελωναι και αι πορναι επιστευσαν αυτω·
but tax-gatherers and the harlots believed him;
 υμεις δε ιδοντες ου μετεμεληθητε υστερον, του
you and seeing not repented afterwards, of the
 πιστευσαι αυτω.
to believe him.

33 Αλλην παραβολην ακουσατε· * [Ανθρωπος]
Another parable hear you; [A man]
 ην οικοδεσποτης, οστις εφυτευσεν αμπελωνα,
was a householder, who planted a vineyard,
 και φραγμαν αυτω περιεθηκε, και ωρυξεν εν
and a hedge to it placed around, and digged in
 αυτω ληνον, και φοδομησε πυργον· και εξ-
it a wine-press, and built a tower; and let
 εδοτο αυτον γεωργοις, και απεδημησεν. 34 Οτε
out it to husbandmen, and went abroad. When

δε ηγγισεν ο καιρος των καρπων, απεστειλε
and drew near the time of the fruits, he sent
 τους δουλους αυτου, προς τους γεωργους, λα-
the slaves of him, to the husbandmen, to
 βειν τους καρπους αυτου. 35 Και λαβοντες οι
receive the fruits of it. And having taken the
 γεωργοι τους δουλους αυτου, ον μεν εδειραν,
husbandmen the slaves of him, him indeed they flayed,
 ον δε απεκτειναν, ον δε ελιθοβολησαν. 36 Παλιν
him and they killed, him and they pelted with stones. Again
 απεστειλεν αλλους δουλους, πλειονας των
he sent other slaves, greater the
 πρωτων· και εποιησαν αυτοις ωσαυτως. 37 Τσ-
first; and they did to them in like manner. After-

τερον δε απεστειλε προς αυτους τον υιον αυτου,
wards and he sent to them the son of him,
 λεγων· Εντραπησουται τον υιον μου. 38 Οι
saying; They will regard the son of me. The
 δε γεωργοι, ιδοντες τον υιον, ειπον εν εαυτοις·
but husbandmen, seeing the son, said among themselves;
 Ουτος εστιν ο κληρονομος· δευτε, αποκτει-
This is the heir; come, we may
 νωμεν αυτον, και κατασχωμεν την κληρονομιαν
kill him, and may retain the inheritance

And HE answering, said, 'I will not;' but afterwards repenting, he went.

31 Which of the two performed the FATHER'S WILL? They say, "The * LATTER." JESUS said to them, † "Indeed, I say to you, That the TRIBUTE-TAKERS and the HARLOTS precede you into the KINGDOM of GOD.

32 For † John came to you in a Way of Righteousness, and you believed him not; but the TRIBUTE-TAKERS and the HARLOTS believed him; yet you, having seen it, did not afterwards repent, so as to BELIEVE him.

33 Hear Another Parable. There was a Householder, † who planted a Vineyard, and enclosed it with a Hedge, and digged † a Wine-press in it, and built a Tower, and leased 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 † CULTIVATORS having seized the 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.'

* VATICAN MANUSCRIPT.—31. to him—omit.

31. LATTER.

33. A man—omit.

† 33. *Leenon*, wine-press, is the word used by Matthew, while *hupoleenion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebleh, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both *wine-press* and *wine-vat*. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

‡ 31. Luke vii. 20. ‡ 32. Matt. xi. 18; Luke vii. 33.

‡ 33. Cant. iii. 11; Isa. v. 1

Mark xii. 1; Luke xx. 9.

‡ 35. Heb. xi. 36, 37.

‡ 37. Heb. i. 2; 1 John iv. 9

‡ 38. Matt. xxvi. 2—4; John xi. 53.

αυτου. ³⁹ Και λαβοντες αυτον, εξεβαλον εξω
of him. And having taken him, they cast out
του αμπελωνος, και απεκτειναν. ⁴⁰ Οταν ουν
of the vineyard, and killed. When therefore
ελθη ο κυριος του αμπελωνος, τι ποιησει
may come the lord of the vineyard, what will he do
τοις γεωργοις εκεινοις; ⁴¹ Λεγουσιν αυτω·
to the husbandmen to those? They say to him;
Κακους κακως απολεσει αυτους· και τον αμπε-
Wretches wretchedly destroy them; and the vine-
λωνα εκδωσεται αλλοις γεωργοις, οιτινες απο-
yard will let out to other husbandmen, who will
δωσουσιν αυτω τους καρπους εν τοις καιροις
render to him the fruits in the seasons
αυτων. ⁴² Λεγει αυτοις ο Ιησους· Ουδεποτε
of them. He says to them the Jesus; Never
ανεγνωτε εν ταις γραφαις· “Λιθον ο: απεδοκι-
have you read in the writings: “A stone which reject-
μασαν οι οικοδομουντες, ουτος εγενηθη εις
ted they building, the same was made into
κεφαλην γωνιας· παρα κυριου εγενετο αυτη,
a head of a corner; from Lord was this,
και εστι θαυμαστη εν οφθαλμοις ημων;” ⁴³ Δια
and it is wonderful in eyes of us? On account of
τουτο λεγω υμιν, οτι αρθησεται αφ’ υμων η
this I say to you, that shall be taken from you the
βασιλεια του θεου, και δοθησεται εθνει ποιουντι
kingdom of the God, and shall be given to a nation making
τους καρπους αυτης. ⁴⁴ Και ο πεσων επι του
the fruits of her. And he falling on the
λιθον τουτον, συνθλασθησεται· εφ’ ον δ’ αν
stone this, shall be broken: on whom but
πεση, λικμησει αυτον.
it shall fall, it will crush to pieces him.

⁴⁵ Και ακουσαντες οι αρχιερεις και οι Φαρι-
And having heard the high-priests and the Phari-
σαιοι τας παραβολας αυτου, εγνωσαν, οτι περι
sees the parables of him, knew, that about
αυτων λεγει. ⁴⁶ Και ζητουντες αυτον κρατησαι,
them he says. And seeking him to seize,
εφοβηθησαν τους οχλους· επειδη ως προφητην
they feared the crowds: since as a prophet
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις
him they held. And answering

ο Ιησους παλιν ειπεν αυτοις εν παραβολαις,
the Jesus again said to them in parables,
λεγων· ² Ωμοιωθη η βασιλεια των ουρανων
saying: Has been likened the kingdom of the heavens
ανθρωπω βασιλει, οστις εποιησε γαμους τω
to a man a king, who made marriage-feasts to the
υιω αυτου, ³ και απεστειλε τους δουλους αυτου,
son of him, and he sent the slaves of him,

³⁹ Then seizing him, they † thrust him out of the VINEYARD and killed him.

⁴⁰ When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?*

⁴¹ They reply to him, † “He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS.”

⁴² JESUS says to them, “Have you never read in the SCRIPTURES, †† ‘A Stone, which the BUILDERS rejected, the same ‘is made the Head-stone ‘of the Corner; this Jehovah has effected, and ‘it is wonderful in our ‘Eyes?’

⁴³ Because of this, I tell you, † That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

⁴⁴ † And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces.”

⁴⁵ And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

⁴⁶ And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

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.

† 39. John xix. 17, 18; Heb. xii. 11—13. cxviii. 23; Acts iv. 11; 1 Pet. ii. 7. viii. 14, 15; Dan. ii. 34, 44, 45.

† 41. Mark xii. 9; Luke xx. 16.

† 43. Matt. viii. 12; Luke xiii. 28, 20.

† 42. Psa.

† 44. Isa.

καλε-² τους κεκλημενους εις τους γαμους·
 to call the having been invited to the marriage-feasts
 και ουκ ηθελον ελθειν. ⁴ Παλιν απεστειλεν
 and not they would to come. Again he sent
 αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
 other slaves, saying; Say to the having been
 νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι
 called; Lo, the dinner of me I prepared; the bullocks
 μου και τα σιτιστα τεθυμενα, και παντα ετοιμα·
 of me and the fatlings having been killed, and all (things) ready,
 δευτε εις τους γαμους. ⁵ Οι δε αμελησαντες,
 come to the marriage-feasts. They but neglecting,
 απηλθον· ο μεν εις τον ιδιον αγρον, ο δε εις
 went away; he indeed to the own field, he and to
 την εμποριαν αυτου. ⁶ Οι δε λοιποι κρατη-
 the traffic of him. The and remainder having
 σαντες τους δουλους αυτου, υβρισαν και απεκτει-
 seized the slaves of him, insulted and killed.
 ναν. ⁷ Ακουσας δε ο βασιλευς, ωργισθη· και
 Having heard and the king, was wroth: and
 πεμψας τα στρατευματα αυτου, απωλεσε τους
 having sent the armies of him, destroyed the
 φονεις εκεινους, και την πολιν αυτων ενεπρησε.
 murderers those, and the city of them burned.
⁸ Τοτε λεγει τοις δουλους αυτου· 'Ο μεν
 Then he says to the slaves of him: The indeed
 γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ
 marriage-feast ready is, they but having been called not
 ησαν αξιοι. ⁹ Πορευεσθε ουν επι τας διεξοδους
 were worthy. Go you therefore to the outlets
 των οδων, και οσους αν ευρητε, καλεσατε εις
 of the ways, and whoever you may find, call you to
 τους γαμους. ¹⁰ Και εξελθοντες οι δουλοι
 the marriage-feasts. And having gone forth the slaves
 εκεινοι εις τας οδους, συνηγαγον παντας,
 those into the ways, they brought together all,
 οσους ευρον, πονηρους τε και αγαθους· και
 as many as they found, bad ones both and good ones: and
 επλησθη ο γαμος ανακειμενων. ¹¹ Εισελθων
 was filled the marriage-feast of reclining ones. Having entered
 δε ο βασιλευς θεασασθαι τους ανακειμενους,
 and the king to see the reclining ones,
 ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα
 saw there a man not having been clothed a garment
 γαμου· ¹² και λεγει αυτω· 'Εταιρε, πως
 of marriage: and he says to him: Friend, how
 εισηλθες ωδε, μη εχων ενδυμα γαμου; 'Ο
 didst thou enter here, not having a garment of marriage: He
 δε εφिमωθη. ¹³ Τοτε ειπεν ο βασιλευς
 but was struck speechless. Then said the king
 τοις διακονοις· Δησαντες αυτου ποδας και
 to the servants: Having bound of him feet and
 χειρας, αρατε αυτον, και εκβαλετε εις το σκοτος
 hands, take him, and cast into the darkness
 το εξωτερον· εκει εσται ο κλαυθμος και ο
 the outer: there shall he the weeping and the

VANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, † Behold, I have prepared my ENTERTAINMENT; my OXEN and FATTINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his (OWN Farm, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 *And the KING was indignant; and having sent † his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'THE ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were † unworthy.

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL-FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man † not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment?' And HE was struck speechless.

13 The KING then said to the SERVANTS, 'Bind his Hands and Feet; take him, and thrust *him into the OUTER DARKNESS; there will be the WEEPING and the GNASHING OF TEETH.'

* VATICAN MANUSCRIPT.—7. And the KING was indignant.

13. him.

† 4. Prov. ix. 2. Rev. iii. 4; xvi. 15; xix. 8.

† 7. Dan. ix. 26.

† 8. Acts xlii. 46.

† 11. 2 Cor v. 3;

βρυγμος των οδοντων. ¹⁴ Πολλοι γαρ εισι
gnashing of the teeth. Many for are
κλητοι, ολιγοι δε εκλεκτοι
called, few but picked out.

¹⁵ Τότε πορευθεντες οι Φαρισαιοι συμβουλιον
Then having gone the Pharisees counsel
λαβον, οπως αυτον παγιδευσωσιν εν λογω.
took, how him they might insuare in word.

¹⁶ Και αποστελλουσιν αυτω τους μαθητας αυτων
And they sent away to him the disciples of them
μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,
with the Herodians, saying, O teacher,

διδαμεν, οτι αληθης ει, και την οδον του
we know, that true thou art, and the way of the
θεου εν αληθεια διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee

περι ουδενος· ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face
ανθρωπων. ¹⁷ Ειπε ουν ημιν, τι σοι δοκει;
of men. Say therefore to us, what to thee seems right?

εξεστι δουναι κηνησον Καισαρι, η ου; ¹⁸ Γινους
is it lawful to give tribute to Cesar, or not? Knowing
δε ο Ιησους της πονηριαν αυτων, ειπε· Τι με
but the Jesus the wickedness of them, said; Why me

πειραζετε υποκριται; ¹⁹ Επιδειξατε μοι το
tempt you hypocrites? Show you to me the
νομισμα του κηνησου. Οι δε προσηνεγκαν αυτω
coin of the tribute. They and brought to him

δηναριον. ²⁰ Και λεγει αυτοις· Τινος η εικων
a denarius. And he says to them, Of whom the likeness
υτη και η επιγραφη; ²¹ Λεγουσιν * [αυτω·]
this and the inscription? They say [to him,]

Καισαρος. Τότε λεγει αυτοις· Αποδοτε ουν
Of Cesar. Then he says to them; Give you back then
τα Καισαρος Καισαρι και τα θεου
the (things) of Cesar to Cesar; and the (things) of the God

τω θεω. ²² Και ακουσαντες εθαυμασαν· και
to the God. And having heard they wondered; and
αφεντες αυτον απηλθον.
leaving him they departed.

²³ Εν εκεινη τη ημερα προηλθον αυτω Σαδ-
In that the day came to him Sad-
δουκαιοι, οι λεγοντες, μη ειναι αναστασιν· και
ducees, they saying, not to be a resurrection; and

επηρωτηταν αυτον, ²⁴ λεγοντι· Διδασκαλε,
they asked him, saying; O teacher,
Μωσης ειπεν· “Εαν τις αποθνη μη εχων
Moses said; “If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την
children, shall marry the brother of him the

14 For there are Many invited, but Few selected.

15 † Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

16 And they sent to him their DISCIPLES with the HERODIANS, saying, “Teacher, we know That thou art sincere, and teachest the way of GOD in Truth, neither carest thou for any one, for thou lookest not to the Appearance of Men.

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?”

18 But JESUS knowing their WICKEDNESS, said, “Hypocrites! why do you try me?”

19 Show me the TAX-COIN.” And THEY handed him a Denarius.

20 And he says to them, † “Whose LIKENESS and INSCRIPTION is this?”

21 They say, “Cesar’s.” Then he replies to them, † “Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD.”

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

23 † On that day, * Sadducees came to him, who say there is no † Resurrection, and asked him,

24 saying, “Teacher, † Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

* VATICAN MANUSCRIPT.—21. to him—omit.

23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.

† 23. This is rendered future life by some modern translators; which is, as Dr. Bloomfield very justly observes, “no version at all, but merely an explanation.” Anastasis can only mean future life, by implication; its primary signification being a standing or rising up.

† 24. The words of the Law are not quoted verbatim, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

† 15. Mark xii. 13; Luke xx. 20.
xx. 27; Acts xxiii. 8.

† 21. Rom. xiii. 7.
† 24. Deut. xxv. 5.

† 23. Mark xii. 13

γυναικα αυτου, και αναστησει σπερμα τω
 wife of him, and shall raise seed to the
 αδελφω αυτου." ²⁵ Ησαν δε παρ' ημιν επτα
 brother of him." There were now with us seven
 αδελφοι· και ο πρωτος, γαμψας, ετελευτησε·
 brothers: and the first, having married, died:
 και μη εχων σπερμα, αφηκε την γυναικα αυτου
 and not having seed, left the wife of him
 τω αδελφω αυτου. ²⁶ Ομοιως και ο δευτερος,
 to the brother of him. Likewise also the second,
 και ο τριτος, εως των επτα. ²⁷ Τυστερον δε
 and the third, till the seven. After and
 παντων απεθανε και η γυνη. ²⁸ Εν τη ουν
 of all died also the woman. In the therefore
 αναστασει, τινος των επτα εσται γυνη; παντες
 resurrection, of whom of the seven shall be a wife? all
 γαρ εσχον αυτην. ²⁹ Αποκριθεις δε ο Ιησους
 for had her. Answering and the Jesus
 ειπεν αυτοις· Πλανασθε, μη ειδοτες τας γρα-
 said to them; You go astray, not knowing the writ-
 φας, μηδε την δυναμιν του θεου. ³⁰ Εν γαρ
 ings, neither the power of the God. In for
 τη αναστασει ουτε γαμουσιν, ουτε εκγαμι-
 the resurrection neither they marry, nor are give in
 ζονται, αλλ' ως αγγελιοι * [του θεου] εν
 marriage, but as messengers [of the God] in
 ουρανω εισι. ³¹ Περι δε της αναστασεως των
 heaven are. About but the resurrection of the
 νεκρων ουκ ανεγνωτε το ρηθεν υμιν υπο
 dead (ones) not have you read that having been spoken to you by
 του θεου, λεγοντος· ³² "Εγω ειμι ο θεος
 the God, saying: I am the God
 Αβρααμ, και ο θεος Ισαακ, και ο θεος Ιακωβ;"
 of Abraham, and the God of Isaac, and the God of Jacob?"
 Ουκ εστιν ο θεος, θεος νεκρων, αλλα ζωντων.
 Not is the God, a God of dead (ones), but of living (ones.)
³³ Και ακουσαντες οι οχλοι, εξεπλησσοντο επι
 And having heard the crowds, were astonished at
 τη διδαχη αυτου.
 the teaching of him.

³⁴ Οι δε Φαρισαιοι, ακουσαντες οτι εφιμωσε
 The and Pharisees, hearing that he silenced
 τους Σαδδουκαιους, συνηχθησαν επι το αυτο·
 the Sadducees, were assembled on the same;
³⁵ και επηρωτησεν εις εξ αυτων, νομικος, πειρα-
 and asked one out of them, a lawyer, tempt-
 ζων αυτων * [και λεγων·] ³⁶ Διδασκαλε, ποια
 ing him [and saying;] O teacher, which
 εντολη μεγαλη εν τω νομω; ³⁷ Ο δε Ιησους
 commandment great in the law? The and Jesus
 εφη αυτω· "Αγαπησεις κυριον τον θεον σου
 said to him; "Thou shalt love Lord the God of thee
 εν ολη τη καρδια σου, και εν ολη τη ψυχη σου,
 in whole the heart of thee, and in whole the soul of thee,
 και εν ολη τη διανοια σου." ³⁸ Αυτη εστι πρωτη
 and in whole the mind of thee." This is first

Offspring to his BRO-
 THER.

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 † 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 thy GOD with 'All thy HEART, and with 'All thy SOUL, and with 'All thy MIND."

³⁸ This is *the GREAT and First Commandment

* VATICAN MANUSCRIPT.—30. of GOD—omit. 30. HEAVEN. 32. He is not the God.
 35. and saying—omit. 37. And HE said. 38. the GREAT and First Commandment
 † 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16. † 34. Mark
 vii. 28. † 35. Luke x. 25. † 37. Deut. vi. 5; Luke x. 27.

καὶ μεγάλη ἐν ὄλῳ. ³⁹ Δευτέρα δὲ ὁμοία αὐτῆ·
and great in whole. Second and like to it:
⁵ Ἐγαπήσεις τὸν πλησίον σου, ὡς σεαυτὸν."
"Thou shalt love thy neighbor of thee, as thyself."
⁴⁰ Ἐν ταύταις ταῖς δύο ἐντολαῖς ὅλος ὁ νόμος
In these two commandments whole the law
καὶ οἱ προφῆται κρεμνάνται.
and the prophets are hung.
⁴¹ Συναγμενων δὲ τῶν Φαρισαίων, ἐπηρώτησεν
Having been assembled and of the Pharisees, asked
αὐτὸν ὁ Ἰησοῦς, ⁴² λέγων· Τί ὑμῖν δοκεῖ περὶ
them the Jesus, saying; What to you thinks about
τοῦ Χριστοῦ; τίνας υἱὸς ἐστὶ; Λέγουσιν
the Anointed? of whom a son is he? They say
αὐτῷ· Του Δαυὶδ. ⁴³ Λέγει αὐτοῖς· Πῶς οὖν
to him; Of the David. He says to them; How then
Δαυὶδ ἐν πνεύματι κυρίον αὐτὸν καλεῖ; λέγων·
David in spirit Lord of him calls? saying;
⁴⁴ "Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ
"Said the Lord to the Lord of me; Sit thou at
δεξιῶν μου, ἕως ἀνθ' τοὺς ἐχθροὺς σου ὑπο-
right of me, till I may place the enemies of thee a foot-
ποδῖον τοῦ ποδῶν σου." ⁴⁵ Εἰ οὖν Δαυὶδ καλεῖ
stool of the feet of thee." If then David calls
αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; ⁴⁶ Καὶ οὐδεὶς
him Lord, how a son of him is he; And no one
ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησε
was able to him to answer a word; nor dared
τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτησαὶ αὐτὸν
say one from that the day to ask him
οὐκέτι.
any more.

ΚΕΦ. κγ'. 23.

¹ Τότε ὁ Ἰησοῦς ἀλάλησε τοῖς ὄχλοις καὶ
Then the Jesus spake to the crowds and
τοῖς μαθηταῖς αὐτοῦ, ² λέγων· Ἐπὶ τῆς Μωσέως
to the disciples of him, saying; Upon the Moses
καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρι-
sit the scribes and the Phari-
σαῖοι. ³ Πάντα οὖν, ὅσα ἀν εἰπωσὶ ὑμῖν
see. All therefore, whatever they say to you
* [τῆρειν·] τῆρειτε καὶ ποιεῖτε· κατὰ δὲ τὰ
[to observe;] observe you and do you; according to but the
ἐργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ
works of them not do you; they say for, and not
ποιοῦσι. ⁵ Δεσμενοῦσι γὰρ φορτία βάρεια καὶ
they do. They bind for burdens heavy and
δυσβαστακτα, καὶ ἐπιτίθεασιν ἐπὶ τοὺς ὤμους
oppressive, and place upon the shoulders
τῶν ἀνθρώπων· τῷ δὲ δακτυλῷ αὐτῶν οὐ
of the men: of the and finger of them not
θέλουσι κινήσαι αὐτά. ⁶ Πάντα δὲ τὰ ἐργα
they will to move them. All but the works
αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.
of them they do to the to be seen to the men.

39 *The Second is similar; †Thou shalt love thy NEIGHBOR as thyself.
40 † On These two Commandments *depend the Whole LAW and the PROPHETS."
41 † And while the PHARISEES were assembled, JESUS asked them, 42 saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."
43 He says to them, "How then does David, by Inspiration, call him his Lord? saying, 44 † JEHOVAH said to my LORD, Sit thou at my Right hand, till I *put thine ENEMIES underneath thy FEET?"
45 If, therefore, David call him Lord, how is he his Son?"
46 And no one was able to answer him a Word; nor did any one from That DAY presume to question him any more.

CHAPTER XXIII.

1 Then JESUS spoke to the CROWDS, and to his DISCIPLES,
2 saying, "The SCRIBES and PHARISEES sit in the Chair of MOSES;
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

* VATICAN MANUSCRIPT.—39. The Second is similar. 40. depends. 41. nothing ENEMIES underneath thy FEET. 3. observe—omit. 2. do and observe. 6. and. they. 4. they will not move them with their FINGER. 5. for they.
† 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 26; Jas. ii. 8. † 40. Matt. vii. 12; 1 Tim. i. 5. † 41. Mark xii. 35; Luke x. 41. † 42. 1 Pet. cx. 1; Acts 34; Heb. i. 13. † 4. Luke xi. 46; Acts xv. 10.

Πλατύνουσι δε τα φυλακτηρια αυτων, και
 They widen and the phylacteries of them, and
 μεγαλύνουσι τα κρασπεδα * [των ιματιων αυ-
 they enlarge the tufts [of the mantles of
 των·] 6 φιλουσι τε την πρωτοκλισιαν εν τοις
 them;] they love and the upper couch in the
 δειπνοις, και τας πρωτοκαθεδριαις εν ταις συνα-
 feasts, and the first seats in the syna-
 γωγαις, 7 και τους ασπασμους εν ταις αγοραις,
 gogues, and the salutations in the markets,
 και καλεισθαι υπο των ανθρωπων ραββι,
 and to be called by the men rabbi,
 * [ραββι.] 8 ̑μεις δε μη κληθητε ραββι· εις
 [rabbi.] You but not may be called rabbi; one
 γαρ εστιν υμων ο καθηγητης· παντες δε υμεις
 for is of you the leader; all but you
 αδελφοι εστι. 9 Και πατερα μη καλεσητε υμων
 brethren are: And father not you may call of you
 επι της γης· εις γαρ εστιν ο πατηρ υμων, ο
 on the earth: one for is the father of you, he
 εν τοις ουρανοις. 10 Μηδε κληθητε καθηγηται·
 in the heavens: Neither be ye called leaders:
 εις γαρ υμων εστιν ο καθηγητης, ο χριστος.
 one for of you is the leader, the anointed:
 11 ̑ο δε μειζων υμων, εσται υμων διακονος.
 The but greater of you, shall be of you a servant.
 12 ̑οστις δε υψωση εαυτον, ταπεινωθησεται·
 Who and shall exalt himself, shall be humbled:
 και οστις ταπεινωσει εαυτον, υψωθησεται.
 and who shall humble himself, shall be exalted.
 13 ̑ουαι δε υμιν, γραμματεις και Φαρισαιοι, υποκ-
 Woe but to you, scribes and Pharisees, hypo-
 κριται· οτι κατεσθιετε τας οικιας των χηρων,
 crites: because you devour the houses of the widows,
 και προφασει μακρα προσευχομενοι· δια τουτου
 and for a show long are praying: through this
 ληψεσθε περισσοτερον κριμα.
 you shall receive heavier judgment.
 14 * [̑ουαι υμιν, γραμματεις και Φαρισαιοι,
 [Woe to you, scribes and Pharisees,
 υποκριται· οτι κλειετε την βασιλειαν των
 hypocrites. because you shut the kingdom of he
 ουρανων εμπροσθεν των ανθρωπων· υμεις γαρ
 heavens in presence of the men: you for
 ουκ εισερχεσθε, ουδε τους εισερχομενους αφιετε
 not enter, nor the entering you permit
 εισελθειν.] 15 ̑ουαι υμιν, γραμματεις και Φαρι-
 to enter.] Woe to you, scribes and Phari-
 σαιοι, υποκριται· οτι περιαγετε την θαλασσαν
 sees, hypocrites: because you go about the sea
 και την ξηραν, ποιησαι ενα προσηλυτον· και
 and the dry, to make one proselyte: and

they widen † their † PHY-
 LACTERIES, 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 HEA-
 VENLY FATHER.

10 Nor assume the title
 of Leaders; because one
 is Your LEADER, the
 MESSIAH.

11 † But let the GREAT-
 EST 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, Hypo-
 crites! Because you plun-
 der the FAMILIES of WID-
 OWS, and for a Disguise
 make long Prayers; there-
 fore, you will receive a
 Heavier Judgment.

14 * [Woe to you, Scribes
 and Pharisees, Hypo-
 crites! Because you shut
 the KINGDOM of the HEA-
 VENS against MEN; you
 neither enter yourselves,
 nor permit THOSE AP-
 PROACHING to enter.]

15 Woe to you, Scribes
 and Pharisees, Hypo-
 crites! Because you trav-
 erse SEA and LAND to
 make One † Proselyte, and
 when he is gained, you

* VATICAN MANUSCRIPT.—5. of their MANTLES—omit. 9. IS YOUR HEAVENLY FATHER.

14.—omit.

7. Rabbi—omit.

8. TEACHER.

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

† 5. Num. xv. 38; Deut. vi. 8; xxii. 12.

† 6. Mark xii. 38, 39; Luke xi. 43; xx. 40.

† 8. James iii. 1. † 11. Matt. xx. 26, 27.

† 12. Luke xiv. 11; xviii. 14; James iv. 6;

1 Peter v. 5.

ὅταν γενηται, ποιειτε αυτον υιον γεεννης
 when he becomes, you make him a son of Gehenna
 διπλοτερον υμων. ¹⁶ Ουαι υμιν, ἡδηγοι τυφλοι,
 double of you. Woe to you, guides blind,
 οἱ λεγοντες· Ὃς αν ομοση εν τῳ ναῳ, ουδε-
 the saying, Whoever may swear by the temple, nothing
 εστιν· ὃς δ' αν ομοση εν τῳ χρυσοῦ του ναου,
 it is: who but ever may swear by the gold of the temple,
 οφειλει. ¹⁷ Μωροι και τυφλοι· τις γαρ μειζων
 he is bound. O fools and blind; which for greater
 εστιν· ὁ χρυσοσ, η δ ναοσ, ὁ ἁγιαζων του
 is? the gold, or the temple, that sanctifying he
 χρυσοσ; ¹⁸ Και· Ὃσ ειν ομοση εν τῳ θυσιασ-
 gold? Also; Whoever may swear by the altar,
 τηριῳ, ουδεν εστιν· ὃς δ' αν ομοση εν τῳ
 nothing it is; who but ever may swear by the
 δωρῳ τῳ επανῳ αυτου, οφειλει. ¹⁹ Μωροι και
 gift that upon it, he is bound. O fools and
 τυφλοι· τι γαρ μειζον; το δωρον, η το
 blind; which for greater? the gift, or the
 θυσιαστηριον, το ἁγιαζον το δωρον; ²⁰ Ο ουν
 altar, that sanctifying the gift, He then
 ομοσας εν τῳ θυσιαστηριῳ, ομνυει εν αυτῳ και
 swearing by the altar, swears by it and
 εν πασι τοις επανῳ αυτου. ²¹ και ὁ ομοσας
 by all the (things) upon it; and he swearing
 εν τῳ ναῳ, ομνυει εν αυτῳ και εν τῳ κατοικου-
 by the temple, swears by it and by the (one) having
 κησαντι αυτου. ²² και ὁ ομοσας εν τῳ ουρανω,
 inhabited it, and he swearing by the heaven,
 ομνυει εν τῳ θρονῳ του θεου και εν τῳ καθι-
 swears by the throne of the God and by the (one) sit-
 μηνῳ επανῳ αυτου.
 ting upon it.

²³ Ουαι υμιν, γραμματεισ και Φαρισαιοι, ὑποκ-
 Woe to you, scribes and Pharisees, hypo-
 ριται· ὅτι ἀποδεκατοῦτε το ἥδυοσμον, και το
 crites; because you tithe the mint, and the
 ἀνηθον, και το κυμινον· και ἀφηκατε τα βαρυ-
 dill, and the cummin; and pass by the weightier
 τερα του νομου, την κρισιν, και τον ελεον, και
 (things) of the law, the justice, and the mercy, and
 την πιστιν. Ταυτα δε εδει ποιησαι, κακεινωσ
 the faith. These but it is binding to do, and those
 μη αφιεσαι. ²⁴ Ὁδηγοι τυφλοι· οἱ διυλιζοντες
 not to omit. Guides blind; the straining out
 τον κωνωπα την δε καμηλον καταπινοντες.
 the gnat the but camel swallowing down.

²⁵ Ουαι υμιν, γραμματεισ και Φαρισαιοι, ὑποκ-
 Woe to you, scribes and Pharisees, hypo-
 ριται· ὅτι καθαριζετε το εξωθεν του πονηριου
 rites; because you cleanse the outside of the cup

make him a Son of Ge-
 henna, doubly more than
 yourselves.

¹⁶ Woe to you, † blind
 Guides, you who say. To
 swear by the TEMPLE, it
 is nothing; but to swear
 by the GOLD of the TEM-
 PLE, it is binding.

¹⁷ Foolish and Blind
 for which is more sacred,
 —the GOLD, † or THAT
 TEMPLE which CONSE-
 CRATED the GOLD;

¹⁸ And, to swear by the
 ALTAR, † is nothing; but
 to swear by THAT OFFER-
 ING which is upon it is
 binding.

¹⁹ Foolish and Blind!
 for which is more sacred,
 —the OFFERING, † or
 THAT ALTAR which CON-
 SECRAATES the OFFERING?

²⁰ HE therefore who
 SWEARS by the ALTAR,
 makes oath by it, and by
 all things on it;

²¹ and HE who SWEARS
 by the TEMPLE, makes
 oath by it, and by HIM
 who DWELT in it;

²² and HE who SWEARS
 by HEAVEN, makes oath
 by † the THRONE of God,
 and by HIM who sits on it.

²³ Woe to you, Scribes
 and Pharisees, Hypo-
 crites! † Because you pay
 tithe of MINT, and DILL,
 and CUMMIN, † but neg-
 lect the MORE IMPORT-
 ANT matters of the LAW,
 —JUSTICE, COMPASSION,
 and FAITH. These things
 you ought to practise and
 not to omit those.

²⁴ Blind Guides! † who
 filter out the Gnat, yet
 swallow the CAMEL.

²⁵ Woe to you, Scribes
 and Pharisees, Hypo-
 crites! † Because you pu-
 rify the OUTSIDE of the
 CUP and the DISH, but

* 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.

† 16. Matt. xv. 14. † 17. Exod. xxx. 29. † 19. Exod. xlix. 7. † 23. Matt
 v. 34. † 23. Luke xi. 22. † 23. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. † 25
 Mark vii. 4; Luke xi. 29.

κοι της παροψιδος, εσωθεν δε γεμουσιν εξ αρ-
and of the dish, within but they are full of ra-
παγης και αδικιας. ²⁶ Φαρισαιε τυφλε, καθαρισον
pine and injustice. O Pharisee blind, cleanse
πρωτον το εντος του ποτηριου και της παροψιδος,
first the inside of the cup and of the dish,
ινα γενηται και το εκτος αυτων καθαρον.
that may become also the outside of them clean.

²⁷ Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι παρομβιαζετε ταφοις κεκοικιαμενοις,
crites; because you are like to tombs having been whitened,
οιτινες εξωθεν μεν φαινονται ωραιοι, εσωθεν δε
which without indeed appear beautiful, within but
γεμουσιν οστεων νεκρων και πασης ακαθαρσιας.
are full of bones of dead and of all uncleanness.
²⁸ Ουτω και υμεις εξωθεν μεν φαινεσθε τοις
So also you without indeed appear to the
ανθρωποις δικαιοι, εσωθεν δε μεστοι εσπε υποκ-
men just, within but full are of hy-
ρισεως και ανομιας.
pocrisy and of lawlessness.

²⁹ Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι οικοδομειτε τους ταφους των προφη-
crites; because you build the tombs of the prophets,
των, και κοσμειτε τα μνημεια των δικαιων,
and adorn the monuments of the just,

³⁰ και λεγετε· Ει ημεθα εν ταις ημεραις των
and say; If we had been in the days of the
πατερων ημων, ουκ αν ημεθα κοινωνοι αυτων
fathers of us, not we had been partakers of them
εν τω αιματι των προφητων. ³¹ Οστε μαρτυ-
in the blood of the prophets: So that you

ρειτε εαυτοις, οτι υιοι εστε των φονευσαντων
testify to yourselves, that sons you are of the having killed
τους προφητας. ³² Και υμεις πληρωσατε το
the prophets. And you fill you the
μετρον των πατερων υμων. ³³ Οφεις, γεννηματα
measure of the fathers of you. O serpents, O broods

εχιδων· πως φυγητε απο της κρισεως της
of vipers; how can you flee from the judgment of the
γεννης; ³⁴ Δια τουτο, ιδου, εγω αποσπελλω
Gehenna? Because of this, lo, I send

προς υμας προφητας, και σοφους, και γραμμα-
to you prophets, and wise men, and scribes·
τεις· και εξ αυτων αποκτενειτε και σταυρω-
and out of them you will kill and will cru-
σετε, και εξ αυτων μαστιγωσατε εν ταις
cify, and out of them you will scourge in the
συναγωγαις υμων και διωξετε απο πολεως εις
synagogues of you and pursue from city to

πολι· ³⁵ οπως ελθη εφ' υμας παν αιμα
city: so that may come upon you all blood
δικαιον, εκχυνομενον επι της γης απο του
righteous, being shed upon the earth from the
αιματος Αβελ του δικαιου εως του αιματος
blood of Abel the just to the blood

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 the Bones of the Dead, and of All Impurity.

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

²⁹ Woe to you, Scribes and Pharisees, Hypocrites! † Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of

the JUST, and say, If we had lived in the DAYS of our FATHERS, we would not have been Participators with them in the MURDER of the PROPHETS.

³¹ Thus you testify against yourselves, † That you are the SONS of THOSE who MURDERED the PROPHETS.

³² † You also will fill up the MEASURE of your FATHERS.

³³ Serpents, † Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

³⁴ On account of this, † Behold, I send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

³⁵ So that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

† 27. Luke xi. 44; Acts xxiii. 3.

1 Thess. ii. 15.

xxi. 34, 35; Luke xi. 49.

† 20. Luke xi. 47.

† 32. 1 Thess. ii. 16.

† 33. Matt. iii. 7; xii. 34.

† 31. Acts vii. 51, 52

† 34. Matt.

Ζαχαριου υιου Βαραχιου, ον εφονευσατε μεταξυ του ναου και του θυσιαστηριου. ³⁶ **Αμην λεγω υμιν, οτι ηξει ταυτα παντα επι την γενεαν ταυτην.** ³⁷ **Ιερουσαλημ, Ιερουσαλημ, η αποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αυτην ποσακις ηθελησα επισυναγαγειν τα τεκνα σου, ον τροπον επισυναγει ορνις τα νοσσια εαυτης υπο τας πτερυγας; και ουκ ηθελησατε.** ³⁸ **Ιδου, αφιεται υμιν ο οικος υμων *** [ερημος.] ³⁹ **Λεγω γαρ υμιν Ου μη με ιδητε απ' αρτι, εως αν ειπητε. Ευλογημενος ο ερχομενος εν ονοματι κυριου.**

to the BLOOD of † Zechariah, † Son of Barachiah, whom you will murder between the SANCTUARY and the ALTAR.

³⁶ Indeed, I say to you, That all these things will come upon this GENERATION.

³⁷ † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her YOUNG under her WINGS! but you would not.

³⁸ Behold, your HABITATION is left to you;

³⁹ for I tell you, You shall not see me from this time, till you shall say, † Blessed be HE who COMES in the Name of 'Jehovah.'

ΚΕΦ. κδ'. 24.

¹ **Και εξελθων ο Ιησους επορευετο απο του ιερου και προσηλθον οι μαθηται αυτου επιδειξαι αυτω τας οικοδομας του ιερου.** ² **Ο δε Ιησους ειπεν αυτοις Ου βλέπετε παντα ταυτα; αμην λεγω υμιν, ου μη αφεθη εδωε λιθος επι λιθον, ος ου καταλυθησεται.**

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? I assure you, † There shall not be left here a Stone upon a Stone; all will be overthrown."

³ And as he was sitting on the MOUNT of OLIVES,

* VATICAN MANUSCRIPT.—33. a desert—omit.

2. HE answering, said.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadah, 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. i. 1; of whose murder mention is made in the *Targum*, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Hiddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 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 they 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 spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 35. 2 Chron. xxiv. 20, 21.

† 37. Luke xiii. 34.

† 39. Psa. cxviii. 20; Matt. xxi. 9.

& 1. Mark xiii. 1; Luke xxi. 5.

† 2. Luke xix. 44.

ελαιων, προσηλθον αυτω οι μαθηται κατ' ιδιαν, olive trees, came to him the disciples privately,
 λεγοχτες· Ειπε ημιν, ποτε ταυτα εσται; κατ saying; Tell to us, when these (things) shall be? and
 τι το σημειον της της παρουσιας και της what the sign of the thy presence and of the
 συντελειας του αιωνος; 4 Και αποκριθεις ο end, of the age? And answering the
 Ιησους, ε-πεν αυτοις· Βλεπετε, μη τις υμας Jesus said to them; Take heed, not any one you
 πλανησῃ. 5 Πολλοι γαρ ελευσονται επι τῃ may deceive. Many for shall come in the
 ονοματι μου, λεγοντες· Εγω ειμι ο Χριστος· name of me, saying; I am the Anointed;
 και πολλοι πλανησουσι. 6 Μελλησετε δε and many they shall deceive. You shall be about, and
 ακουειν πολεμων, και ακοας πολεμων· ορατε, to hear wars, and reports of wars; see,
 μη θροεισθε· Δει γαρ * [παντα] γενεσθαι· not you be disturbed; it behoves for [all] to take place;
 αλλ' ουπω εστι το τελος. 7 Εγερθησεται γαρ but not yet is the end. Shall be raised up, for
 εθνος επι εθνος, και βασιλεια επι βασιλεια· και nation against nation, and kingdom against kingdom; and
 εσονται λιμοι, * [και λοιμοι,] και σεισμοι κατα there shall be famines, [and plagues,] and earthquakes in
 τοπους. 8 Παντα δε ταυτα αρχη ωδιων· places. All but these a beginning of sorrows.
 9 Τότε παραδωσουσι υμας εις θλιψιν, και αποκ- Then they shall deliver up you to affliction, and shall
 τενοουσιν υμας; και εσεσθε μισουμενοι υπο kill you; and you shall be being hated by
 παντων των εθνων δια το ονομα μου all of the nations on account of the name of me.
 10 Και τότε σκανδαλισθησονται πολλοι· και And then shall be caused to stumble many; and
 αλληλους παραδωσουσι, και μισησουσιν αλλη- each other shall deliver up, and shall hate each
 λους. 11 Και πολλοι ψευδοπροφηται εγερθη- oth r. And many false-prophets shall ho
 σονται, και πλανησουσι πολλους. 12 και δια raised up, and shall deceive many; and because of
 τῆ πληθυνθη, την ανομιαν, ψυγησεται η th, to be increas the lawlessness, shall be cooled the
 αγαπη των πολλων. 13 Ο δε υποκεινας εις love of the many. He but holding out to
 τελος, εἰτος σωθησεται. 14 Και κηρυχθησεται end, the same shall be saved. And shall be published
 τουτο το ευαγγελιον της βασιλειας εν ὅλη τῃ this the glad tidings of the kingdom in whole the
 οικουμενη, εις μαρτυριον παντι τοις εθνεσι· και habitable, for, a testimony to all the nations; and
 τότε ηξει το τελος. 15 Όταν ουν ιδητε το then shall come the end. When therefore you may see the
 βδελυγμα της ερημωσεως, το ῥηθεν abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of THY presence, and of the CONSUMMATION of the AGE?"

4 And JESUS replying to them, said, † "Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

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

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 † Then they will deliver you up to affliction; and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then † Many will be insnared, and will betray their associates, and abhor them.

11 And † Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 † But HE who PATIENTLY ENDURES to the END, will be saved.

14 And These † 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.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE † ABOMINA-

* VATICAN MANUSCRIPT.—6. all—omit. 7. and plagues—omit.
 † 4. Eph. v. 6; 1 John iv. 1. † 9. Mark xiii. 9; Luke xxi. 20; John xv. 20. † 10. Tit. i. 16. † 11. Acts xx. 29; 2 Pet. ii. 1. † 13. Matt. x. 22. † 14. Matt. iv. 23; Rom. x. 18; ix. 33; Col. i. 6, 23. † 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἕστωσ εν τοπω
 through Daniel the prophet, having stood in place
 ἁγιω (ὁ αναγινωσκων νοειτω) 16 τοτε οι εν
 holy: (he reading let him think:) then they in
 τη Ιουδαια, φυγετωσαν επι τα ορη 17 ο
 the Judea, let them flee to the mountains: he
 επι του δωματος, μη καταβαινετω, αραι τα εκ
 upon the roof, not let him go down, to take the out of
 της οικιασ αυτου 18 και ο εν τω αγρω, μη
 the house of him; and he in the field, not
 επιστρεψατω οπισω, λη τα ιματια αυτου.
 let him turn back, to take the mantle of him.
 19 Ουχι δε ταισ εν γαστρι εχουσαισ και ταισ
 Woe and to the in womb having and to the
 θηλαζουσαισ εν εκειναισ ταισ ημεραισ. 20 Προσ-
 giving back in those the days. Pray
 ευχεσθε δε, ινα μη γενηται η φυγη υμων
 you and, that not may be the flight of you
 χειμωνοσ, μηδε σαββατω. 21 Εσται γαρ τοτε
 of winter, nor in sabbath. Shall be for then
 θλιψισ μεγαλη, οια ου γεγονεν απ' αρχησ
 affliction great, such as not has been from a beginning
 κοσμου εωσ του νυν, ουδ' ου μη γενηται. 22 Και
 of world till the now, nor not not may be. And
 εσ εκλοβωθησαν αι ημεραι εκειναι, ουκ αν
 except were shorten'd the days: those, not should
 εσωθη πατα σαρξ 23 δια δε τουσ εκλεκτουσ
 or saved all flesh; on account of but the chosen
 κολοβωθησονται αι ημεραι εκειναι. 23 Τοτε εαν
 shall be shorten'd the days those. Then if
 τισ υμιν ειπη: 'Ιδου, ωδε ο χριστοσ, η ωδε: μη
 any to you should say; Lo, here the anointed, or here; not
 πιστευσητε. 24 Εγερθησονται γαρ ψευδοχριστοι
 believe you. Shall be raised for false anointed ones
 και ψευδοπροφηται, και δωσουσι σημεια μεγαλα
 and false prophets, and shall give signs great
 και τερατα, ωστε πλανησαι, ει δυνατον και
 and wonders, so as to deceive, if possible even
 τουσ εκλεκτουσ. 25 Ιδου, προειρηκα υμιν. 26 Εαν
 the chosen. Lo, I have foretold to you. If
 ουν ειπωσιν υμιν: 'Ιδου, εν τη ερημω εστι μη
 then they should say to you; Lo, in the desert he is; not
 εξελθητε. Ιδου, εν τοισ ταμειοισ μη πιστευ-
 you should go out. Lo, in the retired places, not you should
 σετε. 27 Ωσπερ γαρ η αστραπη εξερχεται απο
 believe. As for the lightning comes out from
 ανατολων, και φαινεται εωσ δυσμων, ουτωσ
 east, and shine to west, so

TION, which is SPOKEN of through Daniel the PROPHET," (READER attend!)

16 † "then let THOSE in JUDEA escape to the MOUNTAINS;

17 let not HIM who is on the ROOF descend to take the things from his HOUSE;

18 and let not HIM who is in the FIELD, return to take his MANTLE.

19 † But alas for the PREGNANT and the NURSING WOMEN in THOSE DAYS!

20 Pray, therefore, that your FLIGHT be not in the Winter, nor on a Sabbath;

21 for † then there will be great Distress, such as never happened from the beginning of the world till NOW, nor ever will be.

22 † And unless those DAYS were cut short, No One could survive; but on account of the CHOSEN, those DAYS will be limited.

23 † If any one should say to you then, 'Behold! here is the MESSIAH,' or 'there;' believe it not;

24 because False Messiahs and False Prophets will arise, who will propose great Signs and Prodigies; so as to delude, if possible, even the CHOSEN.

25 Remember, I have forewarned you.

26 If, therefore, they say to you, 'Behold, he is in the DESERT!' go not forth; or, 'Behold, he is in SECRET APARTMENTS!' believe it not.

27 † For as the LIGHTNING emerges from the East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy. † 16. Josephus and Eusebius inform us that when the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave as it were a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.—Doddridge.

† 19. Luke xxiii. 29. † 21. Dan. ix. 26. † 22. Isa. lxvi. 8, 9. † 23. Mart. xiii. 21; Luke xvii. 23; xxi. 8. † 27. Luke xvii. 24.

εσται και η παρουσια του υιου του ανθρωπου.
shall be also the presence of the son of the man.

28 Οπου * [γαρ] εαν η το πτωμα, εκει συναχ-

Where {for} ever may be the carcass, there will to
θηπονται οι αετοι. 29 Ευθεως δε μετα την θλιψιον

gathered the eagles. Immediately but after the affliction

των ημερων εκεινων, ο ηλιος σκοτισθησεται,

of the days those, the sun shall be darkened,

και η σεληνη ου δωσει το φεγγος αυτης, και

and the moon not shall give the light of her, and
ει αστερες πετουνται απο του ουρανου, και αι

the stars shall fall from the heaven, and the
δυναμεις των ουραων σαλευθησονται. 30 Και

powers of the heavens shall be shaken. And
τοτα φανησεται το σημειον του υιου του

they shall appear the sign of the son of the
ανθρωπου εν τω ουρανω και τοτε κλησονται.

man in the heaven: and then shall lament:
πασαι αι φυλαι της γης, και οψονται τον υιον

all the tribes of the earth, and they shall see the son
του ανθρωπου ερχομενον επι των νεφελων του

of the man coming upon the clouds of the
ουρανου, μετα δυναμεις και δοξης πολλης.

heaven, with power and glory much;
31 και αποστελει τους αγγελους αυτου μετα

and he will send the messengers of him with
σαλπιγγος φωνης μεγαλης και επισυναξουσι.

of trumpet a voice great; and they shall gather
τους εκλεκτους αυτου εκ των τεσσαρων ανεμων,

the chosen (ones) of him from the four winds,
απ' ακρων ουραων εως ακρων αυτων. 32 Απο

from extremities of heavens to extremities of them. From
δε της συκης μαθετε την παραβολην. όταν

but the fig-tree learn you the parable; when
ηδη ο κλαδος αυτης γενηται απαλος, και τα

already the branch of her may be tender, and the
φυλλα εκφυη, γινωσκετε, οτι εγγυς το

leaves may put forth, you know, that near the
θερος. 33 Ουτα και υμεις, όταν ιδητε παντα

summer; So also you, when you may see all
ταυτα, γινωσκετε, οτι εγγυς εστιν επι θυραις.

these, know you, that near it is at doors.
34 Αμην λεγω υμιν, ου μη παρελθη η γενεα

Indeed I say to you, not not may pass away the generation
αυτη, εως αν παντα ταυτα γενηται. 35 Ο

this, till all these may be done. The
ουρανος και η γη παρελευσεται: οι δε λογοι

heaven: and the earth shall pass away; the but words
μου ου μη παρελθωσι.

of me not not may pass away.
33 Περι δε της ημερας εκεινης και ωρας ουδεις

About and the day, that and hour no one
οιδεν, ουδε οι αγγελοι των ουραων, ει μη ο

knows, nor the messengers of the heavens, except the
πατηρ μονος. 37 Ωσπερ δε αι ημεραι του Νωε,

father alone. As and the days of U & Noe,

West; so will be the
PRESENCE of the son of
MAN.

28 Wherever the DEAD
CARCASS may be, there
the † EAGLES will be col-
lected.

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 ap-
pear 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 PARA-
BLE from the FIG-TREE.
When its BRANCH is yet
tender, and puts forth
leaves, you know that
SUMMER is near.

33 Thus also, when you
shall see ALL these things,
know, That † he is nigh
at the Doors.

34 Indeed, I say to you,
* That this † GENERATION
will not pass away, till
ALL these things be ac-
complished.

35 THE HEAVEN and
the EARTH will fail; but
my WORDS cannot fail.

36 † But no one knows
concerning that DAY and
* HOUR; no, not the AN-
GELS of the HEAVENS,
* nor the son, but the
FATHER only.

37 * For as the DAYS

* VATICAN MANUSCRIPT.—28 for—omit. 30. Heaven. 34. That this. 35. Hour. 36. nor the son, but the FATHER only. 37. For as.

† 28. Dest. xxviii. 40. † 20. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. † 30. Rev. i. 7. † 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. † 33. James v. 8. † 34. Matt. xxiii. 36; Mark xiii. 30; Luke xxi. 32. † 26. Acts i. 7.

οὕτως εἶπαι * [και] ἡ παρουσία του υἱου του
 even so will be [also] the presence of the son of the
 ανθρωπου. 38 Ὡσπερ γαρ ἦσαν εν ταις ἡμεραις
 man. As for they were in the days

ταις προ του κατακλυσμου πρωγοντες και
 the before the flood eating and
 πινοντες, γαμουντες και εκγαμιζοντες, αχρι
 drinking, marrying and giving in marriage, till
 ἧς ἡμερας εἰσηλθε Νωε εις την κιβωτον,
 of which day entered Noe into the ark,

39 και ουκ εγνωσαν, εως ηλθεν ο κατακλυσμος
 and not they knew, till came the flood

και ηρεν απαντας ουτως εἶπαι * [και] ἡ
 and took away all; even so will be [also] the
 παρουσία του υἱου του ανθρωπου. 40 Τότε δυο
 presence of the son of the man. Then two

εἰσονται εν τῳ αγρω· ο εἰς παραλαμβανεται,
 shall be in the field: the one is taken away,

και ο εἰς αφιεται. 41 Δυο αληθουσαι εν τῳ
 and the one is left. Two grinding in the

μυλωνι· μια παραλαμβανεται, και μια αφιεται.
 mill; one is taken away, and one is left.

42 Γρηγορειτε ουν, οτι ουκ οιδατε, ποια ὥρα
 Watch you therefore, because not you know, in what hour

ο κυριος ὑμων ερχεται. 43 Εκεινο δε γινωσκετε,
 the Lord of you comes. This but know you,

ἄτι εἰ ηδει ο οικοδεσποτης, ποια φυλακη ο
 that if had known the householder, in what watch the

κλεπτης ερχεται, εγρηγορησεν αν, και ουκ
 thief comes, he would have watched, and no.

αν ειασε διουρυγναι την οικιαν αυτου.
 he would have allowed to be dug-through the house of him.

44 Δια τουτο και υμεις γινεσθε ετοιμοι· οτι,
 On account of this also you be ready; because,

ἡ ὥρα ου δοκειτε, ο υἱος του ανθρωπου
 in which hour not you think, the son of the man

ερχεται.
 comes.

45 Τις αρα εστιν ο πιστος δουλос και φρονιμος,
 Who then is the faithful slave and prudent,

ον κατεστησεν ο κυριος αυτου επι της θερο-
 whom placed he lord of him over of the domes-

πικιας αυτου, του δουναι αυτοις την τροφην εν
 ties of him, of the to give to them the food in

καιρω; 46 Μακαριος ο δουλос εκεινος, ον ελθων
 season? Blessed the slave that, whom coming

ο κυριος αυτου ευρησει ποιουντα οὕτως. 47 Ἀμην
 the lord of him shall find doing so. Indeed

λεγω υμιν, οτι επι πασι τοις ὑπαρχουσιν αυτου
 I say to you, that over all the possessions of him

καταστοισει αυτον. 48 Εαν δε ειρη ο κακος
 he will place him. If but should say the b a

δουλос ερεινος εν τη καρδια αυτου· Χρονιζει ο
 slave that in the heart of him; Delays ο

κυριος μου * [ελθειν·] 49 και αρχηται τυπτειν τους
 lord of me [to come;] and should begin to strike the

of NOAH, thus will be the PRESENCE of the SON of MAN.

38 † For as in those DAYS, THOSE before the DELUGE, they were eating and drinking, marrying, and pledging in marriage, till the Day that Noah entered the ARK,

39 and understood not, till the DELUGE came, and swept them all away; thus will be the PRESENCE of the SON of MAN.

40 † Two men shall then be in the FIELD; * one will be taken, and the * other left.

41 Two women shall be grinding at the MILL; one will be taken, and the other left.

42 † Watch, therefore, Because, you do not know at what * D y your MASTER will come.

43 But you know this, that if the HOUSEHOLDER knew at What Hour of the night † the; THIEF would come, he would watch, and not suffer him to break into his HOUSE.

44 Therefore, be you also prepared; Because the SON of MAN will come at an Hour, when you do not expect him.

45 † Who then is the FAITHFUL and prudent Servant, whom his MASTER has placed over his HOUSEHOLD, to GIVE them FOOD in due Season?

46 Happy that SERVANT, whom his MASTER, on coming, shall find thus employed!

47 † Indeed, I say to you, That he will appoint him over All his POSSESSIONS.

48 But if that Servant should WICKEDLY say in his HEART, 'My MASTER delays;'

49 and shall begin to

* VATICAN MANUSCRIPT.—37, also—omit. 30. also—mit. 40. one. 40. other
 42. Day 43. to come—omit.
 † 38. Gen. vi. 3—5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20. † 42. Matt xxv. 13; Mark xiii
 33; Luke xxi. 36. † 43. Luke xii. 59; 1 Thess. 5. 3; 1 Pet. iii. 10; Rev. iii. 3; xvi. 1.
 † 47. Mat. xxi. 33.

συνδουλος, εσθιη δε και πινη μετα των μεθουον-
 fellow-slaves, may eat and also may drink with those getting
 των ⁵⁰ ηξει ο κυριος του δουλου εκεινου εν
 drunk; shall come the lord of the slave that in
 ημερα, η ου προσδοκα, και εν ωρα, η ου
 a day, in which not he expects, and in an hour, in which not
 γνωσκει. ⁵¹ και διχοτομησει αυτον, και το
 he knows; and shall cut asunder him, and the
 μερος αυτου μετα των υποκριτων θησει. εκει
 part of him with the hypocrites will place; there
 εσται ο κλαυθμος και ο βρυγμος των οδοντων.
 will be the weeping and the gnashing of the too'

ΚΕΦ. κ'. 25.

¹ Τότε ζμοιωθησεται η βασιλεια των ουρανων
 Then will be compared the kingdom of the heavens
 δεκα παρθενοις, αιτινες, λαβουσαι τας λαμπαδας
 ten virgins, who, having taken the lamps
 αυτων, εξηλθον εις απαντησω του νυμφιου
 of them, went out to a meeting of the bridegroom
² Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε
 Five and were of them prudent, and five
 μωραι. ³ Αιτινες μωραι, λαβουσαι τας λαμπαδας
 foolish. Who foolish, having taken the lamps
 αυτων, ουκ ελαβον μεθ' εαυτων ελαιον. ⁴ Αι
 of them, not took with themselves oil. The
 δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις
 but prudent took oil in the vessels
 * [αυτων] μετα των λαμπαδων αυτων. ⁵ Χρνοι-
 [of them] with the lamps of them. Delay-
 ζοντος δε του νυμφιου, ενυσταξαν πασαι, και
 ag and the bridegroom, nodded all, and
 εκαθευδον. ⁶ Μεσση δε νυκτος κραυγη γεγονεν
 did sleep. Of middle and night a cry was raised
 Ιδου, ο νυμφιος * [ερχεται.] εξερχεσθε εις απα-
 Lo, the bridegroom [com. ;] go out to a meet-
 ησιν αυτου. ⁷ Τότε ηγερθησαν πασαι αι παρθενοι
 ing of him. They arose all the virgins
 εκειναι, και εκοσμησαν τας λαμπαδας αυτων.
 those, and put in order the lamps of them.

beat his FELLOW-SER-
 VANTS, and should eat
 and drink with the IN-
 TEMPERATE;

50 THE MASTER of that
 SERVANT will come in a
 Day when he does not
 expect him, and at an
 Hour of which he is not
 aware,

51 and will cut him
 off, and will appoint his
 PORTION with the HYPO-
 CRITES; †there will be
 the WEEPING and the
 GNASHING OF TEETH.

CHAPTER XXV.

1 THE KINGDOM of the
 HEAVENS, at that time,
 may be compared to Ten
 †Virgins, who, having
 taken their LAMPS, went
 out †to meet †the BRIDE-
 GROOM.

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

3 *For the FOOLISH
 took their LAMPS, but
 carried no Oil with them.

4 THE PRUDENT, how-
 ever, besides *their own
 LAMPS, took Oil in the
 VESSELS.

5 While the BRIDE-
 GROOM delayed, †they
 all became drowsy, and
 fell asleep.

6 And at Midnight a
 Cry was raised, 'Behold,
 the BRIDEGROOM; go out
 and *meet him!'

7 Then All those VIR-
 GINS arose, †and put
 their LAMPS in order.

* VATICAN MANUSCRIPT.—2. foolish, and five were prudent.
 4. their own. 6. comes—omit. 6. to the Meeting.

3. For the FOOLISH.

† 1. Virgin signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

† 51. Matt. viii. 12; xiii. 42; xxv. 30.

† 1. Eph. v. 29, 30; Rev. xix. 7; xxi. 2, 9.

† 5. 1 Thesa. v. 6. † 7. Luke xii. 35.

Αἱ δὲ μωραὶ ταῖς φρονιμοῖς εἶπον· Δότε ἡμῖν
 The but foolish to the prudent said; Give to us
 ἐκ τοῦ ελαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
 out of the oil you, because the lamps of us
 σβεννύνται. 9 Ἀπεκρίθησαν * [δὲ] αἱ φρονιμοί,
 are extinguished. Answered [but] the prudent,
 λέγουσαι· Μῆποτε οὐκ ἀρκεσθῆ ὑμῖν καὶ ὑμῖν·
 saying· Lest not it might suffice to us and to you;
 πορευεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ
 go you rather to the selling, and
 ἀγοράσατε ἑαυτάς. 10 Ἀπερχομένων δὲ αὐτῶν
 buy to yourselves. Going away and of them
 ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοί
 to buy, came the bridegroom; and the prepared ones
 ἰσηλοῦν μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-
 entered with him into the nuptial-feasts; and was
 κλεισθῆ ἡ θύρα. 11 Ὑστερον δὲ ἐρχονται καὶ
 closed the door. Afterwards and came also
 αἱ λοιπαὶ παρθένοι, λέγουσαι· Κυριε, κυριε,
 the remaining virgins, saying, O lord, O lord,
 ἀνίσxon ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμην
 open to us. He out answering said; Indeed
 λέγω ὑμῖν, οὐκ οἶδά ὑμᾶς. 14 Γρηγορεῖτε ἄν,
 say to you, I do not know you. Watch you therefore,
 ὅτι οὐκ οἶδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.
 because not you know the day, nor the hour.
 Ὡστερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς
 Like for a man going abroad called the
 ἰδίου δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-
 own slaves, and delivered to them the goods
 χοντα αὐτοῦ· 15 καὶ ἕξ μὲν ἔδωκε πεντε
 of him, and to him indeed he gave five
 πάλαντα, ἕξ δὲ δύο, ἕξ δὲ ἓν· ἕκαστῷ
 talents, to him and two, to him and one; to each
 κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδημῆσεν
 according to the own power; and went abroad
 εὐθεὺς. 15 Πορευθεὶς * [δὲ] ὁ τα πεντε
 immediately. Going [and] he the five
 τάλαντα λαβὼν, ἐργάσατο ἐν αὐτοῖς, καὶ
 talents having received, traded with them, and
 ἐποίησεν ἄλλα πεντε * [τάλαντα.] 17 Ὡσαυ-
 made other five [talents.] Like
 τως * [καὶ ὁ] τα δύο, ἐκερδήσεν καὶ αὐτὸς ἄλλα
 wise [also he] the two, gained also he other
 δύο. 18 Ὁ δὲ το ἓν λαβὼν ἀπελθὼν ὠρυξά-
 two. He but the one having received having retired dugged
 * [ἐν] τῇ γῆ, καὶ ἀπεκρύψε το ἀργυρίου του
 [in] the earth, and hid the silver of the
 κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἐρχεται
 lord of him. After but time much comes
 ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει
 the lord of the slaves those, and adjusts
 μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τα
 with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'
 9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'
 10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; † and the DOOR was shut.
 11 Afterwards came also the OTHER Virgins, saying, † 'Master, Master, open it for us!'
 12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'
 13 † Watch, therefore, because you know neither the DAY nor the HOUR.
 14 † Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.
 15 And to ONE he gave Five † Talents, and to ANOTHER two, and to ANOTHER one; † to each according to his RESPECTIVE Capacity; and immediately departed.
 16 HE who had RECEIVED the FIVE Talents, went and traded with them, and *gained Other five.
 17 And in like manner HE who had received the TWO, gained Other two.
 18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.
 19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.
 20 Then HE, who had

* VATICAN MANUSCRIPT.—9. but—omit. 16. And—omit. 16. gained Other five. 16. Talents—omit. 17. he also—omit. 18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £560.

† 10. Luke xiii. 25. † 12. Matt. vii. 21, 22. † 13. Matt. xxiv. 43, 44; Mark xiii. 35, 36. † 14. Luke xix. 12. † 15. Rom. xii. 6. 1 Cor. xii. 7, 11, 20; Eph. iv. 11.

πεντε ταλαντα λαβων, προσηνεγκεν αλλα
five talents having received, brought other

τεντε ταλαντα, λεγων· Κυριε, πεντε ταλαντα
five talents, saying; O lord, five talents

μοι παρεδωκας· ιδε, αλλα πεντε ταλαντα
to me thou deliveredst; see, other five talents

εκερδησα * [επ' αυτοις.] ²¹ Εφη αυτω ο κυριος
I gained [upon them.] Said to him the lord

αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα
of him; Well, O slave good and faithful; over a few (things)

ης πιστος, επι πολλων σε καταστησω·
thou wast faithful, over many thee I will place:

εισελθε εις την χαραν του κυριου σου.
enter into the joy of the lord of thee.

²² Προσελθων δε και ο τα δυο ταλαντα * [λα-
Coming and also he the two talents [having

βων,] ειπε· κυριε, δυο ταλαντα μοι παρεδωκας·
received,] said: O lord, two talents to me thou deliveredst;

ιδε, αλλα δυο ταλαντα εκερδησα * [επ' αυτοις·]
to, other two talents I gained [upon them:]

²³ Εφη αυτω ο κυριος αυτου· Ευ, δουλε αγαθε
Said to him the lord of him: Well, O slave good

και πιστε· επι ολιγα ης πιστος, επι
and faithful; over a few (things) thou wast faithful, over

πολλων σε καταστησω· εισελθε εις την χαραν
many thee I will place; enter into the joy

του κυριου σου. ²⁴ Προσελθων δε και ο το εν
of the lord of thee. Coming and also he the one

ταλαντον ειληφως, ειπε· κυριε, εγνων σε, οτι
talent having taken, said; O lord, I knew thee, that

σκληρος ει ανθρωπος, θεριζων οπου ουκ εσπει-
hard thou art a man, reaping where not thou sow-

ρας, και συναγων οθεν ου διεσκορπισας· ²⁵ και
edst, and gathering whence not thou scatteredst; and

φοβηθεις, απελθων εκρυψα το ταλαντον σου εν
being afraid, going away I hid the talent of thee in

τη γη· ιδε, εχεις το σον. ²⁶ Αποκριθεις δε
the earth; to, thou hast the thine. Answering and

ο κυριος αυτου ειπεν αυτω· Πονηρε δουλε και
tho: lord of him said to him: O wicked slave and

ρκτηρε, ηδεις, οτι θεριζω οπου ουκ εσπειρα,
slothful, didst thou know, that I reap where not I sowed,

και συναγω οθεν ου διεσκορπισα; ²⁷ Εδει ουν
and gather whence not I scattered? It behoved then

σε βαλειν το αργυριον μου τοις τραπεζιταις·
thee to cast the silver of me to the bankers:

και ελθων εγω, εκομισαμην αν το εμον συν
and coming I might have received the mine with

τοκω. ²⁸ Αρατε ουν απ' ρυτου το ταλαντον,
interest. Take you therefore from him the talent,

και δοτε τω εχοντι τα δεκα ταλαντα. ²⁹ Τω
and give to him having the ten talents. To the

RECEIVED the FIVE Talents, came and presented Five Talents more, saying, 'Sir, thou gavest over to me Five Talents; see, I have gained Five other Talents.'

²¹ His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, † I will appoint thee over Many; partake of thy MASTER'S JOY.'

²² HE also who had the two Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

²³ His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, I will appoint thee over Many; partake of thy MASTER'S JOY.'

²⁴ THEN HE who had RECEIVED the SINGLE Talent, approaching, said, 'Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;

²⁵ and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE OWN.'

²⁶ His MASTER answering, said to him, 'Wicked and indolent Servant, didst thou know That I reap where I have not sown, and gather where I have not scattered?'

²⁷ Thou oughtest then to have given my MONEY to the BANKERS, that at my return, I might have received mine OWN with Interest.

²⁸ Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

²⁹ † to EVERY ONE

* VATICAN MANUSCRIPT.—20. upon them—omit. 22. upon them—omit.

22. having received—omit.

† 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xxii. 29, 30. iv. 25; Luke viii. 18; xix. 23.

† 29. Matt. xiii. 12; Mark

γαρ εχοντι παντι δοθησεται, και περισσευ-
 for having all shall be given, and he shall
 θησεται απο δε του μη εχοντα, και ο χειρ,
 abound: from but the not having, even what he has,
 αρθησεται απ' αυτου. 30 και τον αχρειον
 shall be taken away from him. And the useless
 δουλον εκβαλετε εις το σκοτος το εξωτερον
 slave cast you into the darkness the outer:
 εκει εσται ο κλαυθμος και ο βουγγος των
 there shall be the weeping, and the gnashing of the
 οδοντων.
 teeth.

31 Όταν δε ελθη ο υιος του ανθρωπου εν τη
 When and may come the son of the man in: the
 δοξη αυτου, και παντες οι αγγελοι μετ' αυτου,
 glory of him, and all the messengers with him,
 τοτε καθισει επι θρονου δοξης αυτου, 32 και
 then shall he sit on a throne of glory of him, and
 τυναχθησεται εμπροσθεν αυτου παντα τα εθνη
 will be gathered in presence of him all the nations;
 και αφοριει αυτους απ' αλληλων, ωσπερ ο
 and he will separate them from each other, as the
 ποιμην αφοριζει τα προβατα απο των εριφων
 shepherd separates the sheep from the goats;
 33 και σκησει τα μεν προβατα εκ δεξιων αυτου,
 and he will place the indeed sheep by right of him,
 τα δε εριφια εξ ευωνυμων. 34 Τοτε ερει ο
 he and goats by left. Then will say the

βασιλευς τοις εκ δεξιων αυτου Δευτε οι
 king to the by right of him; Come the
 ευλογημενοι του πατρος μου, κληρονομησατε
 being blessed of the father of me, inherit
 την ητοιμασμενην υμιν βασιλειαν απο κατα-
 the having been prepared to you kingdom from a coun-
 βολης κοσμου. 35 Επινασα γαρ, και εδωκατε
 dation of world. I hungered for, and you gave
 μοι φαγειν· εδιψησα, και εποτισατε με·
 to me to eat; I thirsted, and you gave drink to me;
 ξενοσ ημην, και συνηγαγετε με· 36 γυμνος,
 a stranger I was, and you entertained me; naked,
 και περιεβαλετε με· ησθενησα, και επισκεψασθε
 and you clothed me; I was sick, and you visited
 με· εν φυλακη ημην, και ηλθετε προς με.
 me: in Prison I was, and you came to me.

37 Τοτε αποκριθησονται αυτω οι δικαιοσ, λεγον-
 Then shall answer to him the just ones, saying:
 τες· Κυριε, ποτε σε ειδομεν πεινωντα, και
 O lord, when thee we saw hungering, and
 εορεψαμεν; η διψωντα, και εποτισαμεν; 38 Ποτε
 nourished? or thirsting, and we gave drink? When
 δε σε ειδομεν ξενον, και συνηγαγομεν; η
 and thee we saw a stranger, and we entertained? or
 γυμνον, και περιεβαλομεν; 39 Ποτε δε σε
 naked, and we clothed? When and thee
 ειδομεν ασθενη, η εν φυλακη, και ηλθομεν προς
 we saw sick, or in prison, and we came to

who HAS, more shall
 be given, and he shall
 abound; but from HIM
 who HAS not, even that
 which he has shall be
 taken away.

30 And thrust the UN-
 PROFITABLE Servant into
 the OUTER DARKNESS;
 there shall be the WEEP-
 ING and the GNASHING
 OF TEETH.

31 Now when the SON
 of MAN shall come in his
 GLORY, and All the AN-
 GELS with him, then will
 he sit upon his Glorious
 Throne;

32 and All the NA-
 TIONS will be assembled
 before him; and he will
 separate them from each
 other, as a SHEPHERD
 separates the SHEEP from
 the GOATS;

33 and he will place the
 SHEEP at his Right hand,
 but the GOATS at his Left.

34 When will the KING
 say to THOSE at his Right
 hand, 'Come, you BLES-
 SED ones of my FATHER,
 inherit the KINGDOM
 prepared for you from
 the Formation of the
 World;

35 for I was hungry,
 and you gave me food;
 I was thirsty, and you gave
 me drink; I was a Stran-
 ger, and you entertained
 me;

36 I was naked, and
 you clothed me; I was
 sick, and you assisted
 me; I was in Prison, and
 you visited me.'

37 The RIGHTEOUS will
 then reply, saying, 'Lord,
 when did we see thee
 hungry, and feed thee?
 or thirsty, and give thee
 drink?

38 And 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 come to thee?'

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark vi. 1. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14; Rev. i. 7. † 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. ix. 23; Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

κε: 40 Και αποκριθεις ο βασιλευς ερει αυτοις·
 shee? And answering the king will say to them;
 Αμην λεγω υμιν, εφ' οσον εποιησατε ενι
 Indeed I say to you, in whatever you did to one
 τουτων των αδελφων μου των ελαχιστων, εμοι
 of these of the brothers of me of the least, to me
 εποιησατε.
 you did.

41 Τότε ερει και τοις εξ ευωνυμων· Πορευεσθε
 Then he will say also to the of left; Go

απ' εμου οι καταραμενοι εις το πυρ το αιωνιον,
 from me the having been cursed into the fire the age-lasting,
 το ητοιμασμενον τω διαβολω και τοις αγγελοις
 that having been prepared to the accuser and to the messengers
 αυτου. 42 Επεινασα γαρ, και ουκ εδωκατε μοι
 of him. I hungered for, and not you gave to me

φαγειν· εδιψησα, και ουκ εποτισατε με·
 to eat; I thirsted, and not you gave drink to me;

43 ξενος ημην, και ου συνηγαγετε με γυμνος, και
 a stranger I was, and not you entertained me; naked, and
 ου περιεβαλετε με ασθενης, και εν φυλακη,
 not you clothed me; sick, and in prison,

και ουκ επεσκεψασθε με. 44 Τότε αποκριθησιν·
 and not you visited me. Then will answer

ται και αυτοι, λεγοντες· Κυριε, ποτε σε
 and they, saying; O lord, when thee

ειδομεν πεινωντα, η διψωντα, η ξενον, η
 we saw hungering, or thirsting, or a stranger, or

γυμνον, η ασθενη, η εν φυλακη, και ου διη-
 naked, or sick, or in prison, and not we

κονησαμεν σοι; 45 Τότε αποκριθησεται αυτοις,
 served thee; Then he will answer them,

λεγων· Αμην λεγω υμιν, εφ' οσον ουκ εποιη-
 saying; Indeed I say to you, in as much not you

σατε ενι τουτων των ελαχιστων, ουδε εμοι
 did to one of these of the least, neither to me

εποιησατε. 46 Και απελευσονται ουτοι εις
 you did. And shall go away these into

κολασιν αιωνιον· οι δε δικαιοι εις ζωνη
 a cutting-off age-lasting: the and just ones into life

αιωνιον.
 age-lasting.

ΚΕΦ. κς'. 26.

1 Και εγενετο, οτε ετελεσεν ο Ιησους παντας
 And it happened, when had finished the Jesus all

τους λογους τουτους, ειπε τοις μαθηταις αυτου·
 the words these, he said to the disciples of him:

2 Οιδατε, οτι μετα δυο ημερας το πασχα γινεται·
 You know, that after two days the passover comes on:

και ο υιος του ανθρωπου παραδιδεται εις το
 and the son of the man is delivered into the

40 And the KING ans-
 wering, will say to them.
 † 'Indeed, I say to you,
 That since you have done
 it to one of These the
 LEAST of my BRETHERN,
 you have done it to me.'

41 He will then also
 say to THOSE at his Left
 hand, † 'Depart from me,
 you CURSED ones, into
 THAT AIONIAN FIRE,
 which is PREPARED for
 the ADVERSARY, and his
 MESSENGERS;

42 for I was hungry,
 but you gave me no food;
 I was thirsty, but you
 gave me no drink;

43 I was a Stranger,
 but you did not entertain
 me; naked, but you did
 not clothe me; sick, and
 in Prison, but you did not
 relieve me.'

44 Then will THEY also
 answer, saying, 'Lord,
 when did we see thee
 hungering, or thirsting,
 or a Stranger, or naked,
 or sick, or in Prison, and
 did not assist thee?'

45 Then he will reply
 to them, saying, 'Indeed,
 I say to you, That since
 you did it not to one of
 the LEAST of These, you
 did it not to me.'

46 † And these shall go
 forth to the aionian † cut-
 ting-off; but the RIGH-
 TEOUS to aionian Life."

CHAPTER XXVI.

1 † And it happened,
 when JESUS had finished
 this DISCOURSE, he said
 to his DISCIPLES,

2 "You know That Two
 Days hence comes the
 PASSOVER; then the SON
 of MAN will be delivered
 up to be CRUCIFIED."

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

† 40. Mark ix. 41.
 v. 29; Rom. ii. 7, 8.

† 41. Matt. vii. 23; Luke xiii. 27.
 † 1. Mark xiv. 1; Luke xiii. 1; John xiii. 1.

† 40. Dan. xii. 2; Joha

σταυρωθῆναι. ³ Τότε συνηχθησαν οἱ αρχιερεις, to be crucified. Then were assembled the high-priests, και οἱ γραμματεεις, και οἱ πρεσβυτεροι του λαου, and the scribes, and the elders of the people, εις την αυλην του αρχιεραως, του λεγομενου Καϊαφα· ⁴ και συνεβουλευσαντο, ἵνα τον Ιησου δολω κρατησωσι και αποκτεινωσωιν. Jesus with deceit they might seize and might kill. ⁵ Ελεγαν δε· Μη εν τη εσση, ἵνα μη θορωβος ρηθηται εν τῷ λαῳ. They said but; Not in the feast, that not a tumult there should be among the people.

⁶ Του δε Ιησου γενομενον εν βηθανια, εν οικια The and Jesus having arrived in Bethany, in a house Σιμωνος του λεπρου, ἱπροσηλθεν αυτω γυνη, of Simon the leper, came to him a woman, αλαβαστρον μυρου εχουσα βαρυτιμου, και πατεχεεν επι την κεφαλην αυτου ανακειμενου. she poured upon the head of him being reclined. Ἴδοντες δε οἱ μαθηται αυτου, ηγανακτησαν, and the disciples of him, were displeased, λεγου· ες· Τι ἡ ἀπολεια αὐτη; ⁹ Ἦδυ- saying; On account of what the loss this? She was νατο γαρ τουτο πραθῆναι πολλου, και δοθῆναι able for this to have sold of much, and to have given πτωχοις. ¹⁰ Γινουσ δε ὁ Ιησους ειπεν αυτοις· to poor. Knowing and the Jesus said to them;

Τι κοπους παρεχετε τη γυναικ.; εργα γαρ Why troubles present you to the woman? a work for καλον εργασατο εις εμε. ¹¹ Παντοτε γαρ τους good she has wrought for me. Always for the πτωχους εχετε μεθ' εαυτων· εμε δε ου παντοτε poor you have with yourselves: me but not always εχετε. ¹² Βαλουσα γαρ αυτη το μυρο· τουτο you have. Having cast for she the balsam this επι του σωματος μου, προς το ενταφιασαι με upon the body of me, to the to prepare for burial me εποιησεν. ¹³ Αμην λεγω υμιν, οπου εαν κη- she did. Indeed I say to you, wherever may be ρυχθη το ευαγγελιον τουτο, εν ολω τῷ κοσμῳ, published the glad tidings this, in whole the world, λαληθησεται και ὁ εποιησεν αυτη, εις μνημο- shall be spoken also what she, for a memo- ριαυ αυτης. rial of her.

¹⁴ Τότε πορευθεισ εις των δωδεκα ὁ λεγομενος Then going one of the twelve he being named Ιουδας Ισκαριωτης, προς τους αρχιερεις, ¹⁵ ειπε· Judas Iscariot, to the high-priests, said; Τι θελετε μοι δουσαι, καγω υμιν παραδωσω What are you willing to me to give, and I to you will deliver up αυτον. Οἱ δε εσθησαν αυτω τριακοντα αρ- him? They and paid to him thirty pieces

³ † 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 Caiaphas,

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."

⁶ † Now while JESUS was at Bethany, in the House of Simon the LEPER,

⁷ a Woman came to him, having an Alabaster box of Balsam, very valuable, which she poured on his HEAD while reclining at table.

⁸ † And * the DISCIPLES seeing it, were displeased, saying, "Why this EXTRAVAGANCE?"

⁹ For this might have been sold at a great price, and given to the POOR."

¹⁰ JESUS knowing it, said to them, "Why do you trouble the WOMAN? She has rendered me a kind Office.

¹¹ For you have the POOR always among you: but Me you have not always.

¹² For in pouring this BALSAM ON MY BODY, she did it to EMBALM me.

¹³ Indeed, I say to you, Wherever these GLAD TIDINGS may be proclaimed in the whole WORLD, what she has done will also be spoken of to her Remembrance"

¹⁴ † Then THAT one of the TWELVE, NAMED Judas Iscariot, proceeding to the HIGH-PRIESTS,

¹⁵ said, "What are you willing to give me, and I will deliver him up to you?" And THEY paid him Thirty Shelds.

* VATICAN MANUSCRIPT.—9, the DISCIPLES.

† 3. John xi. 47; Acts iv. 25.

‡ 6. Mark xiv. 3; John xi. 1. 7; iii. 1-3.

† 8. John

iii. 4. † 14. Mark xiv. 10; Luke xxi. 3; John xiii. 2, 30.

γυρια. 16 Και απο τοτε εζητει ευκαιριαν, ινα
of silver. And from then he did seek opportunity, that
αυτον παραδω. him he might deliver up.

17 Τη δε πρωτη των αζυμων προσηλθον
The and first of the feasts of unleavened bread came
οι μαθηται τω Ιησου, λεγοντες * [αυτω] Που
the disciples to the Jesus, saying [to him;] Where
θελεις ετοιμασωμεν σοι φαγειν το πασχα; 18 Ο
wilt thou we make ready to thee to eat the passover? He
δε ειπεν. Υπαγητε εις την πολιν προς τον
and said; Go you into the city to the
δεινα, και ειπατε αυτω. Ο διδασκαλος λεγει
certain one, and say to him; The teacher says;
Ο καιρος μου εγγυς εστι. προς σε ποιω το
The season of me nigh is; to thee I will make the
πασχα μετα των μαθητων μου. 19 Και εποιησαν
passover with the disciples of me. And did
οι μαθηται ως συνεταξεν αυτοις ο Ιησους. και
the disciples as commanded to them the Jesus; and
ητοιμασαν το πασχα. they prepared the passover.

20 Οφιας δε γενομενης ανεκειτο μετα των
Of evening and being come he reclined with the
δωδεκα. 21 Και εσθιοντων αυτων, ειπεν. Αμην
twelve. And of eating of them, he said; Indeed
λεγει υμιν, οτι εις εξ υμων παραδωσει με. 22 Και
I say to you, that one of you will deliver up me. And
λυπουμενοι σμυδρα, ηρξαντο λεγειν αυτω
being grieved exceedingly, they began to say to him
εκαστος * [αυτων] Μητι εγω ειμι, κυριε;
each one [of them;] Not I am, O lord?
23 Ο δε αποκριθεις ειπεν. Ο εμβαψας μετ
He but answering said; He dipping with
εμου εν τω τρυβλιω την χειρα, ουτος με παρα-
me in the bowl the hand, this me will de-
δωσει. 24 Ο μεν υιος του ανθρωπου υπαγει,
liver up. The indeed son of the man goes,
καθως γεγραπται περι αυτου. ουαι δε τω
as it has been written about him; woe but to the
ανθρωπω εκεινω, δι' ου ο υιος του ανθρωπου
man that, through whom the son of the man
παραδιδεται. καλον ην αυτω, ει ουκ εγεννηθη
is delivered up; good it was to him, if not was born
ο ανθρωπος εκεινος. 25 Αποκριθεις δε Ιουδας,
the man that. Answering and Judas,
ο παραδιδους αυτον, ειπε. Μητι εγω ειμι,
he delivering up him, said: Not I am,
ραββι; Λεγει αυτω. Συ ειπας.
rabbi? He says to him: Thou hast said.

26 Εσθιοντων δε αυτων, λαβων ο Ιησους τον
Eating and of them, having taken the Jesus the

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

17 † Now on the FIRST day of the † UNLEAVENED BREAD, the DISCIPLES came to JESUS, saying, "Where dost thou wish that we prepare for thee the PASCHAL SUPPER?"

18 HE answered, "Go into the CITY to a CERTAIN person, and say to him, The TEACHER says, '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! † Good were it for that MAN if he were not born."

25 Then THAT Judas who delivered him up, inquired, "Rabbi, is it I?" He says to him, "Thou hast said."

26 † And as they were eating, JESUS taking * a

* VATICAN MANUSCRIPT.—17. to him—omit.

22. of them—omit.

26. a Loaf.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted eight days, and all the eight days are sometimes called, "the feast of the passover," and sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

† 17. Exod. xii. 6, 18; Mark xv. 12; Luke xxii. 7. † 20. Mark xiv. 17—21; Luke xxii. 14; John xiii. 21. † 23. Psa. xli. 9, Luke xxii. 21; John xiii. 18. † 24. Psa. xlii; Isa. liii; Dan. ix. 26; Mark ix. 12; Luke xxiv. 25, 26, 40; Acts xvii. 3; xxvi. 22 23—Act. xv. 3. † 24. John xvii. 12. † 26. Mark xiv. 22, Luke xxii. 18

αρταν, και ευλογησας, εβλασε, και εδιδου τοις
loaf, and having blessed, broke, and did give to the
μαθηταις. και ειπε· λαβετε, φαγετε· τουτο
disciples, and said: take you, eat you: this

εστι το σωμα μου. 27 Και λαβον το ποτηριον,
is the body of me. and having taken the cup,

και ευχαριστησας, εδωκεν αυτοις, λεγων· Πιετε
and having given thanks, he gave to them, saying; Drink you

εξ αυτου παντες· 28 τουτο γαρ εστι το αιμα
out of it all; this for is the blood

μου, το της καινης διαθηκης, το περι πολλων
of me, that of the new covenant, that about many

εσχυνομενον εις αφεσιν αμαρτιων. 29 Λεγω δε
being shed for forgiveness of sins; I say but

υμιν, οτι ου μη ποω απ' αρτι εκ τουτου του
to you, that not will drink from now of this the

γεννηματος της αμπελου, εως της ημερας
product of the vine, till the day

εκαινης, οταν αυτο πινω μεθ' υμων καινον εν τη
that, when it I drink with you new in the

βασιλεια του πατρος μου. 30 Και ημνησαντες,
kingdom of the father of me. And having sung a hymn,

εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive-trees.

31 Τότε λεγει αυτοις ο Ιησους· Παντες υμεις
Then he says to them the Jesus; All you

σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη·
will be stumbled at me in the night this;

γεγραπται γαρ· "Παταξω τον ποιμενα, και
it is written for: "I will smite the shepherd, and

διασκορπισθησεται τα προβατα της ποιμνης."
will be scattered the sheep of the fold."

32 Μετα δε το εγερθηναι με, προαξω υμας εις
After but the to be raised me, I will go before you to

την Γαλιλαιαν. 33 Αποκριθεις δε ο Πητρος
the Galilee. Answering and the Peter

ειπεν αυτω· Εσ παντες σκανδαλισθησονται εν
said to him: If all shall be stumbled at

σοι, εγω ουδεποτε σκανδαλισθησομαι. 34 Εφη
thee, I never will be stumbled. Said.

αυτω ο Ιησους· Αμην λεγω σοι, οτι εν ταυτη
to him the Jesus: Indeed I say to thee, that in this

τη νυκτι, πριν ακοκτρα φωνησαι, τρις απαρνη-
the night, before cock to have crowed, thrice thou wilt

σεν με. 35 Λεγει αυτω ο Πητρος· Καθ' ουδεν
deny me. Says to him the Peter: And if I may behove

με συν σοι αποθανειν, ου μη σε απαρνησομαι.
me with thee to die, not not thee I will deny.

Ομοιως και παντες οι μαθηται ειπον. 36 Τότε
In like manner also all the disciples said. Then

loaf, and giving praise, he broke, and gave it to the DISCIPLES, and said, "Take, eat; † this is my BODY."

27 Then taking * a Cup, and giving thanks, he gave it to them, saying, † "Drink all of you out of it.

28 for * this is my BLOOD of the COVENANT, THAT which is POURED OUT † for Many, for Forgiveness of Sins.

29 But I tell you, That I will not henceforth drink of This PRODUCT of the VINE, till that DAY when I drink it now with you in my FATHER'S KINGDOM.

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

31 Then JESUS says to them, "You will All stumble ON MY account, this NIGHT; FOR it is written, 'I will smite the SHEPHERD, and the SHEEP of the FLOCK will 'be dispersed.'"

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

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

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

35 PETER says to him, "Though doomed to die with thee, I will not disown Thee." And All the DISCIPLES said the same.

* VATICAN MANUSCRIPT.—27. a Cup.

28. this is my BLOOD of the COVENANT, WR. & WHICH IS POURED OUT.

† 32. That is, "before a watch trumpet will sound," etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 30. 1 Cor. x. 16. † 27. Mark xiv. 23. † 28. Exod. xxiv. 8; Lev. xvii. 17; Matt. xii. 26; Heb. ix. 22. † 29. Mark xiv. 25. Luke xii. 10. † 31. Matt. xi. 6; Mark xiv. 27; John xvi. 32. † 32. Zech. xiii. 7. † 32. Matt. xxviii. 7, 10; Mark x. 27; Luke xiv. 30; Luke xxiii. 35; John xiii. 38.

ερχεται μετ' αυτων ο Ιησους εις χωριον λεγο-
comes with them the Jesus into a place being
 μενον Γεθσημανη, και λεγει τοις μαθηταις·
called Gethsemane, and he says to the disciples:
 Καθισατε αυτου, εως ου απελθων προσευξωμαι
Sit you here, while going away I shall pray
 εκει. ³⁷ Και παραλαβων τον Πητρον και τους
there. And having taken the Peter and the
 δυο υιους Ζεβεδαιου, ηρξατο λυπεισθαι και αδη-
two sons of Zebedee, he began to be sorrowful and to be
 λουειν. ³⁸ Τότε λεγει αυτοις· Περιλυπος
in anguish. Then he says to them; Extremely sorrowful
 εστιν η ψυχη μου εως θανατου· μεινατε ωσε
is the soul of me to death; remain you here
 και γρηγορειτε μετ' εμου. ³⁹ Και προελθων
and watch you with me. And going forward
 λιγρον, επεσεν επι τρωσπον αυτου, προσευ-
a little, he fell on face of him, pray-
 χομενος, και λεγων· Πατερ μου, ει δυνατον
ing, and saying; O father of me, if possible
 εστι, παρελθτω απ' εμου το ποτηριον τουτου·
it is, let pass from me the cup this;
 πλην ουχ ωσ εγω θελω, αλλ' ωσ συ. ⁴⁰ Και
but not as I will, but as thou. And
 ερχεται προς τους μαθητας, και ευρισκει αυτους
he comes to the disciples, and finds them
 καθευδοντας, και λεγει τω Πητρω· Ουτως ουκ
sleeping, and he says to the Peter, So not
 ισχυσατε μιαν ωραν γρηγορησαι μετ' εμου;
could you one hour to watch with me?
⁴¹ Γρηγορειτε και προσευχεσθε, ινα μη εισελ-
Watch you and pray you, that not you may
 θητε εις πειρασμον· το μεν πνευμα προθυμον,
enter into temptation; the indeed spirit ready,
 η δε σαρξ ασθενης.
the but flesh weak.
⁴² Πάλιν, εκ δευτερου απελθων, προσηυξατο,
Again, a second time going away, he prayed,
 * [λεγων·] Πατερ μου, ει ου δυναται τουτο
[saying;] O father of me, if not it is possible this
 * [το ποτηριον] παρελθειν * [απ' εμου,] εαν μη
[the cup] to pass [from me,] except
 αυτο πιω, γενηθητω το θελημα σου. ⁴³ Και
it I drink, be done the will of thee. And
 ελθων ευρισκει αυτους παλιν καθευδοντας·
coming he finds them again sleeping;
 (οσαν γαρ αυτων οι οφθαλμοι βεβαρημενοι·)
(were for of them the eyes weighed down;)
⁴⁴ και αφεις αυτους, απελθων παλιν προσηυξατο
and leaving them, going away again, he prayed
 εκ τριτου, τον αυτον λογον ειπων. ⁴⁵ Τότε
a third time, the same word speaking; . Then
 ερχεται προς τους μαθητας αυτου, και λεγει
he comes to the disciples of him, and says
 αυτοις· Καθευδετε το λοιπον και αναπαυσθε·
to them; Sleep you the remainder and rest you?
 ιδου, ηγγικεν η ωρα, και ο υιος του ανθρωπου
lo, has come nigh the hour, and the son of the man

36 † Then comes JESUS with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

37 And taking with him PETER, and the † TWO Sons of Zebedee, he began to be filled with sorrow and anguish.

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

39 And going forward a little, he fell on his Face, † 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 Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

43 And returning, he finds them still sleeping; (for Their EYES were overpowered.)

44 Again, leaving them, he went and prayed a third time, using * again the SAME Words.

45 He then comes to * the DISCIPLES, and says to them, "Do you Sleep NOW, and take your rest? * for behold, the HOUR is arrived, and the SON of

* VATICAN MANUSCRIPT.—42. saying—omit. 42. CUP—omit. 43. from me—omit.
 44. leaving the SAME Words. 45. the DISCIPLES. 45. for behold.
 † 30. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. † 37. Matt. iv. 27. † 38. John
 xii. 27. † 39. Mark xiv. 36; Luke xxii. 42; Heb. v. 7. † 39. John i. 9; vi. 38; Phil.
 ii. † 41. Mark xiii. 33; iv. 38; Luke xxii. 40, 46; Eph. vi. 18.

παρὰ δόδοται εἰς χεῖρας ἁμαρτωλῶν. ⁴⁶ Ἐγείρεσθε, is delivered up into hands of sinners. Arise, αἰγόμεν' ἰδοῦ, ἠγγικεν ὁ παραδίδους με. let us go; lo, has come nigh he delivering up me.

⁴⁷ Καὶ ἐτι αὐτοῦ λαλοῦντος, ἰδοῦ, Ἰουδᾶς, εἰς And while of him speaking, lo, Judas, one τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς of the twelve, came, and with him a crowd great μετὰ μαχαίρων καὶ ξυλῶν, ἀπο τῶν ἐρχιερέων with swords and clubs, from the high-priests καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ Ὁ δὲ παραδίδους and elders of the people. He and delivering up αὐτοῖ, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἄν him, gave to them a sign, saying; Who ever φιλήσῃ, αὐτὸς ἐστὶ κρατήσατε αὐτόν. ⁴⁹ Καὶ I may kiss, he it is; seize him. And εὐθεὺς προσελθὼν πρὸς Ἰησοῦ, εἶπε· Χαίρε ῥαββί; immediately approaching to the Jesus, he said; hail rabbi; καὶ κατεφιλήσεν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς εἶπεν and kissed him. The but Jesus said

αὐτῷ· Ἐταίρε, ἐφ' ὃ παρεῖ; Τότε προσελ- to him; Companion, for what art thou present? Then coming θόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, they laid the hands on the Jesus, καὶ ἐκρατήσαν αὐτόν. ⁵¹ Καὶ ἰδοῦ, εἰς τὸν and they seized him. And lo, one of the μετὰ Ἰησοῦ, ἐκτεινας τὴν χεῖρα, ἀπέσπασε τὴν with Jesus, stretching the hand drew out the μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλου τοῦ sword of him; and striking the slave of the ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. ⁵² Τότε high-priest, cut off of him the ear. Then λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέψον σου τὴν says to him the Jesus; Return thee the

μαχαίραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ sword into the place of her; al. for the λαβόντες μαχαίραν, ἐν μαχαίρᾳ ἀπολούνται. taking a sword, by sword shall perish.

⁵³ Ἢ δοκεῖς, ὅτι οὐ δυναμαί * [ἄρτι] παρακα- Or thinkest thou, that not I am able [now] to ἐλεᾶσαι τὸν πατέρα μου, καὶ παραστήσει μοι treat the father of me, and will furnish to me πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁴ Πῶς more than twelve legions of messengers? How οὐν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ then it would be fulfilled the writings, and thus it must γενεσθαι. be do.

⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς In that the hour said the Jesus to the ὄχλοις· Ὡς ἐπὶ ληστικῆς ἐξήλθετε μετὰ μαχαίρων crowds; As upon a robber came you out with swords καὶ ξυλῶν, συλλαβεῖν με· καθ' ἡμέραν * [πρὸς and clubs, to take me; every day [with

ὑμῖν] ἐκαθεζομένων διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ you] I did sit teaching in the temple, and not ἐκρατήσατε με· ⁵⁶ Τοῦτο δὲ ὅλου γεγόνεν, ἵνα seized me. This but all has been done, that

MAN is delivered into the Hands of Sinners.

⁴⁶ Arise, let us go: be- hold! HE, who BETRAYS me, has come."

⁴⁷ Now † while Jesus was speaking, behold, Ju- das, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs. from the HIGH-PRIESTS and Elders of the PEOPLE.

⁴⁸ And HE, who DE- LIVERED him up, had given them a Sign, say- ing, "He it is, whom I may kiss; hold him fast."

⁴⁹ And immediately ap- proaching JESUS, he said, "Hail, Rabbi!" and re- peatedly kissed him.

⁵⁰ But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JE- SUS, and secured him.

⁵¹ And behold, † one of THOSE who were * with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

⁵² Then JESUS says to him, "Return Thy sword to its PLACE: † for AL WHO have RECOURSE to the Sword, shall perish by the Sword.

⁵³ Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

⁵⁴ But, in that case, how could the SCRIP- TURES be verified, † That thus it must be?"

⁵⁵ JESUS at the same TIME said to the CRO- WDS, "As in pursuit of a Rob- ber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me.

⁵⁶ All this, however, has been done, that the

* VATICAN MANUSCRIPTS—51. with him. 53. now—om.

† 47. Mark xii. 43. Luke xxii. 47. John xviii. 2. Acts i. 10. 52. Gen. ix. 6. Rev. xiii. 10. † 54. Isa. l. 10. L. κε πικρ. 25, 44, 46.

† 51. John xiii 10.

ἡλθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε
 might be fulfilled the writings of the prophets. Then
 οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.
 the disciples all, leaving him, they fled.
 57 Οἱ δὲ κρῆσσαντες τὸν Ἰησοῦν, ἀπήγαγον
 They and seeing the Jesus, they led
 πρὸς Καϊάφην τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς
 to Caiaphas the high-priest, where the scribes
 καὶ οἱ πρεσβυτέροι συνήχθησαν. 58 Ὁ δὲ
 and the elders were assembled. The but
 Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακροθεν, ἕως τῆς
 Peter followed him at a distance, to the
 αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶ, ἐκάθητο
 palace of the high-priest; and having gone in, sat
 μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.
 with the attendants, to see the end.
 59 Οἱ δὲ ἀρχιερεῖς * [καὶ οἱ πρεσβυτέροι] καὶ
 The and high-priests [and the elders] and
 τὸ συνέδριον ὅλον ἐζητοῦν ψευδομαρτυρίαν κατὰ
 the high-council whole sought false testimony against
 τοῦ Ἰησοῦ, ὅπως αὐτοῦ θανατώσωσι. 60 Καὶ
 the Jesus, so that him they might deliver to death. And
 οὐχ εὑρόν, πολλὰν ψευδομαρτυρίων προσελ-
 not they found, many false-witnesses having
 θόντων. Ὑστερον δὲ προσελθόντες δύο * [ψευ-
 come Afterwards but coming two [false-
 δομαρτυρεῖς,] 61 εἶπον· Οὗτος εἶπεν· Δυναμαί
 witnesses,] said; This affirmed; I am able
 καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν
 to destroy the temple of the God, and in three
 ἡμέρων οἰκοδομησάι αὐτὸν. 62 Καὶ ἀναστὰς ὁ
 days to build it. And rising up the
 ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκριθῆ; τί
 high-priest said to him; Nothing answered thou? what
 οὔτι σου καταμαρτυροῦσιν, 63 Ὁ δὲ Ἰησοῦς
 these o. thee testify against? The but Jesus
 ἐσιῶπα. Καὶ * [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν
 was a ent. And [answering] the high-priest said
 αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,
 t. h. I adjure thee by the God of the living,
 ἵνα ἡμῖν εἰπῆς, εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ
 th. o. thou tell, if thou art the Anointed, the son of the
 θεοῦ. 64 Λεγεί αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας.
 God. Says to him the Jesus; Thou hast said.
 Πλὴν λέγω ὑμῖν· ἀπ' ἀρτί οὐ φέσθε τὸν υἱὸν τοῦ
 Besides I say to you, from now you shall see the son of the
 ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως,
 man sitting at right of the power,
 καὶ ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
 and coming upon the clouds of the heaven.
 65 Τότε ὁ ἀρχιερεὺς διερρήξε τὰ ἱμάτια αὐτοῦ,
 Then the high-priest rent the clothes of him,

WRITINGS of the PROPHETS might be verified." Then all * his DISCIPLES deserting him, fled.

57 † And THOSE WHO APPREHENDED JESUS, conducted him to Caiaphas the HIGH-PRIEST, where the SCRIBES and ELDERS were assembled.

58 But PETER followed him at a distance, to the PALACE of the HIGH-PRIEST; and having entered, sat with the ATTENDANTS to see the RESULT.

59 Now the HIGH-PRIESTS and the whole SANHEDRIM sought false testimony against JESUS, so that they might deliver him to death.

60 And they did not find it, though † Many False-witnesses came. But at last, Two approaching,

61 said, "This man declared, † 'I can destroy the TEMPLE of GOD, and in Three Days rebuild it.'"

62 And the HIGH-PRIEST answering, said to him, "Answerest thou nothing to what these testify against thee?"

63 † But Jesus was silent. The HIGH-PRIEST said to him, † "I adjure thee by the LIVING GOD, that thou inform us, whether thou art the MESSIAH, the SON of GOD."

64 JESUS says to him, "Thou hast said; moreover I declare to you, † Hereafter you shall see the SON of MAN sitting on the Right hand of POWER, and coming on the CLOUDS of HEAVEN."

65 Then the HIGH-PRIEST rent his CLOTHES,

* VATICAN MANUSCRIPT.—56. his DISCIPLES deserting. 60. false-witnesses—omit.

59. and the elders—omit; 65. answering—omit

† 63. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an adjuration by magistrate or superior, the answer returned was an answer upon oath; a false answer was perjury and even 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 declining 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.

† 57. Mark xiv. 53; Luke xxii. 54; John xviii. 22, 23, 24. † 60. Mark xiv. 56—7, of Matt. xxvii. 40; John ii. 19—22. † 63. Isa. liii. 7. Matt. xxvii. 12, 14. † 64. Dan. ii. 1; Matt. xvi. 27; xxiv. 30; xxv. 2; Luke xxi. 27. John i. 51; 1 Thess. iv. 13. Rev. i. 7.

λεγων· Ὅτι βλασφημησε· τι ετι χρεια
 saying; That he blasphemes; what further need
 εχομεν μαρτυρων; ιδε, νυν ηκουσατε την
 have we of witnesses? see, now you heard the
 βλασφημιαν αυτου. 65 Τι υμιν δοκει; οι δε
 blasphemy of him. What to you think? they and
 αποκριθεντες ειπον· Ενοχος θανατου εστι.
 answering said; Liable to death he is.
 67 Τότε ενεπτυσαν εις το προσωπον αυτου, και
 Then they spat into the face of him, and
 εκθαφισαν αυτον· οι δε ερραπισαν,
 at with the fist him; they and struck with palms of their hands,
 68 λεγοντες· Προφητευσον ημιν, χριστε, τις
 saying; Prophecy to us, O associated, who
 εστιν ο παisas σε,
 is he striking thee?

69 Ο δε Πετρος εξω εκαθητο εν τη αυλη.
 The and Peter without sat in the court-yard.
 Και προσηλθεν αυτω μια παιδισκη, λεγουσα·
 And came to him one maid-servant, saying;
 Και συ ησθα μετα Ιησου του Γαλιλαιου. 70 Ο
 Also thou wast with Jesus of the Galilee. He
 δε ηρησατο εμπροσθεν αυτων παντων, λεγων,
 but denied in presence of them all, saying;
 Ουκ οίδα, τι λεγεις. 71 Εξελθοντα δε αυτον εις
 Not I know, what thou sayest. Being out and he into
 τον πυλωνα, ειδεν αυτον αλλη, και λεγει τοις
 the portico, saw him another, and says to those
 εκει· Και ουτος ην μετα Ιησου του Ναζωραιου.
 there; Also this was with Jesus of the Nazareth.
 Και παλιν ηρησατο μεθ' ορκου· Ὅτι ουκ οίδα
 And again he denied with oath; That not I know
 τον ανθρωπον. 73 Μετα μικρον δε προσελθοντες
 the man. After a little and approaching
 οι εστωτες, ειπον τω Πετρω· Αληθης και
 those having stood by, said to τω Peter: Certainly also
 συ εξ αυτων ει· και γαρ η λαλια σου δηλον σε
 thou of them art: even for the speech of thee manifest thee
 ποιει. 74 Τότε ηρξατο καταθεματιζειν, και
 makes: Then he began to curse, and
 ομνυειν· Ὅτι ουκ οίδα τον ανθρωπον. Και
 to swear. That not I know the man. And
 ευθεως αλεκτωρ εφανησε. 75 Και εμνησθη ο
 instantly a cock crew. And remembered the
 Πετρος του ρηματος του Ιησου, ειρηκοτος
 Peter of the word of the Jesus, declaring
 * [αυτω]· Ὅτι πριν αλεκτορα φωνησαι, τρις
 [to him:] That before a cock crows, thrice
 απαρνηση με. Και εξελθων εξω, εκλαυσε
 thou wilt deny me. And going out, he wept
 πικρως.
 bitterly.

saying, "He has spoken blasphemy; what further need have we of Witnesses? behold, now you have heard *the BLASPHEMY.

66 † What is your opinion?" And THEY answering said, "He deserves to Die."

67 † Then they spat in his FACE, and beat him with their fists; and some struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 † Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

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

71 And passing out into the PORTICO, another saw him, and says to THEM, "This person was also there with Jesus the NAZARITE."

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

73 And after a while, THOSE WHO STOOD BY, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known."

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

75 And Peter recollected the DECLARATION OF JESUS, † "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

* VATICAN MANUSCRIPT.—65. the BLASPHEMY.

75. to him—omit.

† 63. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *propheteuein*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Winoel* † 74. See Note on verse 34.

† 66. Mark xiv. 64. † 67. Isa. l. 6; liii. 3; Luke xxii. 63, 64. † 68. Mark xiv. 66; Luke xxii. 55; John xiii. 21—18, 25—27. † 75. See verse 34; Mark xiv. 36; Luke xxii. 61, 62; John xiii. 34.

ΚΕΦ. ΚΖ'. 27.

¹ Πρωιας δε γενομενης, συμβουλιον ελαβον
Morning and having come, a council held

παντες οι αρχειρεις και οι πρεσβυτεροι του
all the high-priests and the elders of the
λαου κατα του Ιησου, ωστε θανατωσαι αυτον.
people against the Jesus, so as to deliver to death him.

² Και δησαντες αυτον, απηγαγον, και παρεδωκαν
And binding him, they led, and delivered up
αυτον * [Ποντιω] Πιλατω τω ηγεμονι.
him [to Pontius] Pilate the governor.

³ Τοτε ιδων Ιουδας, ο παραδιδους αυτον, οτι
Then seeing Judas, that betraying him, that
κατεκριθη, μεταμεληθεισ απεστρεψε τα τρια-
he was condemned, repenting he returned the thirty

κοντα αργυρια τοις αρχιερευσι και τοις πρεσβυ-
pieces of silver to the high-priests and to the elders,
τεροις, ⁴ λεγων. Ημαρτον, παραδους αιμα
saying; I sinned, having delivered up blood

αθων. Οι δε ειπον. Τι προς ημας; Συ οφει.
innocent. They but said; What to us? Thou wilt see.

⁵ Και βρυσας τα αργυρια εν τω ναω, ανεχωρησε.
And hurling the pieces of silver in the temple, he withdrew,

και απελθων απηγγασο. ⁶ Οι δε αρχιερεις,
and having gone forth strangled himself. The and high-priests,

λαβοντες τα αργυρια, ειπον. Ουκ εξεστι βαλειν
taking the pieces of silver, said; Not it is lawful to put

αυτα εις τον κορβαναν, επει τιμη αιματος εστι.
them into the treasury, since price of blood it is.

⁷ Συμβουλιον δε λαβοντες, ηγορασαν εξ αυτων
Council and taking, they bought with them

τον αγρον του κεραμεως, εις ταφην τοις ξηνοις.
the field of the potter, to bury the strangers.

⁸ Διο εκληθη ο αγρος εκεινος, αγρος αιματος,
Therefore is called the field that, a field of blood,

εως της σημερον. ⁹ Τοτε επληρωθη το ρηθεν
to the day. Then was fulfilled the word spoken

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 † When THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,

⁴ saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."

⁵ And hurling the SHEKELS in the TEMPLE, he withdrew, † and having gone away, strangled himself.

⁶ And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood.

⁷ And taking Council they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.

⁸ Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.

⁹ Then was verified the

* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, 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. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acladama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where specification is intended, the article is omitted: Eph. i. 12; Heb. xi. 13.—Wakefield.

† 1. Mark xv. 1; Luke xxii. 66; John xviii. 28.

† 3. Mat. xxvi. 14, 15.

† 8. Acts i. 19.

δ.α Ἰερεμίου του προφητου, λεγοντος· “Και
 through Jeremiah the prophet, saying; “And
 ελαβον τα τριακοντα αργυρια, την τιμην του
 I took the thirty pieces of silver, the price of the
 τετιμημενον, ον ετιμησαντο απο υιων Ισραηλ,
 having been valued, whom they valued from sons of Israel,
 10 και εδωκαν αυτα εις τον αγρον του κεραμεως·
 and gave them for the field of the potter;
 καθα συνταξε μοι κυριος.”
 even as directed me a lord.”

11 Ο δε Ιησους εστη εμπροσθεν του ηγεμονος·
 The and Jesus stood in presence of the governor;
 και επηρωτησεν αυτον ο ηγεμων, λεγων· Συ
 and asked him the governor, saying; Συ
 ει ο βασιλευς των Ιουδαιων; Ο δε Ιησους
 art the king of the Jews? The and Jesus
 εφη αυτω· Συ λεγεις. 12 Και εν τω κατηγο-
 said to him; Thou sayest. And in the to be ac-
 ρεισθαι αυτον υπο των αρχιερων και των
 cused him by the high-priests and the
 πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει
 elders, nothing he answered. Then says
 αυτω ο Πιλατος· Ουκ ακουεις, ποσα σου
 to him the Pilate; Not thou hearest, how many things of thee
 καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτω
 they bear witness against? And not he answered him
 προς ουδε εν ρημα· ωστε θαυμαζειν τον ηγε-
 to not even one word; so as to astonish the gov-
 μονα λιαν.
 ernor greatly.

15 Κατα δε εορτην ειωθει ο ηγεμων απο-
 At and a feast was accustomed the governor to
 λειν ενα τω οχλω δεσμιον, ον ηθελον.
 release one to the crowd prisoner, whom they wished.
 16 Ειχον δε τότε δεσμιον επισημον, λεγομενον
 They had and then a prisoner noted, being called
 Βαραββαν. 17 Συνηγμενων ουν αυτων, ειπεν
 Barabbas. Having being assembled then of them, said
 αυτοις ο Πιλατος· Τινα θελετε απολυσω υμιν;
 to them the Pilate; Which wish you I release to you?

WORD SPOKEN through
 † JEREMIAH the PROPHET,
 saying, † “And I took
 “the THIRTY Shekels, (the
 “price at which they val-
 “ued this PRECIOUS ONE,)
 “from the Sons of Israel,
 10 “and gave them
 “for the POTTER’S FIELD,
 “even as the Lord directed
 “me.”

11 And JESUS stood be-
 fore the GOVERNOR; and
 HE asked him, saying,
 † “Art thou the KING of
 the JEWS?” And JESUS
 replied, “Thou sayest.”

12 But he made no re-
 ply to the accusations of
 the HIGH-PRIESTS and the
 ELDERS.

13 Then PILATE says to
 him, “Dost thou not hear
 how many things they
 testify against thee?”

14 And he gave him
 no answer, not even one
 word; so that the GOV-
 ERNOR was greatly sur-
 prised.

15 † And at each Feast
 the GOVERNOR was ac-
 customed to release to
 the CROWD ONE PRISONER,
 whom they wished.

16 And they had then
 a well-known PRISONER,
 named † BARABBAS.

17 Therefore, being as-
 sembled, PILATE said to
 them, “Which do you
 wish that I release to you?”

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking Zoa, Zechariah, for Iou, Jeremiah. 2. That Matthew simply wrote, through the prophet, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, “We know, from Jerome, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew.” Dr. Gausson, remarks on this;—“We know also that the Second Book of Maccabees (ii. 1-9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15), or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.) † 16. Some very ancient authorities cited by Origen, read “Jesus, the son of Abbas,” which Micheli says is undoubtedly the original reading. The word “Jesus” was omitted in later copies, in honor to the name.

Βαραββαν, η Ιησου, τον λεγομενον Χριστου;
 Barabbas? or Jesus, the being called Christ?
 18 **Ἦιδει γαρ, οτι δια φθονον παρεδωκαν αυτον.**
 He knew for, that through envy they had delivered up him.
 19 **Καθημενου δε αυτου επι του βηματος, απεστειλε προς αυτον η γυνη αυτου, λεγουσα;**
 Being seated and of him upon the tribunal, sent to him the wife of him, saying;
Μηδεν σοι και τω δικαιω εκεινω* πολλα γαρ επαθον σημερον κατ' οναρ δι' αυτον. 20 **Οι δε αρχιερεις και οι πρεσβυτεροι επεισαν τους οχλους, ινα αιτησωνται τον Βαραββαν, τον δε Ιησουν απολεσωσιν.** 21 **Αποκριθεις δε ο ηγεμων ειπεν αυτοις: Τινα θελετε απο των δυο απολυσω υμιν; Οι δε ειπον: Βαραββαν.** 22 **Λεγει αυτοις ο Πιλατος: Τι ουν ποιησω Ιησουν, τον λεγομενον Χριστον; Λεγουσιν * [αυτω] παντες: Σταυρωθητω.** 23 **Ο δε ηγεμων εφη: Τι γαρ κακον εποιησεν; Οι δε περισσως εκραζον, λεγοντες, Σταυρωθητω.**
 Nothing to thee and to the just one that; many things for I suffered this day in a dream because of him. The but high-priests and the elders persuaded the crowds, that they should ask the Barabbas, the and Jesus they might destroy. Answering and the governor said to them; Which wish you of the two I shall release to you? They and said; Barabbas. He says to them the Pilate; What then shall I do Jesus, the being called Christ? They say [to him] all; Let him be crucified. The and governor said; What for evil has he done? They but vehemently cried, saying; Let him be crucified.
 24 **Ιδων δε ο Πιλατος οτι ουδεν ωφελει, αλλα μαλλον θορυβος γινεται, λαβων υδωρ, απενψηατο τας χειρας απεναντι του οχλου, λεγων: Αθως ειμι απο του αιματος * [του δικαιου] τουτου. υμεις οψεσθε.** 25 **Και αποκριθεις πας ο λαος ειπε: Το αιμα αυτου εφ' ημας, και επι τα τεκνα ημων.** 26 **Τοτε απελυεν αυτοις τον Βαραββαν, τον δε Ιησουν φραγελλωσας παρεδωκεν, ινα σταυρωθη.**
 Seeing and the Pilate that nothing profits, but rather a tumult is made, taking water, he washed the hands before the crowd, saying; Innocent I am from the blood [of the just] of this; you shall see. And answering all the people said; The blood of him upon us, and upon the children of us. Then he released to them the Barabbas, the and Jesus having scourged he delivered up, that he might be crucified.
 27 **Τοτε οι στρατιωται του ηγεμονος παραλα-**

Barabbas? or THAT Jesus who is named Christ?
 18 For he knew That they had delivered him up through Envy.
 19 And while he was sitting on the TRIBUNAL, his WIFE sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him."
 20 † But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.
 21 And the GOVERNOR answering, said to them, "Which of the two do you wish me to release to you?" And they said, * "BARABBAS."
 22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."
 23 And * HE said, (No;) "for what Evil has he done?" But THEY vehemently cried, saying, "Let him be crucified."
 24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, † taking Water, he washed his hands before the CROWD, saying, "I am innocent of * this BLOOD; see you to it."
 25 And All the PEOPLE answering, said, † "His BLOOD rest on us, and on our CHILDREN."
 26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.
 27 Then the SOLDIERS of the GOVERNOR having

* VATICAN MANUSCRIPT.—21. 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 Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night* in which she had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5; "the evening and the morning were the first day."—Bishop Pearce.

† 20. Mark xv. 11; Luke xliii. 18; John xviii. 40; Acts iii. 14. † 24. Deut. xxi. 6 & 25. Deut. xix. 10; Acts v. 29

27 **ΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΩΡΙΟΝ, ΣΥΝΗΓΑ-**
the Jesus into the judgment hall, they gathered
ΓΟΝ ΕΠ' ΑΥΤΟΝ ὅλην τὴν σπειραν. ²⁸ **Καὶ ἐκδύ-**
together to him whole the company. And having
σαντες αὐτον, περιεθηκαν αὐτῷ χλαμυδα κοκκι-
stripped him, they put on to him a soldier's cloak scar-
νην. ²⁹ **Καὶ πλεξάντες στεφανον ἐξ ἀκανθῶν,**
let. And braiding a crown of thorns,
ἐπεθηκαν ἐπὶ τὴν κεφαλὴν αὐτου, καὶ καλάμον
placed upon the head of him, and a reed
ἐπὶ τὴν δεξιὰν αὐτου· καὶ γονυπετήσαντες
on the right of him; and bending the knee
ἐμπροσθεν αὐτου, ἐνεπαιζοῦν αὐτῷ, λεγόντες·
In presence of him, mocked him, saying;
Χαίρει, ὁ βασιλεὺς τῶν Ἰουδαίων. ³⁰ **Καὶ ἐμπτύ-**
Hail, the king of the Jews. And spit-
σαντες εἰς αὐτον, ἔλαβον τὸν καλάμον, καὶ
ting on him, they took the reed, and
ἐτύπτον εἰς τὴν κεφαλὴν αὐτου. ³¹ **Καὶ ὅτε**
struck on the head of him. And when
ἐνεπαιζαν αὐτῷ, ἐξέδυσαν αὐτον τὴν χλαμυδα,
they had mocked him, they took off him the soldier's cloak,
καὶ ἐνέδυσαν αὐτον τὰ ἱμάτια αὐτου· καὶ ἀπη-
and put on him the garments of him; and led
γάγον αὐτον εἰς τὸ σταυρωσαί. ³² **Ἐξερχομενοὶ**
away him into the to be crucified. Going out
δε, εὗρον ἀνθρώπων Κυρηναίου, ὀνοματι Σίμων·
and, they met a man a Cyrenian, by name Simon;
τούτου ἠγγαρεύσαν, ἵνα ἀρῇ τὸν σταυρον
him they compelled, that he might carry the cross
αὐτου. ³³ **Καὶ ἐλθόντες εἰς τόπον λεγομενον**
of him. And coming into a place being called
Γολγοθα, ὃ ἐστὶ λεγομενον κρανίου τόπος,
Golgotha, which is being called of a skull a place,
³⁴ **ἔδωκαν αὐτῷ πίνειν οἶξος μετὰ χολῆς μεμιγ-**
they gave to him to drink vinegar with gall having been
μενον· καὶ γεύσαμενος, οὐκ ἠθέλε πίνειν.
mixed; and having tasted, not he would drink.
³⁵ **Σταυρωσάντες δὲ αὐτον, διεμερίσαντο τὰ**
Crucifying and him, they divided the
ἱμάτια αὐτου, βαλλόντες κλήρον. ³⁶ **Καὶ καθη-**
garments of him, casting a lot. And being
μενοὶ ἐτήρουν αὐτον ἐκεῖ. ³⁷ **Καὶ ἐπέθηκαν**
seated they watched him there. And they placed

led JESUS into the † PRÆTORIUM, gathered together against him the Whole COMPANY.

28 And * clothing him, † they put on him a soldier's † scarlet Cloak.

29 † And wreathing a Crown of Acanthus, they placed it on his HEAD, and put a Reed in his RIGHT hand; and kneeling before him, they mocked him, saying, "Hail, * King of the JEWS!"

30 † And spitting on him, they took the REED, and struck him on the HEAD.

31 And when they had insulted him, they divested him of the SOLDIER'S CLOAK, and clothed him with his own RAIMENT, and led him away to be CRUCIFIED.

32 † And going out, they met a Cyrenian, named Simon; him they compelled to carry his CROSS.

33 And having arrived at a Place called Golgotha, which is called, a Place of a Skull,

34 † they gave him * Wine to drink, mixed with Gall; which, having tasted, he would not drink.

35 † And after nailing him to the cross, they distributed his GARMENTS by Lot. †

36 And sitting down, they watched him there.

37 And over his HEAD

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

29. King of the

Jews. 34. Wine.

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner.

† 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *clanys* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

† 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke's s. ys, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *bear's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word."

† 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

† 27. Mark xv. 16; John xix. 2.

† 28. Luke xxiii. 11.

† 29. Psa. lxi. 19

† 30. Isa. l. 6.

† 32. Mark xv. 21; Luke xxiii. 26.

† 34. Psa. lxi. 21.

† 36

Psa. xxii. 18; John xix. 23.

επανω της κεφαλης αυτου την αιτιαν αυτου
above the head of him the accusation of him
γεγραμμενην "Ουτος εστιν Ιησους ο βασιλευς
having been written; "This is Jesus the king
των Ιουδαιων."
of the Jews."

38 Τότε σταυρουνται συν αυτη δυο λησται·
Then were crucified with him two robbers;
εις εκ δεξιων, και εις εξ ενωνυμων. 39 Οι
one by right, and one by left. Those

δε παραπορευομενοι εβλασφημουν αυτον,
and passing along reviled him,
κινουντες τας κεφαλαι αυτων, 40 και λεγον·
shaking the heads of them, and say-

τες· "Ο καταλυν τον ναον, και εν τρισιν
ing; He overthrowing the temple, and in three
ημεραις οικοδομων, σωσον σεαυτον· ει υιος
days building, save thyself; if a son
ει του θεου, καταβηθι απο του σταυρου.
thou art of the God, come down from the cross.

41 "Ομοιως δε και οι αρχιερεις, εμπαιζοντες μετα
Likewise and also the high-priests, mocking with
των γραμματεων και πρεσβυτερων, ελεγον·
the scribes and elders, said;

42 "Αλλους ησωσεν, εαυτον ου δυναται σωσαι· ει
Others he saved, himself not is able to save. If
βασιλευς Ισραηλ εστι, καταβατω νυν απο του
a king of Israel he is, let him come down now from the
σταυρου, και πιστευσωμεν αυτω. 43 Πεποιθεν
cross, and we will give credit to him. He trusted

επι τον θεον· ρυσασθω νυν αυτον, ει θελει
in the God; let him rescue now him, if he wisteth
αυτον· ειπε γαρ· "Οτι θεου ειμι υιος. 44 Το
him; he said for; That of God I am a son. That

δ' αυτο και οι λησται, οι συσταυρωθεντες
through it also the robbers, those being crucified
αυτω, ωνειδιζον αυτον.
with him, reproached him.

45 Απο δε εκτης ωρας σκοτος εγενετο επι
From now sixth hour darkness was on
πασαν την γην, εως ωρας εννατης. 46 Περὶ δε
all the land, till hour ninth. About and

την εννατην ωραν ανεβησεν ο Ιησους φωνη
the ninth hour cried out the Jesus with a voice
μεγαλη, λεγων· Ηλι, ηλι· λαμα σαβαχθανι;
great, saying; Eli, Eli, lama saba-thani?

τουτ' εστι· Θεε μου, θεε μου· ινατι με εγκατε-
that is; O God of me, O God of me: why me hast thou
λιπες, 47 Τιμες δε των εκει εστωτων, ακου-
forsaken? Some and of those there standing, having

σαντες, ελεγον· "Οτι Ηλιαν φωνει ουτος. 48 Και
heard, said: For Elias he cries this. And
ευθεως δραμων εις εξ αυτων, και λαβων
immediately running one of them, and taking

σπογγον, πλησας τε οξους, και περιθεις
a sponge, filling and of vinegar, and attaching

† they placed his ACCUSA-
TION in writing, "This is
Jesus, the KING of the
JEWS."

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

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

40 and saying, "DES-
TROYER OF THE TEMPLE!
and Builder of it in Three
Days, save thyself. If thou
art a Son of * God come
down from the CROSS."

41 In like manner also,
the HIGH-PRIESTS with
the SCRIBES and Elders,
deriding, said,

42 "He saved Others;
Himself he cannot save.
* Is he the King of Is-
rael? let him now descend
from the CROSS, and we
will believe * on him.

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

44 THOSE ROBBERS also,
who were CRUCIFIED with
him, reproached him.

45 † Now from the Sixth
Hour there was † Darkness
on All the LAND till the
ninth Hour.

46 And about the NINTH
Hour, JESUS exclaimed,
with a loud Voice, saying,
"Eli, Eli, lama sabach-
thani?" that is, "My God!
my God! why hast thou
forsaken me?"

47 And some of THOSE
STANDING there, hearing
him, said, "He calls for
Elijah."

48 † And immediately
one of them ran, and tak-
ing a Sponge filled it with
Vinegar, and putting it

* VATICAN MANUSCRIPT.—40. God.

43. Is he the King of Israel?

42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 37. Mark xv. 26; Luke xxiii. 38; John xix. 19.

† 38. Isa. liii. 12.

† 39. Psa.

xxv. 7; cis. 25.

† 45. Mark xv. 33; Luke xxiii. 44.

† 43. Psa. lxi. 21.

καλαμῶ, ἐποτίσεν αὐτον. ⁴⁹ Οἱ δὲ λοιποὶ
 to a reed, gave to drink him. The but others
 ελεγον· Ἀφες· ἰδῶμεν, εἰ ἐρχεται Ἡλίας,
 said; Leave alone, we may see, if comes Elias,
 σωσῶν αὐτον. ⁵⁰ Ὁ δὲ Ἰησοῦς, πάλιν κρᾶζας
 will be saving him. The then Jesus, again crying
 φωνῇ μεγάλῃ, ἀφηκε τὸ πνεῦμα.
 with a voice great, resigned the breath.

⁵¹ Καὶ ἰδου, τὸ καταπετασμα του ναου ἐσχίσθη
 And lo, the curtain of the temple was rent
 εἰς δύο, ἀπο ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσ-
 into two, from above to below; and the earth was
 εἰσθη, καὶ αἱ πετραι ἐσχίσθησαν, ⁵² καὶ τὰ
 shaken, and the rocks were rent, and the
 μνημεῖα ἀνεῳχθησαν· καὶ πολλὰ σῶματα τῶν
 tombs were opened; and many bodies of the
 κεκοιμημένων ἁγίων ἤγερθη, ⁵³ καὶ ἐξελθόντες
 having been asleep holy ones were raised, and coming forth
 ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτου
 from the tombs, after the resurrection of him
 εἰσηλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν
 went into the holy city, and appeared
 πολλοῖς.
 to many.

⁵⁴ Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτου
 The and centurion and those with him
 τῆρουντες του Ἰησοῦν, ἰδόντες τον σεισμον
 watching the Jesus, seeing the earthquake
 καὶ τὰ γενομένα, ἐφοβήθησαν σφοδρᾶ,
 and the things being done, they were afraid much,
 λεγοντες· Ἀληθῶς θεου υἱὸς ἦν οὗτος.
 saying; Truly of God a son was this.

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπο μακ-
 Were and there women many from a dis-
 ροθεν θεωρουσαι· αἰτῖνες ἠκολουθησαν τῷ Ἰησοῦ
 tance beholding; who followed the Jesus
 ἀπο της Γαλιλαίας, διακονουσαι αὐτῷ· ⁵⁶ ἐν
 from the Galilee, ministering to him; among
 αἷς ἦν Μαρία ἡ Μαγδαληνη, καὶ Μαρία ἡ του
 whom was Mary the Magdalene, and Mary the of the
 Ἰακώβου καὶ Ἰωση μητηρ, καὶ ἡ μητηρ τῶν
 James and Joses mother, and the mother of the
 υἱῶν Ζεβεδαιου.
 sons of Zebedee.

⁵⁷ Ὀψιας δὲ γενομένης, ἦλθεν ἀνθρώπος
 Evening and being come, came a man
 πλουσιος ἀπο Ἀριμαθίας, τουνονα Ἰωσήφ, ὃς
 rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

⁴⁹ But OTHERS said, "Let him alone; let us see whether Elijah will come to save *him."

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

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 Joses, and the MOTHER of the sons of Zebedee.

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

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

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the 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

‡ 50. Mark xv. 37; Luke xxiii. 47.

‡ 51. Exod. xxvi. 31; 2 Chron. iii. 14

‡ 54

Mark xv. 43; Luke xxiii. 50; John xix. 38.

και αυτος εμαθητευσε τω Ιησου. ⁵⁸ Ουτος
 also himself was discipled to the Jesus. . He
 προσελθων τω Πιλατω ητησατο το σωμα του
 coming to the Pilate requested the body of the
 Ιησου. Τοτε ο Πιλατος εκελευσεν αποδοθηναι
 Jesus. Then the Pilate ordered to be given
 το σωμα. ⁵⁹ Και λαβων το σωμα ο Ιωσηφ,
 the body. And taking the body the Joseph,
 ενεθλιξεν αυτο συνδου καθαρα. ⁶⁰ και εθηκεν
 wrapped it in linen cloth clean and laid
 αυτο εν τω καινω αυτου μνημειω, ο ελατομη-
 it in the new of himself tomb, which he had
 σεν εν τη πετρα· και προσκυλισας λιθον μεγα-
 hewn in the rock; and having rolled a stone great
 τη θυρα του μνημειου, απηλθεν. ⁶¹ Ην δε
 of the door of the tomb, he went away. Was and
 εκει Μαρια η Μαγδαληνη, και η αλλη Μαρια,
 there Mary the Magdalene, and the other Mary,
 καθημεναι απεναντι του ταφου.
 sitting over against the sepulchre.
⁶² Τη δε επαυριον, ητις εστι μετα την παρα-
 The now next day, which is after the prepa-
 ρασην, συνηχθησαν οι αρχιερεις και οι Φαρι-
 ration, were assembled the high-priests and the Phari-
 σαιοι προς Πιλατον, ⁶³ λεγοντες· Κυριε,
 sees to Pilate, saying; O sir,
 μνησθημεν, οτι εκεινος ο πλανος ειπεν ετι
 we remember, that that the deceiver said while
 ζων· Μετα τρεις ημερας εγειρομαι. ⁶⁴ Κε-
 living; After three days I will arise. Do
 λευσον ουν ασφαλισθηναι τον ταφον εως
 thou command therefore to be made fast the tomb till
 της τριτης ημερας, μεποτε ελθοντες οι μαθη-
 the third day, lest coming the disci-
 ται αυτου, κλεψωσιν αυτον, και ειπωσι τω
 ples of him, might steal him, and might say to the
 λαω· Ηγερθη απο των νεκρων· και εσται
 people; He has been raised from the dead; and will be
 η εσχατη πλανη χειρων της πρωτης. ⁶⁵ Εφη
 the last fraud worse of the first. Said
 αυτοις ο Πιλατος· Εχετε κουστωδιαν· υπαγετε,
 to them the Pilate; You have a guard; go you,
 ασφαλισαθε, ως οιδατε. ⁶⁶ Οι δε πορευθεντες
 make fast, as you know. They and going
 ησφαλισαντο τον ταφον, σφραγισαντες τον
 made fast the tomb, having sealed the
 λιθον, μετα της κουστωδιας.
 stone, with the guard.

† Joseph, who also himself was discipled to JESUS.

58 He going to PILATE requested the BODY of JESUS. Then PILATE ordered * it to be given.

59 And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

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 MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

62 Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

63 saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'

64 Command, therefore, the TOMB be made secure till the THIRD Day, lest * the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the 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. *Paraskeue* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonio, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose. † 66. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! 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. 23; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 33; xxiv. 6, 7; John ii. 19. † 66. Dan. vi. 17.

ΚΕΦ. κη'. 28.

¹ Ὁψε δε σαββατων, τη επιφωσκουση εις
 After now sabbath, to the dawning into
 μιν σαββατων, ηλθε Μαρια η Μαγδαληνη,
 first of week, came Mary the Magdalene,
 και η αλλη Μαρια, θεωρησαι τον ταφον. ² Και
 and the other Mary, to see the tomb. And
 ιδου, σεισμος εγενετο μεγας· αγγελος γαρ
 lo, a shaking occurred great; a messenger for
 κυριου, καταβας εξ ουρανου, προσελθων απεκυ-
 of a lord, descending from heaven, approaching rolled
 λισε τον λιθον * [απο της θυρας,] και εκαθητο
 away the stone [from the door,] and sat
 επανω αυτου. ³ Ην δε η ιδεα αυτου ως αστρα-
 upon it. Was and the aspect of him like light-
 πη, και το ενδυμα αυτου λευκον ωσει χιων.
 ning, and the garments of him white as snow.
⁴ Απο δε του φοβου αυτου εσεισθησαν οι
 From and the fear of him shook the
 τηρουντες, και εγενοντο ωσει νεκροι. ⁵ Αποκ-
 keepers, and became as dead (men.) An-
 ριθεισε δε ο αγγελος ειπε ταις γυναιξη· Μη
 swearing and the messenger said to the women; Not
 φοβεισθε υμεις· οίδα γαρ, οτι Ιησου τον
 be afraid you; I know for, that Jesus that
 εσταυρωμενον ζητειτε. ⁶ Ουκ εστιν ωδε.
 having been crucified you seek. Not he is here;
 ηγερθη γαρ, καθως ειπε. Δευτε, ιδετε
 he has been raised for, even as he said. Come, see
 τον τοπον, οπου εκειτο ο κυριος. ⁷ Και ταχυ
 the place, where lay the Lord. And quickly
 πορευθεισαι ειπατε τοις μαθηταις αυτου, οτι
 going tell the disciples of him, that
 ηγερθη απο των νεκρων· και ιδου, προαγει
 he has been raised from the dead; and lo, he goes before
 υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε·
 you into the Galilee; there him you will see;
 ιδου, ειπον υμιν.
 lo, I told you.
⁸ Και εξελθουσαι ταχυ απο του μνημειου
 And coming out quickly from the tomb
 μετα φοβου και χαρας μεγαλης, εδραμον απαγ-
 with fear and joy great, they ran to in-
 γηλαιαι τοις μαθηταις αυτου. ⁹ * [Ως δε εפור-
 form the disciples of him. [As and they
 ευοντο απαγγειλαι τοις μαθηταις αυτου,] και
 went to inform the disciples of him,] and
 ιδου, ο Ιησους απητησεν αυταις, λεγων·
 lo, the Jesus met them, saying;
 Χαιρετε. Αι δε προσελθουσαι εκρατησαν αυτου
 Hail you. They and having approached laid hold of him
 τους ποδας, και προσεκυνησαν αυτω. ¹⁰ Τότε
 the feet, and prostrated to him. Then
 λεγει αυταις ο Ιησους· Μη φοβεισθε· υπαγετε,
 says to them the Jesus; Not be afraid; go you,
 απαγγειλατε τοις αδελφοις μου, ινα απελθωσιν
 inform to the brethren of me, so that they may go
 εις την Γαλιλαιαν, κακει με οψονται.
 into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 † Now after the Sab-
 bath, 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 descend-
 ing from Heaven, came
 and rolled back the STONE;
 and sat upon it.

3 ‡ And his APPEAR-
 ANCE was like Lightning,
 and his VESTMENTS white
 as Snow;

4 and from FEAR of him
 the GUARDS trembled, and
 became as Dead men.

5 And the ANGEL an-
 swering, said to the WO-
 MEN, "Be not you afraid;
 for I know That you seek
 THAT Jesus who was CRU-
 CIFIED.

6 He is not here; for he
 has been raised, even as
 he said. Come, see the
 PLACE where * he lay.

7 And immediately go
 and tell his DISCIPLES
 That he has been raised
 from the DEAD; and, be-
 hold, † he precedes you to
 GALILEE; there you will
 see Him; behold, I have
 told you."

8 And coming out im-
 mediately from the TOMB,
 with Fear and great Joy,
 they ran to tell his DIS-
 CIPLES.

9 ‡ And, behold, JESUS
 met them, saying, "Re-
 joice!" And THEY having
 approached, clasped his
 FEET, and prostrated to
 him.

10 Then JESUS says to
 them, "Be not afraid; go
 † inform my brethren, so
 that they may go to GALI-
 LEE, and there they will
 see Me."

* VATICAN MANUSCRIPT.—2. from the DOOR—omit.
 † as they were going to tell his disciples—omit: so Lachmann and Tischendorf.
 ‡ 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. † 3. Dan x. 6. † 7. Matt. xxvi. 32
 Mark xvi. 7. † 9. Mark xvi. 9. † 10. John xx. 17; Rom. viii. 20.

Ἐπορευομένων δε αὐτῶν, ἰδοὺ, τινες τῆς
 Going away and of them, lo, some of the
 κρουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπηγγείλαν
 Executioners, coming into the city, told
 τοῖς ἀρχιερεῦσιν ἀπαντὰ τὰ γενομένα. ¹² Καὶ
 to the high priests all the (things) having been done. And
 συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβου-
 being assembled with the elders, counsel
 λιστὸν τε λαβόντες, ἀργυρία ἴκανα ἔδωκαν τοῖς
 and taking, pieces of silver sufficient they gave to the
 στρατιωταῖς, λέγοντες. ¹³ εἶπατε, ὅτι οἱ
 soldiers, saying, Say you, That the
 μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλέψαν
 disciples of him by night coming, stole
 αὐτοῦ, ἢ μὴ ὡν κοιμώμενοι. ¹⁴ Καὶ εἰ ἀκουσθῆ
 him, or as being asleep. And if should be reported
 τοῦτο ἐπὶ τοῦ ἡγεμονοῦ, ἡμεῖς πείσομεν αὐτοῦ,
 this to the governor, we will persuade him,
 καὶ ὑμᾶς ἀμεριμνοὺς ποιήσομεν. ¹⁵ Οἱ δὲ λαβ-
 and you free from care we will make. They and having
 ὄντες τὰ ἀργυρία, ἐποίησαν ὡς ἐδίδαχθησαν.
 received the pieces of silver, did as they were taught.
 Καὶ διεφθμισθῆ ὁ λόγος αὗτος παρὰ Ἰουδαίους
 And is spread abroad the word, this among Jews
 μέχρι τῆς ἡμέρας.

¹⁶ Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορευθῆσαν εἰς τὴν
 The and eleven disciples went to the
 Γαλιλαίαν, εἰς τὸ ὄρος, ὃν ἐταξάτο αὐτοῖς ὁ
 Galilee; to the mountain, where had appointed them the
 Ἰησοῦς. ¹⁷ Καὶ ἰδόντες αὐτὸν, προσέκνησαν
 Jesus. And seeing him, they prostrated
 αὐτῷ· οἱ δὲ ἐδίστασαν. ¹⁸ Καὶ προσελθὼν ὁ
 to him: they but doubted. And approaching the
 Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι
 Jesus, spoke to them, saying, Has been given to me
 πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ Πορευ-
 all authority in heaven and on earth. Going
 θέντες μαθητευσάτε πάντα τὰ ἔθνη, βαπτίζον-
 forth disciple you all the nations, immers-
 τες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ
 ing them into the name of the father and of the
 υἱοῦ καὶ τοῦ ἁγίου πνεύματος· ²⁰ διδάσκοντες
 son and of the holy spirit; teaching
 αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετείλαμην ὑμῖν.
 them to observe all, whatever I have charged you.
 Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας;
 and lo, I am with you all the days,
 ἕως τῆς συντελείας τοῦ αἰῶνος.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS ALL the THINGS which had HAPPENED.

12 And being assembled with the ELDERES, and taking Counsel, they gave a good many Shickels 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 I Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 I teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE."

* ACCORDING TO MATTHEW

* VATICAN MANUSCRIPT.—15. THIS DAY.

Subscription—ACCORDING TO MATTHEW.

† 13. Matt. xi. 77; John iii. 35; v. 22; xiii. 3; xvii. 2; Rom. xiv. 0; 1-Cor. xv. 27; Eph. 4 10, 21; Phil. ii. 9 10; 1 Pet. iii. 22. † 12. Mark xvi. 15; Luke xvi. 47; Rom. x. 18 Gal. i. 23. † 20. Acts ii. 42.

* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Ἀρχὴ τῶν εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ
 A beginning of the glad tidings of Jesus Christ, a son
 του θεοῦ. ² Ὡς γέγραπται ἐν Ἠσαΐα τῷ προ-
 of the God. As it is written in Esaias the pro-
 φητῇ. "Ἰδοὺ, ἐγὼ ἀποστέλω τὸν ἀγγέλου
 phet; "Lo, I send the messenger:
 μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
 of me before face of thee, who will prepare the
 ὁδὸν σου. ³ Φωνὴ βοῶντος ἐν τῇ ἐρημῷ. Ἔτοι-
 way of thee. A voice crying out in the desert; Make
 μασάτε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
 you ready the way of a lord, straight make you the
 τριβῶν αὐτοῦ." ⁴ Ἐγένετο Ἰωάννης βαπτίζων
 beaten ways of him; " Was John dipping
 ἐν τῇ ἐρημῷ, καὶ κηρῶν βαπτισμὰ μετα-
 in the desert, and publishing a dipping of refor-
 νοίας εἰς ἀφεσίν ἁμαρτιῶν. ⁵ Καὶ ἐξέπορευετο
 mation into forgiveness of sins. And went out
 πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-
 to him all the Judea country, and the Jeru-
 σαλυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ
 salem all; and were dipped in the
 Ἰορδάνῃ ποταμῷ ὑπὸ αὐτοῦ, ἐξομολογούμενοι
 Jordan river by him, confessing
 τὰς ἁμαρτίας αὐτῶν. ⁶ Ἦν δὲ Ἰωάννης ἐνδεδυ-
 the sins of them. Was now John having been
 μένος τριχᾶς καμήλου, καὶ ζώνην δερματίνην
 cloth hairs of a camel, and a belt made of skin
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
 around the loins of him, and eating locusts and
 μέλι ἀγρίον. Καὶ ἐκρῆυσε λέγων· Ἐρχεται
 honey wild. And he cried out saying; Comes
 ὁ ἰσχυρότερος μου ὀπίσω * [μου,] οὐ οὐκ
 the mightier of me after [me,] of whom not
 εἰμι ἴκανος κυψᾶς λῦσαι τὸν ἵμαντα τῶν
 I am worthy bowed down to loose the string of the
 ὑποδημάτων αὐτοῦ. ⁸ Ἐγὼ * [μὲν] ἐβαπτισά
 sandals of him. I [indeed] dipped
 ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν
 you in water; he but will dip you in
 πνεύματι ἁγίῳ.
 spirit holy.

1 The Beginning of the GLAD TIDINGS of Jesus Christ, the Son of * God;

2 as it is written * † in the PROPHETS, † "Behold, * * I send my MESSENGER "before thy Face, who will "prepare thy WAY.

3 † "A Voice proclaim- ing in the DESERT, 'Pre- pare the WAY for the "Lord, make the HIGH- "WAYS straight for him."

4 † John was immersing in the DESERT, and publishing an Immersion of Reformation for Forgiveness of Sins.

5 † And resorted to him All the COUNTRY of JU- DEA, and all THOSE of Jerusalem, and were im- mersed by him in the RIVER JORDAN, confessing their SINS.

6 † Now John was cloth ed in Camel's Hair, with a Leathern Girdle encir- cling his WAIST; and eating Locusts and Wild Honey.

7 And he proclaimed, saying, † "The POWERFUL ONE comes after me; for whom I am not worthy to stoop down and untie the STRINGS of his SAN- DALS.

8 † I immerse you in Water, but he will immerse you in holy Spirit."

9 † And it occurred, in Those DAYS, that Jesus came from Nazareth of GALILEE, and was im-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK.

1. God.

2. ISAIAH

the PROPHET.

2. I send.

7. me—omit.

8. indeed—omit.

9. 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. 2, 3, of which the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "As it is written in the Prophets," yet it is never said in the N. T. written in a prophet, but by him; there seems to be no just ground for departing from the received text.—Campbell, Whitby, Lightfoot.

† 1. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 4; John i. 23. † 4. Matt. iii. 1; Luke iii. 3; John iii. 23. † 5. Matt. iii. 5. † 6. Acts i. 5; ii. 2—4; Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xiii. 25. † 8. Acts i. 5; ii. 2—4; xi. 16; xix. 4; 1 Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ιωαννου εἰς τὸν Ἰορδανν. ¹⁰ Καὶ
 was dipped by John into the Jordan. And
 εὐθεὺς ἀναβαινων ἀπο τοῦ ὕδατος, εἶδε σχιζο-
 immediately ascending from the water, he saw rend-
 μενους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς
 the heavens, and the spirit, as
 περιστέρα, καταβαινον ἐπ' αὐτον. ¹¹ Καὶ
 a dove, descending upon him. And

φωνὴ ἐγενετο ἐκ τῶν οὐρανῶν· “Σὺ εἶ ὁ
 a voice came out of the heavens; “Thou art the
 υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα.”
 son of me the beloved, in whom I delight.”

¹² Καὶ εὐθεὺς τὸ πνεῦμα αὐτον ἐκβαλλεῖ εἰς
 And immediately the spirit him casts into
 τὴν ἐρημον. ¹³ Καὶ ἦν ἐν τῇ ἐρημῷ ἡμέρας
 the desert. And he was in the desert days.

τεσσαρακοντα, πειραζομενος ὑπο τοῦ σατανα,
 forty, being tempted by the adversary,
 καὶ ἦν μετὰ τῶν θηριῶν· καὶ οἱ ἀγγελοὶ διη-
 and was with the wild beasts; and the messengers min-
 κολουνοῦσαν αὐτῷ.
 istered to him.

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωαννην,
 After now the to be delivered up the John,
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρυσσων
 came the Jesus into the Galilee, preaching
 τὸ εὐαγγελιον * [τῆς βασιλείας] τοῦ θεοῦ,
 the glad tidings [of the kingdom] of the God,

¹⁵ καὶ λεγων· Ὅτι πεπληρωται ὁ καιρος, καὶ
 and saying; That has been fulfilled the season, and
 ἤγγικεν ἡ βασιλεια τοῦ θεοῦ· μετανοεῖτε, καὶ
 has come nigh the majesty of the God; reform you, and
 πιστεῦτε ἐν τῷ εὐαγγελίῳ. ¹⁶ Περιπατων δε
 believe you in the good message. Walking and

παρα τὴν θαλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα
 by the sea of the Galilee, he saw Simon
 καὶ Ἀνδρεαν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλοντας
 and Andrew the brother of him, casting
 ἀμφιβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ
 a fishing net in the sea; they were for
 ἄλιεῖς. ¹⁷ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
 fishers. and said to them the Jesus; Come

ὀπισθ μου, καὶ ποιησω ὑμᾶς γενεσθαι ἄλιεῖς
 after me, and I will make you to be fishers
 ἀνθρώπων. ¹⁸ Καὶ εὐθεὺς ἀφεντες τὰ δίκτυα
 of men. And immediately leaving the nets

αὐτῶν, ἠκολουθησαν αὐτῷ. ¹⁹ Καὶ προβας
 of them, they followed him. And going
 * [ἐκεῖθεν] ὀλιγον, εἶδεν Ἰακωβον τοῦ
 [thence] a little, he saw James the of the
 Ζεβεδαιοῦ, καὶ Ἰωαννην τοῦ ἀδελφου αὐτου,
 Zebedeus, and John the brother of him,
 καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτιζοντας τὰ
 and themselves in the ship were mending the
 δίκτυα· ²⁰ καὶ εὐθεὺς ἐκάλεσεν αὐτοὺς. Καὶ
 nets; and immediately he called them. And

mersed by John in the JORDAN.

¹⁰ † And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

¹¹ And a Voice came from the HEAVENS, saying, † “Thou art my SON, the BELOVED; in thee 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 among the WILD BEASTS; and the ANGELS served him.

¹⁴ † Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of GOD,

¹⁵ and saying, † “The TIME has been accomplished, and GOD’S ROYAL MAJESTY has approached; † Reform, and believe in the GOOD MESSAGE.”

¹⁶ † * And as he was passing along by the LAKE of GALILEE, he saw SIMON, and Andrew * the BROTHER of Simon, casting a Drag into the LAKE; for they were Fishermen.

¹⁷ And JESUS said to them, “Come, follow me, and I will make you Fishers of Men.

¹⁸ And instantly † leaving * the NETS, they followed him.

¹⁹ † And going forward a little, he saw THAT James who is the son of JEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

²⁰ and he immediately

* VATICAN MANUSCRIPT.—11. thee I delight. 14. of the kingdom—omit. 16. 16. the brother of Simon, casting. 18. the NETS. 10. thence—omit.

† 10. Matt. iii. 16; John i. 32. † 11. Mark ix. 7. † 12. Matt. iv. 1; Luke iv. 1.
 † 14. Matt. iv. 12, 23. † 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10. † 15. Matt. iv. 17.
 † 16. Matt. iv. 10; Luke v. 4. † 18. Matt. xix. 27; Luke v. 11. † 19. Matt. iv. 21.

αφεντες τον πατερα αυτων Ζεβεδαιον εν
 leaving the father of them Zebedee in
 τω πλοιω μετα των μισθωτων, απηλθον
 the ship with the hirelings, they went
 οπισω αυτου.
 after him.

21 Και εισπορευονται εις Καπερναουμ· και
 And they went into Capernaum; and
 ευθεως τοις σαββασιν εισελθων εις την συνα-
 immediately to the sabbath going into the syna-

γωγην, εδιδασκε. 22 Και εξεπλησσουντο επι
 gogue, he taught. And they were amazed at

τη διδαχη αυτου· ην γαρ διδασκων αυτους ως
 the teaching of him; he was for teaching them as
 εξουσιαν εχων, και ουχ ως οι γραμματεις.
 authority having, and not as the scribes.

23 Και ην εν τη συναγωγη αυτων ανθρωπος εν
 And was in the synagogue of them a man in
 πνευματι ακαθαρτω, και ανεκραζε, 24 λεγων·
 spirit unclean, and he cried out, saying,

*[Εα,] τι ημιν και σοι, Ιησου Ναζαρηνε,
 [Let alone,] what to us and to thee, Jesus O Nazarene,
 ηλθες απολεσαι ημας; οίδα σε τις ει, ο
 comest thou to destroy us; I know thee who thou art, the

αγιου του θεου. 25 Και επετιμησεν αυτω ο
 holy of the God. And rebuked him the
 Ιησους, λεγων· Φιμωθητι, κα· εξελθε εξ αυτου.
 Jesus, saying; Be silent, and come out of him.

26 Και σπαραξαν αυτον το πνευμα το ακαθαρτον,
 And convulsing him the spirit the unclean.
 και κραζαν φωνη μεγαλη, εξηλθεν εξ αυτου.
 and crying a voice great, came out of him.

27 Και εθαμβηθησαν παντες, ωστε συζητειν
 And they were astonished all, so as to reason
 προς αυτους, λεγοντες· Τι εστι τουτο, τις η
 among themselves, saying; What is this? what the

διδαχη η καινη αυτη; οτι κατ' εξουσιαν και
 teaching the new this; that with authority even
 τοις πνευμασι τοις ακαθαρτοις επιτασσει και
 to the spirits to the unclean he enjoins and

υπακουουσιν αυτω. 28 Εξηλθε δε η ακοη
 they hearken to him. Went out and the report
 αυτου ευθυσ εις ολην την περιχωρον της
 of him forthwith into whole the country of the

Γαλιλαιας.
 Galilee.

29 Και ευθεως, εκ της συναγωγης εξελθοντες,
 And instantly, out of the synagogue being come,
 ηλθον εις την οικιαν Σιμωνος και Ανδρεου,
 he went into the house of Simon and Andrew,

μετα Ιακωβου και Ιωαννου. 30 Η δε πενθερα
 with James and John. The and mother-in-law
 Σιμωνος κατεκειτο πυρεσσοουσα· και ευθεως
 of Simon was laid down having a fever; and immediately

λεγουσιν αυτω περι αυτης. 31 Και προσελθων
 they spoke to him about her And coming

called them; and leaving
 their FATHER Zebedee in
 the BOAT with the HIRED
 SERVANTS, they followed
 him.

21 † And they went to
 Capernaum; and on the
 SABBATH, entering the
 SYNAGOGUE, he taught
 the people;

22 † and they were
 struck with awe at his
 mode of INSTRUCTION;
 for he taught them, as
 possessing Authority, and
 not as the SCRIBES.

23 † Now there was in
 their SYNAGOGUE, a Man
 with an impure Spirit;
 and he exclaimed,

24 saying, "What hast
 thou to do with us, Jesus
 Nazarene? Comest thou
 to destroy us? I know
 thee who thou art, the
 HOLY ONE OF GOD."

25 And JESUS rebuked
 it, saying, † "Be silent,
 and come out of him."

26 And the IMPURE
 SPIRIT, † having convulsed
 him, and having cried
 with a loud Voice, came
 out of him.

27 And they were all so
 astonished, as to reason
 *with themselves, saying,
 "What is this? *A new
 Doctrine? With Author-
 ity he commands even the
 IMPURE SPIRITS, and they
 obey him."

28 And his FAME soon
 spread abroad * every-
 where throughout the En-
 tire REGION OF GALILEE.

29 † And being come
 out of the SYNAGOGUE,
 he immediately went into
 the HOUSE of Simon and
 Andrew with James and
 John.

30 Now Simon's MOTH-
 ER-IN-LAW lay sick of a
 fever, and forthwith they
 spoke to him about her.

31 And approaching, he

* VATICAN MANUSCRIPT.—24. Let alone—omit. 27. with themselves. 27. A new Doctrine? With Authority. 28. everywhere throughout.

† 21. Matt. iv. 13; Luke iv. 31. † 22. Matt. vii. 28. † 23. Luke iv. 33. † 24. Matt. viii. 20. † 25. ver. 34; Mark iii. 12. † 26. Mark ix. 20. † 29. M. viii. 14; Luke iv. 33.

ηγειρεν αυτην, κρατησας της χειρος αυτης·
 he raised her, having laid hold of the hand of her;
 και αφηκεν αυτην ο πυρετος * [ευθως·] και
 and left her the fever [immediately;] and
 διηκουε. αυτοις.
 ministered to them.

³² Οψιας δε γενομενις, οτε εδυ ο ηλιος,
 Evening and being come, when set the sun,
 εφερον προς αυτον παντας τους κακως εχοντας,
 they brought to him all those sickness having,
 και τους δαιμονιζομενους· ³³ και η πολις
 and those being demonized; and the city
 ολη επισυνηγμενη ην προς την θυραν. ³⁴ Και
 whole having been assembled was at the door. And

εθεραπευσε πολλους κακως εχοντας ποικιλιας
 he healed many sick having various
 νοσοις· και δαιμονια πολλα εξεβαλε, και ουκ
 diseases; and demons many he cast out, and not
 ηπει λαλειν τα δαιμονια, οτι ηδεισαν αυτον.
 allowed to speak the demons, because they knew him.

³⁵ και πρωι, εννυχον λιαν, αναστας εξηλθε,
 And early, night much, having arisen he went out,
 * [και απηλθεν] εις ερημον τοπον, και εκει
 [and departed] into a desert place, and there
 προσηυχето. ³⁶ Και κατεδιωξαν αυτον ο Σιμων
 prayed. And eagerly followed him the Simon
 και οι μετ' αυτου. ³⁷ Και ευροντες αυτον,
 and those with him. And having found him,

λεγουσιν αυτω· 'Οτι παντες ζητουσι σε.
 they say to him; That all seek thee.

³⁸ Και λεγει αυτοις· Αγωμεν εις τας εχομ-
 And he says to them; We must go into the neigh-
 ενας κωμοπολεις, ινα και εκει κηρυξω· εις
 boring towns, that also there I may preach; for
 τουτο γαρ εξεληλυθα. ³⁹ Και ην κηρυσσω
 this because I have come out. And he was proclaiming

εις τας συναγωγας αυτων, εις ολην την Γαλι-
 in the synagogues of them, in whole the Gali-
 λαιαν, και τα δαιμονια εκβαλλων. ⁴⁰ Και
 lee, and the demons casting out. and

ερχεται προς αυτον λεπρος, παρακαλων αυτην,
 comes to him a leper, beseeching him,
 * [και γονυπετων αυτον, και] λεγων αυτω·
 [and kneeling down to him, and] saying to him,

'Οτι εαν θελης, δυνασαι με καθαρισαι.
 That if thou wilt, thou art able me to cleanse.

δε Ιησους σπλαγχιτισθεις, εκτεινας την χειρα,
 and Jesus being moved with pity, stretching out the hand,
 ηψατο αυτου, και λεγει αυτω· Θελω, καθα-
 touched of him, and says to him: I will, be thou
 ρισθητι. ⁴² Και * [ειποντος αυτου,] ευθως
 cleansed. And [having said of him,] immediately

απηλθεν απ' αυτου η λεπρα, και ακαθαριτθη.
 departed from him the leprosy, and he was cleansed.

⁴³ Και εμβριμησαμενος αυτω, ευθως εξεβαλεν
 And having strictly charged him, immediately he sent forth

took hold of her HAND, raised her up, and the FEVER left her, and she served them.

³² † And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

³³ and the whole CITY assembled at the door.

³⁴ And he cured Many sick of Various Disorders, and expelled many Demons; † and permitted not the DEMONS to speak, because they knew * him to be the Christ.

³⁵ † And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

³⁶ And * Simon and THOSE with him eagerly followed him.

³⁷ And having found him, they say to him, "All seek thee."

³⁸ 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."

³⁹ † And * he went and proclaimed to them in their SYNAGOGUES throughout All GALILEE, and cast out the DEMONS.

⁴⁰ † And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

⁴¹ And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

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.—31. immediately—omit. 34. him to be the Christ.
 35. and departed—omit. 36. Simon. 38. elsewhere, into. 39. he went
 and proclaimed to them in. 40. and kneeling down to him, and—omit. 41. he,
 being moved. 41. his HAND.
 † 32. Matt. viii. 16; Luke iv. 40. † 34. Mark iii. x2; Luke iv. 41; Acts xvi. 17, 18
 † 35. Luke iv. 42. † 38. Luke iv. 43. † 39. Matt. iv. 23; Luke iv. 41
 † 40. Matt. viii. 2; Luke v. 12

αυτον, ⁴⁴ και λεγει αυτω· ‘Ορα, μηδενι μηδεν
him, and says to him; See, to no one anything
ειπης· αλλ’ ὑπαγε, σεαυτον δειξον τω ιερει,
then tell; but go, thyself show to the priest
και προσενεγκε περι του καθαρισμου σου· α
and offer for the purification of thee what
προσεταξε Μωσης, εις μαρτυριον αυτοις. ⁴⁵ ‘Ο
enjoined Moses, for a witness to them. He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον, ὥστε μηκετι αυτον δυνασθαι
abroad the word, so as no longer him to be abls
φανερως εις πολιν εισελθειν· αλλ’ εξω εν
publicly into a city to enter; but without in
ερημοις τοποις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. β'. 2.

¹ Και παλιw εισηλθεν εις Καπερναουμ δι’
And again he went into Capernaum after
ημερων· και ηκουσθη, οτι εις οικον εστι
days; and it was reported, that into a house he is.
² Και * [ευθεως] συνηχθησαν πολλοι, ὥστε
And [immediately] were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. ³ Και ερχονται προς
he spake to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. ⁴ Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτω δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, οπου ην· και εξορυξαντες χαλωσι
roof, where he was; and having dug through they let down
τον κραββατον, εφ’ ὃ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. ⁵ Ἰδων δε ο Ιησους την πιστιν αυτων,
laid. Seeing and the Jesus the faith of them,
λεγει τω παραλυτικω· Τεκνον, αφενται σου
says to the paralytic; Son, are forgiven of thee
αι ἁμαρτια. ⁶ Ησαν δε τινες των γραμματεων
the sins. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι εν ταις
there sitting and reasoning in the
καρδιαις αυτων· ⁷ Τι ουτος ουτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημιας· τις δυναται αφιεναι ἁμαρτιας, ει μη
phemy? who is able to forgive sins, if not
εις ο θεος; ⁸ Και ευθεως επιγνους ο Ιησους
one the God? And immediately knowing the Jesus

44 and says to him, †“See, that thou say no-
thing to any one; but go, show Thyself to the
PRIEST, and present for thy PURIFICATION, those
things which Moses com-
manded, † for Notifying
(the cure) to the people.”

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

CHAPTER II.

1 And after some Days,
† he again entered Capernaum; and it was re-
ported That he was in a
House.

2 And Many were gath-
ered together; so that (the
house) could not contain
them, nor the PARTS at the
DOOR; and he spake the
WORD to them.

3 And they come * bring-
ing to him a Paralytic,
carried by Four.

4 And being unable to
approach him, because of
the CROWD, they uncov-
ered the ROOF where he
was; and having dug
through, they lowered the
† COUCH on which the
PARALYTIC was laid.

5 Now JESUS perceiv-
ing their FAITH, says to
the PARALYTIC, “Son, thy
SINS are forgiven.”

6 But there were some
of the SCRIBES sitting,
and reasoning in their
HEARTS,

7 * “Why thus speaks
this man? He blasphemeth!
Who can forgive Sins, but
the One God?”

8 And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit.
this man thus speaks? He blasphemeth! Who can.

3. bringing to him.

7. That

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, con-
sist of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-
trass 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 divan cushion often serves for
a pillow.

† 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14
ix. 1; Luke v. 18.

‡ 45. Luke v. 15.

‡ 1. Matt

τῷ πνεύματι αὐτοῦ, ὅτι * [οὕτως] αὐτοὶ διαλο-
 γίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα
 διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ὧς
 εἶπεν τῷ παραλυτικῷ· Ἄρῃ σου αἱ ἁμαρτίαι; ἢ εἰπὲν· Ἐγείρε,
 ἄρῃ σου τὸν κρᾶββατον, καὶ περιπατεῖ;
 ἵνα δε εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
 ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει
 τῷ παραλυτικῷ) Ἴσοι λέγω· Ἐγείρε, ἄρῃ
 τὸν κρᾶββατον σου, καὶ ὑπάγε εἰς τὸν οἶκον
 σου·¹² Καὶ ἠγέρθη εὐθεὺς, καὶ ἄρας τὸν
 κρᾶββατον, ἐξῆλθεν ἐναντίον πάντων ὥστε
 ἐξίστασθαι πάντας, καὶ δόξαζειν τὸν θεόν,
 λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.

¹³ Καὶ ἐξῆλθε πάλιν παρα τὴν θαλάσσαν·
 καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτον, καὶ ἐδι-
 δασκεν αὐτοὺς·¹⁴ Καὶ παραγὼν εἶδε Λευὶν τὸν
 τοῦ Αλφαιου, καθήμενον ἐπὶ τῷ τέλῳ, καὶ
 λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς
 ἠκολούθησεν αὐτῷ.

¹⁵ Καὶ ἐγένετο ἐν τῷ κατακείσθαι αὐτον ἐν
 τῇ οἰκῇ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-
 τῶλοι συνανεκύντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
 αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν
 αὐτῷ·¹⁶ Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 ἰδόντες αὐτον ἐσθιοντα μετὰ τῶν τελωνῶν καὶ
 ἁμαρτωλῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ· * [Τί]
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει

ately perceiving in his SPIRIT, that they reason- ed among themselves, * he says to them, "Why do you reason thus 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 COUCH, went out in presence of all; so that they were all amazed, and glorified GOD, saying, "We never say anything like this!"

13 And he went out again by the LAKE; and All the CROWD resorted to him, and he taught them.

14 † And passing along, he saw THAT LEVI, who is the son of ALPHEUS, sitting at the TAX-OFFICE, and says to him, "Follow me." And arising, he followed him

15 † And it occurred; while he RECLINED AT TABLE in his HOUSE, Many Tribute-takers and Sinners also reclined with JESUS and his DISCIPLES; for they were Many, and they followed him.

16 And the SCRIBES * of the PHARISEES observing him eating with the TRIBUTE-TAKERS and Sinners, said to his DISCIPLES, "He eats with TRIBUTE-TAKERS and Sinners!"

* VATICAN MANUSCRIPT.—8. thus—omit. PHARISEES saw him eat.

8. he says to them.

16. of the

† 16. By *amartoloi*, sinners, the Gentiles or heathen are generally understood in the Gospels, for this was a term the Jews never applied to any of themselves.—Clarke.

† 9. Matt. ix. 5.

† 14. Matt. ix. 9; Luke v. 27.

† 15. Matt. ix. 10.

* [και πινει ;] 17 Και ακουσας ο Ιησους λεγει
 [and drinks?] And hearing the Jesus says.
 αυτοις ου χρειαν εχουσιν οι ισχυοντες
 to them; No need have those being well
 ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθον
 of a physician; but those sick being. Not I came
 καλεσαι δικαιους αλλα αμαρτωλους.
 to call just (ones) but sinners.

18 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-
 And were the disciples of John and the Phari-
 σαιοι νηστευοντες και ερχονται, και λεγουσιν
 ges fasting; and they come, and they say
 αυτω Διαιτι οι μαθηται Ιωαννου και οι των
 to him; Why the disciples of John and those of the
 Φαρισαιων νηστεουσιν, οι δε σοι μαθηται
 Pharisees fast, those but to thee disciples
 ου νηστεουσι; 19 Και ειπεν αυτοις ο Ιησους·
 not fast? And said to them the Jesus·

Μη δυναται οι υιοι του νυμφωνος, εν ω ο
 Not are able the sons of the bride-chamber, in which the
 νυμφιος μετ αυτων εστι, νηστευειν οσον
 bridegroom with them, is, to fast? so long
 χρονον μετ εαυτων εχουσι του νυμφιον, ου
 a time with themselves they have the bridegroom, not
 δυναται νηστευειν. 20 Ελευσονται δε ημεραι,
 are able to fast. Will come but days,

δταν απαρθη απ αυτων ο νυμφιος, και
 when may be taken away from them the bridegroom, and
 τοτε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις
 then they will fast in that the day. No one
 επιβλημα ρακουσ αγναφου επιραπτει επι
 a patch of cloth unfilled sews on
 ιματιω παλαιω· ει δε μη, αιρει το πληρωμα
 of a mantle old; if but not, takes away the patch
 αυτου το καινον του παλαιου, και χειρον
 of itself the new of the old, and worse
 σχισμα γινεται. 22 Και ουδεις βαλλει οινον
 a rent becomes. And no one puts wine
 νεον εις ασκουσ παλαιουσ· ει δε μη, ρησσει ο
 new into bottles old; if but yet, bursts the
 οινος ο [νεος] τους ασκουσ, και ο ρινος
 wine the [new] the bottles, and the wine
 εκχειται, και οι ασκοι απολουνται· αλλα οινον
 is spilled, and the bottles are lost; but wine
 νεον εις ασκουσ καινουσ βλητεον.
 new into bottles new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις
 And it came to pass to go him in the
 σαββασι δια των σοριμων, και ηρξαντο οι
 sabbath through the corn-fields, and began the
 μαθηται αυτου οδον ποτειν τιλλοντες τους
 disciples of him a way to make plucking the
 σταχυασ. 24 Και οι Φαρισαιοι ελεγον αυτω·
 ears of corn. And the Pharisees said to him;
 Ιδε, τι ποιουσιν εν τοις σαββασιν, ο ουκ
 See, why do they in the sabbath, what not

17 And JESUS having heard it, says to them, † THEY being in HEALTH have no Need of a Physi- cian, but THEY who are SICK. I came not to call the Righteous, but Sin- ners."

18 † Now the DISCIPLES of John and the PHARI- SEES were fasting; and they come and say to him; "Why do the DIS- CIPLES of John, *and the DISCIPLES of the PHAR- ISEES fast, but THINE fast not?"

19 And JESUS replied, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them? During the time they have the BRIDE- GROOM with them, they cannot fast."

20 But the Days will come, when the BRIDE- GROOM 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 a worse Rent is made.

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

23 † And it happened, that he * was passing through the FIELDS OF GRAIN on the SABBATH, and his DISCIPLES began, as they *made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the SABBATH what is not lawful?"

* VATICAN MANUSCRIPT.—16. and drinks.—omit. 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 22. new—omit. 22. will burst the SKINS. 23. made their way, to pluck. 23. was

† 22. See Note in Matt. ix. 17. † 17. Matt. ix. 12, 13; Luke v. 31, 32. † 18. Matt. ix. 14; Luke v. 33 † 19)

εξεστι; ²⁵ Και αυτος ελεγεν αυτοις· Ουδεποτε
 is lawful? And he said to them; Never
 ανεγνωτε, τι εποιησε Δαυιδ, οτε χρειαν εσχε,
 have you known, what did David, when need he had,
 και επεινασεν, αυτος και οι μετ' αυτου;
 and was hungry, he and those with him;
²⁶ * [Πως] εισηλθεν εις τον οικον του θεου,
 [How] he went into the house of the God,
 επι Αβιαθαρ του αρχιερευς, και τους αρτους
 τς Abiathar of the high-priest, and the loaves
 της προθεσεως εφαγεν, ους ουκ εξεστι φαγειν
 of the presence did eat, which not is lawful to eat
 ει μη τοις ιερευσι, και εδωκε και τοις συν
 if not the priests, and he gave also to those with
 αυτω ουσι; ²⁷ Και ελεγεν αυτοις· Το σαβ-
 him being? And he said to them; The sab-
 βατον δια τον ανθρωπον εγενετο, ουχ' ο
 bath because of the man was made, not the
 ανθρωπος δια το σαββατον. ²⁸ Ωστε κυριος
 man because of the sabbath. So that a lord
 εστιν ο υιος του ανθρωπου και του σαββατου.
 is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

¹ Και εισηλθε παλιν εις την συναγωγην·
 And he entered again into the synagogue;
 και ην εκει ανθρωπος εξηραμμενην εχων την
 and was there a man having been withered having the
 χειρα ² και παρητηρουν αυτον, ει τοις σαβ-
 hand; and they closely watched him, if to the sab-
 βασι θεραπευσει αυτον, ινα κατηγορησωσιν
 bath he will heal him, that they mig't accuse
 αυτου. ³ Και λεγει τω ανθρωπω τω εξηραμ-
 him. And he says to the man to that having been
 μενην εχοντι την χειρα· Εγειρε εις το μεσον.
 withered having the hand; Arise in the midst.
⁴ Και λεγει αυτοις· Εξεστι τοις σαββασι
 And he says to them; Is it lawful to the sabbath
 αγαθοποιησαι η κακοποιηται; ψυχην σωσαι,
 to do good or to do evil? a life to save,
 η αποκτειναι; Οι δε εσιωπων. ⁵ Και περιβλε-
 or to destroy? They but were silent. And looking
 ψαμενος αυτους μετ' οργης, συλλυπουμενος επι
 round then with anger, being grieved as
 τη πωρωσει της καρδιας αυτων, λεγει τω
 the hardness of the hearts of them, he says to the
 ανθρωπω· Εκτεινον την χειρα σου. Και
 man; Stretch out the hand of thee. And
 εξετεινε· και απεκατεσταθη η χειρ αυτου.
 he stretched it out; and was restored the hand of him.
⁶ Και εξελθοντες οι Φαρισαιοι, ευθως μετα των
 And coming out the Pharisees, immediately with the

²⁵ And * he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

²⁶ How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

²⁷ He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

²⁸ † s- that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

¹ † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

² And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

³ And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

⁴ And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

⁵ And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out * thine HAND." And he stretched it out, and his HAND was restored.

⁶ † And the PHARISEES going out, immediately * held a Council with † the

* VATICAN MANUSCRIPT.—25. he said. & gave Counsel.

26. How—omit.

5. the HAND.

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

† 25 1 Sam. xxi. 6. vii. 9; Luke vi 6.

† 26 Exod. xxix. 32, 33. † 6. Matt. xii. 14.

† 28. Matt. xii. 8.

† 1. Matt

Ἡρωδιανῶν συμβουλίῳ ἐποιεῖν κατ' αὐτοῦ,
Herodians a council held against him,
 ὅπως αὐτὸν ἀπολεσῶσι.
how him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
 ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολὺ πλῆ-
withdrew to the sea; and a great multi-
 θος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ
tude from the Galilee followed him; and
 ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλὴμ, ⁸ καὶ
from the Judea, and from Jerusalem, and
 ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ
from the Idumea, and beyond the Jordan, and
 * [οἱ] περὶ Τυρὸν καὶ Σιδῶνα, πλῆθος πολὺν,
[those] about Tyre and Sidon, a multitude great,
 ἀκούσαντες ὅσα ἐποιεῖ, ἦλθον πρὸς αὐτὸν.
having heard what things he did, came to him.

9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖαριον
And he spake to the disciples of him, that a small vessel
 σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ
should attend him, because of the crowd, that not
 θλιβῶσιν αὐτὸν. ¹⁰ Πολλοὺς γὰρ ἐθεραπεύσεν,
they might throng him. Many for he cured,

ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται,
so as to rush to him, that him they might touch,
 ὅσοι εἶχον μαστίγας. ¹¹ Καὶ τὰ πνεύματα τὰ
as many as had scourges. And the spirits the

ἀκαθάρτα, ὅταν αὐτὸν ἐθεωρεῖ, προσεπίπτειν
unclean, when him gazing on, fell before
 αὐτῷ, καὶ ἐκράζει, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς
him, and cried, saying; That thou art the son

τοῦ θεοῦ. ¹² Καὶ πολλὰ ἐετίμα αὐτοῖς, ἵνα
of the God. And many times he charged them, that
 μὴ φανεροῦν αὐτὸν ποιήσωσι. ¹³ Καὶ ἀναβαί-
not known him they should make. And he goes

νει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλην
up into the mountain, and calls whom would
 αὐτός· καὶ ἀπῆλθον πρὸς αὐτὸν.
he; and they came to him.

14 Καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ,
And he appointed twelve, that they should be with him,
 καὶ * [ἵνα] ἀποστελλῇ αὐτοὺς κηρῦσσειν, ¹⁵ καὶ
and [that] he might send them to preach, and

εἶχειν ἐξουσίαν * [θεραπεύειν τὰ νοσοῦς, καὶ]
to have authority [to cure the diseases, and]
 ἐκβαλλεῖν τὰ δαιμόνια. ¹⁶ Καὶ ἐπέθηκε τῷ
to cast out the demons. And he put on to the

Σιμωνὶ ὄνομα Πέτρον· ¹⁷ καὶ Ἰακώβον τὸν τοῦ
Simon a name Peter; and James that of the
 Ζεβεδαιοῦ, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Zebedee, and John the brother of the

Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-
James; and he put on them names Boan-
 ἐργες, ὃ ἐστὶν υἱὸς βροντῆς· ¹⁸ καὶ Ἀνθρεαν,
erges, that is, sons of thunder; and Andrew,

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 beyond the JORDAN, and 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, "Θεοῦ ἀρτὸν τὸν υἱὸν τοῦ Θεοῦ."

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 expeel 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; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

* VATICAN MANUSCRIPT.—8. THOSE—omit. 14. twelve, whom also he named Apostles, that, DISEASES, and—omit. 16. And he appointed TWELVE; both SIMON whom he sur-named PETER.

8. he does.

9. Small vessels.

14. that—omit.

15. to cure

16. And he appointed TWELVE; both SIMON whom he sur-

† 7. Luke vi. 17.

† 11. Mark i. 32, 34; Luke iv. 41.

† 13. Matt. x. 1. Luke vi.

12; ix. 1.

† 16. John i. 42.

και Φιλιππον, και Βαρθολομαιον, και Ματθαιον,
 and Phillip, and Bartholomew, and Matthew,
 και Θωμαν, και Ιακωβον του του Αλφαιου, και
 and Thomas, and James that of the Alphens, and
 Θαδδαιου, και Σιμωνα τον κανανιτην, 19 και
 Thaddeus, and Simon the Canaanite, and
 Ιουδαν Ισκαριωτην, ος και παρεδωκεν αυτον.
 Judas Iscariot, who even delivered up him.
 20 Και ερχονται εις οικον. Και συνηρχεια
 And they come into a house. And came together
 παλιν οχλος, ωστε μη δυνασθαι αυτους μητε
 again a crowd, so as not to be able them not even
 αρτον φαγειν. 21 Και ακουσαντες οι παρ'
 bread to eat. And having heard those with
 αυτου, εξηλθον κρατησαι αυτον· ελεγον γαρ·
 him, went out to restrain him; they said for;
 'Οτι εξεστη. 22 Και οι γραμματεις, οι απο
 That he is out of place. And the scribes, those from
 'Ιεροσολυμων καταβαντες, ελεγον· 'Οτι Βεελ-
 Jerusalem having come down, said; That Beel-
 ζεβουλ εχει· και· 'Οτι εν τω αρχοντι των
 zebul he has; also; That by the chief of the
 δαιμονιων εκβαλλει τα δαιμονια. 23 Και προσ-
 demons he casts out the demons. And having
 καλεσαμενος αυτους, εν παραβολαις ελεγεν
 called them, in parables he said
 αυτοις· Πως δυναται σατανας σαταναν εκβαλ-
 to them; How is able an adversary an adversary to cast
 λειν; 24 Και εαν βασιλεια εφ' εαυτην μερισ-
 out? And if a kingdom against herself should be di-
 θη, ου δυναται σταθνηαι η βασιλεια εκεινη·
 vided, not is able to stand the kingdom that;
 25 και εαν οικια εφ' εαυτην μερισθη, ου δυναται
 and if a house against herself should be divided, not is able
 σταθνηαι η οικια εκεινη· 26 και ει ο σατανας
 to stand the house that; and if the adversary
 ανεστη εφ' εαυτον και μεμερισται, ου δυναται
 has risen up against himself and have been divided, not is able
 σταθνηαι, αλλα τελος εχει. 27 Ουδεις δυναται
 to stand, but an end he has. No one is able
 τα σκευη του ισχυρου, εισελθων εις την
 the household goods of the strong man, entering into the
 οικιαν αυτου, διαρπασαι, εαν μη πρωτον του
 house of him, to plunder, if not first the
 ισχυρου δεση· και τοτε την οικιαν αυτου
 strong man he should bind; and then the house of him
 διαρπασει. 28 Αμην λεγω υμιν, οτι παντα
 he will plunder. Indeed I say to you, that all
 αφεθησεται τοις υιοις των ανθρωπων τα αμαρτη-
 will be forgiven to the sons of the men the sins,
 ματα, και αι βλασφημιαι, οσας αν βλασφημη-
 and the evil speakings, whatever they may

Philip, and Bartholomew
 and Matthew, and Tho-
 mas, and THAT James, son
 of ALPHEUS, and Thad-
 deus, and Simon, the CA-
 NNAHITE,

19 and Judas Iscariot,
 who even 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 ADVER-
 SARY rises up against him-
 self, and is divided, he
 cannot stand, but has an
 end.

27 * But no one can
 enter the STRONG man's
 HOUSE, and plunder his
 GOODS, unless he first
 bind the STRONG man;
 and then he may plunder
 his HOUSE.

28 Indeed, I say to you,
 That All SINS will be for-
 given the SONS OF MEN,
 and the BLASPHEMIES
 with which they may re-
 vile;

* VATICAN MANUSCRIPT.—27. but no one.

† 21. 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 decent to render the clause, *It* (that is, the *multitude*), *is mad*, thus unseasonably to break in upon him." Schotengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the *multitude, ochlos*, verse 20, went out, *krateenai auton*, to restrain it, (viz. *ochlon*, the *multitude*), to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—Clarke.

† 20. Mark vi. 31.

† 22. Matt. ix. 34; x. 25; Luke xl. 15; John vii. 20; viii. 48, 52

x. 22.

† 23. Matt. xii. 26.

ωσιν²⁹ ἴς δ' αὖ βλασφημησῆ εἰς τὸ
 who but ever may speak evil to the
 πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν
 spirit the holy, nor has forgiveness to the
 αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρισεως.
 age, [at] Habls a of age-lasting judgment.
³⁰ Ὅτι ελεγον· Πνεῦμα ἀκαθάρτον ἔχει. ³¹ Ἐρ-
 Because they said; A spirit unclean he has.
 χονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί
 Comes then the mother of him and the brothers
 αὐτοῦ· καὶ ἐξῶ ἐστῶτες ἀπεστειλαν πρὸς αὐτὸν,
 of him; and without standing they sent to him,
 φωνοῦντες αὐτὸν. ³² Καὶ ἐκαθῆτο ὄχλος περὶ
 calling him. And sat a crowd about
 αὐτοῦ· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου
 him; said and to him; Lo, the mother of thee
 καὶ οἱ ἀδελφοί σου ἐξῶ ζήτουσι σε. ³³ Καὶ
 and the brothers of thee without are seeking thee. And
 ἀπεκριθῆ αὐτοῖς, λεγῶν· Τίς ἐστὶν ἡ μήτηρ
 he answered to them, saying; Who is the mother
 μου, ἢ οἱ ἀδελφοί μου; ³⁴ * [Καὶ] περιβλε-
 of me or the brothers of me? [And] looking
 ψαμενος κυκλῶ τοὺς περὶ αὐτὸν καθήμενους,
 about round those about him sitting,
 λεγεί· Ἰδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.
 he says; Lo the mother of me, and the brothers of me.
³⁵ Ὅς * [γὰρ] ἀν ποιῶν τὸ θέλημα τοῦ θεοῦ,
 Who [is] ever may do the will of the God,
 οὐτ' ἄδελφος μου, καὶ ἀδελφῆ * [μου,] καὶ
 this a brother of me, and a sister [of me,] and
 ἡ μήτηρ ἐστὶ.
 a mother is.

ΚΕΦ. ἴ. 4.

Καὶ πάλιν ἤρξατο διδάσκειν παρα τῆν
 And again he began to teach by the
 θαλάσσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς,
 sea, and was assembled to him a crowd great,
 ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθῆσαι
 so as him entering into the ship, so sit
 ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τῆν
 in the sea: and all the crowd by the
 θάλασσαν ἐπὶ τῆς γῆς ἦν. ² Καὶ ἐδίδασκεν
 sea on the land was. And he taught
 αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἐλεγεν αὐτοῖς
 them in parables many, and said to them
 ἐν τῇ διδαχῇ αὐτοῦ· ³ Ἀκουετ'· Ἰδοὺ, ἐξῆλθεν
 in the teaching of him: Hear you: Lo, went out
 ὁ σπείρων τοῦ σπείραι. ⁴ Καὶ ἐγένετο ἐν τῷ
 the sower of the (seed) to sow. And it happened in the

29 † but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian * † Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS."

35 Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 † And again he began to teach by the LAKE; and so * very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to * sow.

4 And it happened, in

* VATICAN MANUSCRIPT.—29. Transgression. 34. And—omit. 35. For—omit.
 35. my—omit. 1. very. 3. sow.

† 29. The Vat. MSS. reads *Transgression*, and Griesbach has placed the word *amarteematos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill, and Bengel prefer this reading. It is also the reading of the *Coptic, Armenian, Gothic, Vulgate*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them; which is expressed by the phrase, "he has no forgiveness."

† 29. Matt xii 21. 29. Luke xii. 10: 1 John v. 15.
 † 31. Matt xiii. 1: Luke viii. 4.

† 31. Matt xii. 40: Luke viii. 14.

σπειρειν, ὁ μὲν ἐπέσε παρα τὴν ὁδὸν· καὶ
sowing, this indeed fell on the path; and
 ἦλθε τα πετεινα, καὶ κατεφαγεν αὐτο. ⁵ Ἄλλο
came the birds, and ate it. Another
 δε ἐπέσεν ἐπὶ τὸ πετρωδες, ὅπου οὐκ εἶχε γῆν
and fell on the rocky ground, where not it had earth
 πολλήν· καὶ εὐθὺς ἐξαντεῖλε, δια τὸ μὴ
much; and immediately it sprung up, through the not
 εἶχειν βάθος γῆς. ⁶ Ἡλίου δε ἀνατείλαντος,
to have a depth of earth. Sun and having arisen,
 ἐκαυματίσθη, καὶ δια τὸ μὴ εἶχειν ῥίζαν, ἐξη-
it was scorched, and through the not to have a root, was
 ρανθη. ⁷ Καὶ ἄλλο ἐπέσεν εἰς ἀκανθὰς· καὶ
dried up. And another fell into thorns; and
 ἀνεβήσαν αἱ ἀκανθαί, καὶ συνεπνίξαν αὐτο, καὶ
sprung up the thorns, and choked it, and
 καρπὸν οὐκ ἔδωκε. ⁸ Καὶ ἄλλο ἐπέσεν εἰς τὴν
fruit not it gave. And another fell into the
 γῆν τὴν καλὴν· καὶ ἐδίδυ καρπὸν ἀναβαίοντα
ground the good; and it bore fruit springing up
 καὶ αὐξανόντα· καὶ ἔφερεν ἐν τριακόντα, καὶ
and increasing, and bore one thirty, and
 ἐξ ἑξήκοντα, καὶ ἐν ἑκατόν. ⁹ Καὶ εἶπεν· Ὁ
one sixty, and one a hundred. And he said; He
 ἐχὼν ὦτα ἀκοῦειν, ἀκουέτω.
having ears to hear, let him hear.

¹⁰ Ὅτε δε ἐγένετο καταμονας, ἠρώτησαν
When and he was alone, asked
 αὐτὸν οἱ περὶ αὐτοῦ, συν τοῖς δώδεκα, τὴν
him those about him, with the twelve, the
 παραβολὴν. ¹¹ Καὶ εἶπεν αὐτοῖς· Ὑμῖν δεδο-
parable. And he said to them; To you it is
 ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ
given to know the secret of the kingdom of the
 θεοῦ· ἐκείνοις δε τοῖς ἐξω ἐν παραβολαῖς τα
God, to them but to those without in parables the
 πάντα γίνεταί· ¹² ἵνα βλέποντες βλέπωσι,
all (things) are done; that seeing they may see,
 καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ
and not they may see; and hearing they may hear, and not
 συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῆ
they may hear: lest they should turn, and should be forgiven
 αὐτοῖς τὰ ἁμαρτήματα. ¹³ Καὶ λέγει αὐτοῖς·
to them the sins. And he says to them:
 Οὐκ οἰδατε τὴν παραβολὴν ταυτην; καὶ πῶς
Not know you the parable this? and how
 πᾶσας τὰς παραβολὰς γινώσθε; ¹⁴ Ὁ σπειρῶν,
all the parables will you know? He sowing.
 τὸν λόγον σπείρει. ¹⁵ Οὗτοι δε εἰσὶν οἱ παρα-
the word sows. These and are they by
 τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
the path, where is sown the word, and when
 ἀκουσῶσιν, εὐθὺς ἐρχεται ὁ σατανᾶς, καὶ
they may hear, immediately comes the adversary, and

SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 * and the SUN having arisen, it was scorched; and because it HAD no Root, it withered.

7 And some fell among Thorns; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, * "He HAVING Ears to hear, let him hear."

10 † And when he had retired, THOSE about him, with the TWELVE, asked him concerning the * PAR- ABLE.

11 And he said to them, * "To you is given the SECRET of the KINGDOM of GOD; but to † THOSE WITHOUT, ALL things are done in Parables;

12 † that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and * it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know ALL the PARABLES?"

14 † The SOWER sows the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the AD- VERSARY comes immedi- ately, and takes away

* VATICAN MANUSCRIPT.—6. and the sun having arisen. C. Who has ears. D. PARABLES. 11. is given the SECRET. 12. it should be.

† 10. Matt. xlii. 10; Luke viii 9. † 11. 1 Cor. v. 12; Col. iv. 5; .. Thess. iv. 15. 1 Tim. iii. 7. † 12. Isa vi. 9; Matt. xlii. 14; Luke viii. 10; John xii. 40; Acts xvi. 18; Rom. xi. 8. † 14. Matt. xlii. 10.

αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις
takes the word that having been sown in the hearts
αυτωι. 16 Και οδοτοι εισιν ομοιωσ οι επι τα
of them And these are like those on the
πετρωδη σπειρομενοι, οι, δταν ακουσωσι τον
rocky ground being sown, who, when they may hear the
λογον, ευθεωσ μετα χαρας λαμβανουσιν αυτον.
word, immediately with joy they receive it;
17 και ουκ εχουσι ριζαν εν εαυτοις, αλλα προσω
and not they have a root in themselves, but for a
καιροι εισιν· ειτα γενομενης θλιψεωσ η διωγμου
season they are; then occurring trial or persecution
δια τον λογον, ευθεωσ σκανδαλιζονται. 18 Και
through the word, immediately they are offended. And
αλλοι εισιν οι εις τασ ακανθα· σπειρομενοι·
others are those into the thorns being sown;
ουτοι εισιν οι τον λογον ακουοντες, 17 και αι
these are those the word hearing, and the
μεριμναι του αιωνοσ, και η απατη του πλουτου,
cares of the age, and the delusion of the wealth,
και αι περι τα λοσπα επιθυμια εισπορευομεναι
and the about the out- (things) strong desires entering in
σμπνιγνυσι τον λογον· και ακαρποσ γινεται.
choke the word, and unfruitful it becomes.
20 Και οδοτοι εισιν οι επι την γην την καλην
As these are those upon the ground the good
σπαρμενεσ, οιτινεσ ακουουσι τον λογον, και
being sown, who hear the word, and
παραδεχονται· και καρποφορουσιν, εν τριακοντα,
accept; and bear fruit, one thirty,
και εν εξηκοντα, και εν εκατον. 21 Και ελεγεν
and one sixty, and one a hundred. And he said
αυτοισ· Μητι ο λυχνωσ ερχεται, ινα υπο τον
to them; Neither the lamp comes, that under the
μυδιου τεθη, η υπο την κλινην; ουχ' ινα
measure it may be placed, or under the couch? not that
επι την λυχνιαν επιτηθη; 22 Ου γαρ εστι
on th. lamp-stand it may be placed? Not for is
τι κρυπτον, δ εαν μη φανερωθη· ουδε
any thing hidden, which if not it may be disclosed; nor
εγενητο αποκρυφον, αλλ' ινα εισ φανερον εληθ.
was stored away, but that into light it may come.
23 Ει· τισ εχει ωτα ακουειν, ακουετω. 24 Και
If any one has ears to hear, let him hear. And
ελεγεν αυτοισ· Βλεπετε, τι ακουετε. Εν ω
he said to them; Consider you, what you hear. In what
μετρω μετρειτε, μετρηθησεται υμιν. 25 Οσ γαρ
measured you measure, it shall be measured to you. Who for

THAT WORD which was
SOWN *upon them.

16 And these in like
manner are THOSE SOWN
on the ROCKY GROUND;
who, when they hear the
WORD, receive it immedi-
ately with Joy;

17 And having no Root
in themselves, they are
but temporary; then Trial
or Persecution occurring
on account of the WORD,
they instantly fall away.

18 And others are THOSE
who are SOWN among the
THORNS; *these are THE
who have HEARD THE
WORD;

19 and the CARES of the
AGE, † and the DECEIT-
FULNESS of RICHES, and
the STRONG DESIRES for
OTHER things entering in,
choke the WORD, and ren-
der it unproductive.

20 And *those are THEY,
who are SOWN on the GOOD
GROUND, who hear the
WORD, and accept it, and
bear fruit; one thirty, one
sixty, and one a hundred."

21 And he said to them,
† "Is a lamp brought, to
be put under the CORN-
MEASURE, or under the
COUCH? so that it may not
be placed on the LAMP-
STAND?"

22 † For * nothing was
hidden, except that it
should be manifested; nor
was it concealed, but that
it should come to light.

23 If any one has Ears
to hear, let him hear."

24 And he said to them,
† "Consider what you hear;
by the Measure you dis-
pense, it will be measured
to * you, and shall be ad-
ded to you;

25 † for whoever has, to

* VATICAN MANUSCRIPT.—15. upon them.
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 *klíneen* 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*.

† 19. 1 Tim. vi. 9, 17.
26; Luke xii. 2.
Luke viii. 19; xix. 26.

† 21. Matt. v. 15; Luke viii. 16; xi. 33.
† 24. Matt. vii. 2; 1 Luke vi. 38.

† 22. Matt. x.
† 25. Matt. xiii. 12; xxv. 29.

αν' οχι, δοθησεται αυτω και δε ουκ εχει, και
 ever ... have it shall be given to him: and who not has, even
 ο εχει αρθησεται απ' αυτου. 26 Και ελεγεν·
 what he has will be taken from him. And he said:

Ουτως εστιν η βασιλεια του θεου, ως εαν αν-
 Thus is the kingdom of the God, as if
 θρωπος βλη η σπυρη επι της γης, 27 και
 man should cast the seed on the earth, and

καθειδη και εγειρη αι νυκτα και ημεραν, και ο
 should sleep and wake night and day, and the
 σπορος βλαστανη και μηκυνηται, ως ουκ οιδεν
 seed should germinate and grow up, as not know

αυτου. 28 Αυτοματη * [γαρ] η γη καρποφορει,
 he. (of its own accord [for] the earth bears fruit)

πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον
 first, a plant, then an ear, then full grain

εν τω σταχυι 29 Οταν δε παραρω ο καρπος,
 in the ear When he may bring he fruit,

ευθως επ σταλει το σικκον, οτι παρωτηκεν
 immediately he sends the sickle, for is ready

ο θερισμος. 30 Και ελ γη Τιμι δμ ιωσωμε-
 the harvest. And he said; To what may we compare

την βασιλειαν του θεου; η εν τοια παραβολη
 the kingdom of the God? or by what parable

παραβαλωμεν αυτην; 31 Ως κοκκον σιναμωφ,
 may we compare her As a grain of mustard,

δε; οτι εν σπυρη εστι η γη, μικροτερος παν-
 which, when it sown, is on the earth, less

των των σπερ, αυτου εστι των επι της γης·
 of the seeds, it is of those on the earth.

32 και εστιν σπο, αναβαινει και γινεται παν-
 and when it may be sown, it stands up and becomes of

των λαχων μεγαλυς, και ποιει κλαδους μεγα-
 all herbs greater and produces branches great,

λους, ωστε διμυσθαι υπ ην σκων αυτου τα
 so as to be under the shadow of it the

πετεινα του ουρανου κατα κτην. 33 Και τοι-
 birds of the heaven to build nests. And such

αυται παραβολαις πολλαις ε ελε αυταις τον
 like parables many he spoke to them the

λογον, και ως ηθικον ακουειν. 34 Χωρις δε
 word, and as they were able to hear. Without

παραβολης ουκ ελαλει αυταις· κειν ιδιην δε
 a parable not he spoke to them; privately but

τοις μαθηταις αυτου επελευε παντα.
 to the disciples of himself he explained all

35 Και λεγει αυτοις εν εκεινη τη ημερα, οψιασ
 and he says to them in that the day, even, r

γνομενης· Διελθωμεν εις το περην. 36 Και
 being come; We may pass over to the other side. And

him will be given; and he who has not, even what he has will be taken from him."

26 And he said, † "The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

27 and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

28 The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

29 But when the GRAIN is matured, immediately he sends the SICKLE, because the HARVEST is ready."

30 And he said, † "To what may we compare the KINGDOM of GOD? or * by What Parable may we illustrate it?"

31 It resembles a Grain of Mustard, which when sown on the EARTH, is the least of All THOSE SEEDS that are on the EARTH;

32 but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES; so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

33 † And with many Such Parables he spoke the WORD to them, even as they were able to understand.

34 * And without a Parable he did not address them; but privately he explained all things to his OWN Disciples.

35 † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

36 And having left the CROWD, they took him as

* VATICAN MANUSCRIPT.—28. For—omit. 90. In What Comparison shall we place It? 34. And without. † 31. See Note on Matt. xiii. 33. † 20. Matt. xiii. 24. † 30. Matt. xiii. 31; Luke xiii. 18. † 33. Matt. xvii. 34. † 36. Matt. viii. 14, 23; Luke viii. 24.

ην εν τῷ πλοίῳ* ^[καὶ] ἀλλὰ δε πλοία ην
 he was in the ship; [also] other and ships was
 μετ' αὐτον. ³⁷ Καὶ γινεται λαίλαψ ἀνεμου μεγα-
 with him. And arose a squall of wind great;
 λη· τα δε κυματα επεβαλλεν εις το πλοιον,
 the and waves dashed into the ship,
 ὥστε αυτο ηδη γεμιζεσθαι. ³⁸ Καὶ ην αὐτος εν
 so as it now to fill. And was he in
 πη πρυμνη, επι το προσκεφαλαιον καθευδων·
 the stern, on the pillow sleeping;
 καὶ διεγειρουσιν αὐτον, καὶ λεγουσιν αὐτῷ·
 and they awoke him, and they said to him;
 Διδασκαλε, ου μελει σοι, οτι απολλυμεθα;
 O teacher, not it concerns thee, that we perish?
³⁹ Καὶ διεγερθεις επετιμησε τῷ ανεμῷ, καὶ ειπε
 And having arisen he rebuked the wind, and said
 τῇ θαλασσῇ· Σιωπα, πεφιμωσο. Καὶ εκοπασεν
 to the sea; silent, be still. And ceased
 ὁ ανεμος, καὶ εγενετο γαληνη μεγαλη. ⁴⁰ Καὶ
 the wind and was a calm great. And
 ειπεν αὐτοις· Τι δειλο εστε * [οὕτω·] πως
 he said to them; Why timi- are you [so?] how
 ουκ εχετε πιστιν; ⁴¹ Καὶ εφοβηθησαν φοβον
 not you have faith; And they feared a fear
 μεγαν, καὶ ελεγον τῷ ἀλληλου· Τις ἀρα
 great, and said to on another; Who then
 οὗτος εστιν, οτι καὶ ὁ ανεμος καὶ ἡ θαλασσα
 this is, for even the wind and the sea
 ὑπακουσιν αὐτῷ.
 obeyed to him.

ΚΕΦ. 5.

¹ Καὶ ηλθον εις το περαν της θαλασσης, εις
 And they came to the other side of the sea, into
 τῆν χωραν των Γαδατινων. ² Καὶ ἐξελθοντι
 the country of the Gadarenes. And having come
 αὐτῷ εκ του πλοιου, * [ἐπιμοδιᾶ] ἀπητησεν αὐτῷ
 from him out of the ship, [moderately] met him
 εκ των μνημειων ἀνθρωπου εν πνευματι ἀκαθαρ-
 out of the tombs a man in spirit unclean,
 τῷ, ³ ὃς τὴν κατοικησιν ειχεν εν τοις μνημασι·
 who the dwelling had in the tombs;
 καὶ ουτε ἀλυσεσιν ουδες ηδυνάτο αὐτον δεσαι,
 and not even with chains no one was able him to bind,
⁴ δια το αὐτον πολλακις πεδαισ καὶ ἀλυσέσι
 for the him many time with fetters and chains
 δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτου τας
 to have been bound, and to have been burst by him the
 ἀλυσεις, καὶ τας πεδας συντετριφθαι· καὶ ουδεις
 chains, and the fetters to have been broken; and no one

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

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

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

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

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

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

CHAPTER V.

1 † And they came to the other side of the LAKE, into the REGION of the * GERASENES.

2 And having come out of the BOAT, they met him out of the † MONUMENTS, a Man with an impure Spirit,

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

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

* VATICAN MANUSCRIPT.—36. also—omit. A. GERASENES. 2. immediately—omit.

37. the BOAT was. 3. him any longer with.

40. so—omit.

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

αυτον ισχυε δαμασαι· ⁵ και διαπαντος, νυκτος και ημερας, εν τοις μνημασι και εν τοις ορεσιν ην κραζων, και κατακοπτων εαυτον λιθοις. ⁶ Ιδων δε τον Ιησουν απο μακροθεν, εδραμε, και προσεκυνησεν αυτω· ⁷ και κραζας φωνη μεγαλη, ειπε, τι εμοι και σοι, Ιησου, υιε του θεου του υψιστου; ορκιζω σε τον θεον, μη με βασανισης. ⁸ (Ελεγε γαρ αυτω· Εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου.) ⁹ Και επηρωτα αυτον· Τι σοι ονομα; και λεγει αυτω· Λεγειων ονομα μοι· οτι πολλοι εσμεν. ¹⁰ Και παρεκαλει αυτον πολλα, ινα μη αυτους αποστειλη εξω της χωρας. ¹¹ Ην δε εκει προς τω ορει αγελη χοιρων μεγαλη βοσκομενη. ¹² Και παρεκαλεσαν αυτον οι δαιμονες, λεγοντες· Πεμψον ημας εις τους χοιρους, ινα εις αυτους εισελθωμεν. ¹³ Και επετρεψεν αυτοις ευθεως ο Ιησους. Και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους· και ωρμησεν η αγελη κατα του κρημνου εις την θαλασσαν· * [ησαν δε ως δις χιλιοι·] και επνιγοντο εν τη θαλασση. ¹⁴ Οι δε βοσκοντες αυτους εφυγον, και απηγγειλαν εις την πολιν, και εις τους αγρους. Και εξηλθον ιδειν, τι εστι το γεγονος. ¹⁵ Και ερχονται προς τον Ιησουν, και θεωρουσι τον δαιμονιζομενον καθημενον * [και] ιματισμενον, και σωφρονοντα, τον εσχηκοτα τον λεγεωνα· και εφοβηθησαν. ¹⁶ Και διηγησαντο αυτοις οι ιδοντες.

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 to him,
⁷ and crying out with a loud Voice, * said, "What hast thou to do with me, JESUS,—O SON of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."
⁸ (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")
⁹ And he asked him, "What is thy Name?"
¹⁰ And he says to him, "My Name is Legion; For we are Many."
¹¹ And he earnestly entreated him, that he would not send them out of the COUNTRY.
¹² Now there was by the MOUNTAIN, a great Herd of Swine feeding.
¹³ And *the DEMONS besought him, saying, "Dismiss us into the SWINE, that we may go into them."
¹⁴ And *he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.
¹⁵ Then the SWINEHERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.
¹⁶ And they came to JESUS, and beheld the DEMONIAK, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.
¹⁶ And THOSE SEEING it, related to them what

* VATICAN MANUSCRIPT.—7. says, 12. they besought. 13. he gave them leave. 13. and they were about Two Thousand—omit. 15. and—omit.

† 13. See Note on Matt. viii. 32.

της, πως εγενετο τω δαιμονιζομενω, και περι
seen, how it happened to the one being demonized, and about
των χοιρων. ¹⁷ Και ηρξαντο παρακαλειν αυτον
the swine. And they began to entreat him

απελθειν απο των οριων αυτων. ¹⁸ Και εμβαν-
to depart from the coasts of them. And entering

τος αυτου εις το πλοιον, παρεκαλει αυτον ο
of him into the ship, besought him he

δαιμονισθεις, ινα η μετ' αυτου. ¹⁹ Και
having been demonized, that he might be with him. Aud

οικ αφηκεν αυτον, αλλα λεγει αυτω* "Υπαγε
not he suffered him, but he says to him; Go

εις τον οικον σου προς τους σους, και αναγγει-
into the house of thee to the friends, and relate

λον αυτοις, οσα σοι ο κυριος πεποιηκε, και
to them, how much to thee the Lord has done, and

ηλεησε σε. ²⁰ Και απηλθε, και ηρξατο κηρυτ-
has pitied thee. And he went, and began to pub-

σειν εν τω Δεκαπολει, οσα εποιησεν αυτω ο
lish in the Decapolis, how much had done to him the

Ιησους* και παντες εθαυλαζον.
Jesus; and all were astonished.

²¹ Και διαπετρασαντος του Ιησου εν τω πλοιω
And having passed over the Jesus in the ship,

παλιw εις το περαν, συνηχθη οχλος πολυς επ'
again to the other side, were gathered a crowd great to

αυτον* και ην παρα την θαλασσαν. ²² Και
him, and he was by the sea. Aud

*[ιδου,] ερχεται εις των αρχισυναγωγων, ονο-
(lo,) comes one of the synagogue-rulers, by

ματι Ιαιρος* και ιδων αυτον, πιπτει προς τους
name Jairus; and seeing him, he fell to the

ποδας αυτου, ²³ και περεκαλει αυτον πολλα,
feet of him, and besought him much,

λεγων* "Οτι το θυγατριον μου εσχατως εχει
saying; That the little-daughter of me last end is;

ινα ελθων επιθης αυτη τας χειρας, οπως
that coming thou mayest put to her the hands, so that,

σωθη* και ζησεται. ²⁴ Και απηλθε μετ'
she may be saved; and she shall live. And he went with

αυτον* και ηκολουθει αυτω οχλος πολυς, και
him; and followed him a crowd great, and

συνεθλιβον αυτον. ²⁵ Και γυνη * [τις] ουσα
pressed on him. And a woman [certain] being

εν ρυσει αιματος ετη δωδεκα, ²⁶ και πολλα
in a flow of blood years twelve, and many things

παθουσα υπο πολλων ιατρων, και δαπανησασα
having suffered under many physicians, and having spent

τα παρ' αυτης παντα, και μηδεν ωφελη-
the things of her all, and nothing having been

θειτα, αλλα μαλλον εις το χειρον ελθουσα,
benefited, but rather into the worse state having come,

²⁷ ακουσασα περι του Ιησου, ελθουσα εν τω
having heard about the Jesus, having come in the

had happened to the DEMO-
NIAC, and concerning the
SWINE.

¹⁷ † And they began to
entreat him to depart from
their BORDERS.

¹⁸ And he having enter-
ed the BOAT, † HE who
had been a DEMONIC, en-
treated 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 JE-
sus 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 SYN-
AGOGUE-RULERS, named
Jairus, came, and seeing
him, he fell at his FEET,

²³ and earnestly en-
treated 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 Hemorrhage
for twelve Years,

²⁶ and having suffered
much under Many Physi-
cians, and having expen-
ded 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
27. the things concerning JESUS.

22 lo—omit.

25. certain—omit.

† 17. Matt. viii. 34; Acts xvi. 39 : 18. Luke viii. 38 : 21. Matt. ix 1; Luke
viii. 40. : 22. Matt. ix. 18; Luke viii. 41. : 25. Lev. xv. 25; Matt. ix. 20.

οχλῳ ὀπισθεν, ἤψατο τοῦ ἱματιοῦ αὐτοῦ.
crowd behind, touched the mantle of him.
 23 (Ἐλεγε γάρ· Ὅτι καὶ τῶν ἱματιῶν αὐτοῦ ἄψωμαι, σωθησομαι.) 29 Καὶ εὐθὺς ἐξηρανθη ἡ πηγὴ τοῦ αἵματός αὐτῆς· καὶ ἐγνώ τῃ ὁ πηγή τοῦ αἵματος αὐτῆς; καὶ ἐγνώ τῃ σώματι, ὅτι ἰαταὶ ἀπο τῆς μαστιγῆς. 30 Καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δυνάμιν ἐξελλοῦσαν, ἐπιστραφεὶς ἐν τῷ οχλῳ, εἶπε· Τίς μου ἤψατο τῶν ἱματιῶν; 31 Καὶ εἶλενος αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλεπεὶς τὸν οχλὸν συνθλιβόντα σε· καὶ λέγεις· Τίς μου ἤψατο; 32 Καὶ περιεβλεπέτο ἰδεῖν τὴν τοῦτο ποιήσαντα. 33 Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμουσα, εἶδὺα ὃ γέγονεν ἐπ' αὐτῆς, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀληθειάν. 34 Ὁ δὲ εἶπεν αὐτῇ· θυγατὲρ, ἡ πίστις σου σέσωκε σε· ὕπαγε εἰς εἰρήνην, καὶ ἰσθὶ ὑγίης ἀπο τῆς μαστιγῆς σου. 35 Ἐτι αὐτοῦ λαλοῦντος, ἐρχονται ἀπο τοῦ ἀρχισυναγωγῶ, λέγοντες· Ὅτι ἡ θυγατὴρ σου ἀπέθανε· τί ἐτ' σκυλλεῖς τὸν διδασκάλον; 36 Ὁ δὲ Ἰησοῦς εὐθὺς, ἀκούσας τὸν λόγον λαλοῦμενον, λέγει τῷ ἀρχισυναγωγῷ· Μὴ φοβου, μόνον πιστεῦε. 37 Καὶ οὐκ ἀφήκεν οὐδὲνα αὐτῷ συνακολουθησαί, εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 Καὶ ἐρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγωγῶ, καὶ θεωρεῖ θορυβόν, καὶ κλαίοντάς καὶ ἀλαλῶντάς πολλα. 39 Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ

hind, and touched his MANTLE.
 28 For she said, "If I can but touch his GARMENTS, I shall be cured."
 29 And immediately her FLOW OF BLOOD was dried up; and she felt in her Body That she was cured of that SCOURGE.
 30 And immediately, JESUS knowing in himself † the POWER proceeding from him, having turned round in the CROWD, said, "Who touched My GARMENTS?"
 31 And his DISCIPLES said to him, "Thou seest the CROWD pressing on thee, and dost thou say, 'Who touched Me?'"
 32 And he was looking round to see HER who had DONE this.
 33 Then the WOMAN, being conscious of what was wrought upon her, fearing and trembling, came and fell down before him, and told him ALL the TRUTH.
 34 And HE said to her, † "Daughter, thy FAITH has cured thee; go in peace, and be entirely free from thy DISEASE."
 35 While he was still speaking, some came from the SYNAGOGUE-RULER'S house, who said, "Thy DAUGHTER is dead; why trouble the TEACHER?"
 36 *But JESUS, having heard the WORD that was spoken, immediately said to the SYNAGOGUE-RULER, "Fear not, only believe."
 37 And he permitted no one to accompany *him, except Peter, and James, and John the BROTHER of James.
 38 And *they come to the HOUSE of the SYNAGOGUE-RULER, and he sees the Confusion, and much weeping and lamenting.
 39 And having entered, he says to them, "Why do

* VATICAN MANUSCRIPT.—36. But JESUS, neglecting to hear the WORD which was spoken. says. 37. with him. 38. they come to.

† 30. Luke vi. 10; viii. 46.

† 34. Matt. ix. 22; Mark x. 52; Acts xiv. 7

κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει.
do you weep? the child not is dead, but sleeps.
40 Και κατεγελων αυτου. 'Ο δε, εκβαλων παντα,
And they derided him. He but, having sent out all,
παραλαμβανει τον πατερα του παιδιου, και την
he takes the father of the child, and the
μητερα, και τους μετ' αυτου, και εισπορευεται,
mother, and those with him, and goes in.
οπου ην το παιδιον. 41 Και κρατησας της χειρος
where was the child. And having grasped the hand
του παιδιου, λεγει αυτη· Ταλιθα, κουμι· δ εστι
of the child, he says to her: Talitha, cumi; which is
μεθερηνυνηομενον· Το κορασιον, σοι λεγω,
being translated; The girl, to thee I say.
εγειρε. 42 Και ευθεις ανεστη το κορασιον, και
arise. And immediately arose the girl, and
περιπατει· ην γαρ ετων δωδεκα. Και εξεσ-
walked about; she was for years twelve. And they were
τησαν εκστασει μεγαλη. 43 Και διεστειλατο
astonished with an astonishment great. And he charged
αυτοις πολλα, ινα μηδεις γινω τουτου· και
them much, that no one might know this; and
ειπε δοθηναι αυτη φαγειν.
spoke to have given to her to eat.

ΚΕΦ. 5'. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατ-
And he went out thence, and came into the country
ριδα αυτου· και ακολουθουσιν αυτω οι μαθηται
of himself; and follow him the disciples
αυτου. 2 Και γενομενου σαββατου, ηρξατο εν
of him. And being come sabbath, he began in
τη συναγωγη διδασκειν. Και πολλοι ακουοντες
the synagogue to teach. And many hearing,
εξεπλησσαντο, λεγοντες· Ποθεν τουτω ταυτα;
were astonished, saying; Whence to this these things?
και τις η σοφια η δοθεισα αυτω; και δυναμεις
and what the wisdom that being given to him? and miracles
τοιουται δια των χειρων αυτου γινονται.
so great through the hands of him are done.
3 Ουχ ουτος εστιν ο τεκτων, ο υιος Μαρίας,
Not this is the carpenter, the son of Mary,
αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και
brother and of James, and Joses, and Juda, and

you weep and make confusion? the CHILD is not dead, but sleeps."

40 And they derided him. † But putting † them all out, * he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

41 And having grasped the HAND of the CHILD, he says to her, "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 † he strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1 And † he departed thence, and * comes into his OWN COUNTRY; and his DISCIPLES follow him.

2 And the Sabbath having come, he began to teach in the SYNAGOGUE, and * MANY hearing, were astonished, and said, † "Whence has this man these things? and What is THAT WISDOM which is imparted * to him? and how are such MIRACLES performed through his HANDS?"

3 Is not this the CARPENTER? the SON of * MARY, and † Brother of James, and Joses, and Ju-

* VATICAN MANUSCRIPT.—40. † he takes. 1. comes into. 2. MANY. 2. † him? and such MIRACLES. 3. MARY, and Brother of.

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

‡ 39. John xi. 11. † 40. Acts ix. 40. † 43. Matt. viii. 4; ix. 30; xii. 16; xviii. 9; Mark iii. 12; Luke v. 14. † 1. Matt. xxi. 51; Luke iv. 16. † 2. John vi. 42.

Σιμωνος; και ουκ εισιν αι αδελφαι αυτου ωδε
Simon and not are the sisters of him here
προς ημας; Και εσκανδαλιζοντο, εν αυτω.
with us? And they were stumbled in him.

4 Ελεγε δε αυτοις ο Ιησους: Οτι ουκ εστι προ-
Said but to them the Jesus; That not is a pro-
φητης ατιμος, ει μη εν τη πατριδι αυτου,
phet without honor, except in the country of himself,
και εν τοις συγγενεσι, και εν τη οικια αυτου.
and among the relatives, and in the house of himself.

6 Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-
And not was able there no one miracle to
σαι, ει μη ολιγοις αρρωστοις επιθεισ τας χειρας,
do, except a few sick having put on the hands,
εθεραπευσε. 6 Και εθαυμαζε δια την απιστιαν
were cured. And he wondered because of the unbelief

αυτων.
of them.

Και περιηγε τας κομας κυκλω, διδασκων.
And he went round the villages round about, teaching.

7 Και προσκαλεσται τους δωδεκα, και ηρξατο
And he calls the twelve, and he began
αυτους αποστελλειν δυο δυο και εδιδου αυτοις
them to send two two, and he gave to them

εξουσιαν των πνευματων των ακαθαρτων, 8 και
authority of the spirits of the unclean, and
παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις
he charged them, that nothing they should take for

οδον, ει μη ραβδον μονον μη πηραν, μη αρτον,
a way, except a staff only; no bag, no bread,
μη εις την ζωνην χαλκον. 9 αλλ' υποδεδεμενους
not into the belt copper money; but having been shod

σανδαλια· κοι μη ενδυσησθε δυο χιτωνας. 10 Και
sandals, and not you may put on two coats. And
ελεγει αυτοις: Οπου εαν εισελθητε εις οικιαν,
he said to them; Where if you may enter into a house,

εκει μενετε εως αν εξελθητε εκειθεν. 11 Και
there remain till you may go away from thence. And
ωσος αν μη δεξωνται υμας, μηδε ακουσωσιν υμων,
as long as you may not receive you, nor hear they you,

εκπορευομενοι εκειθεν, εκτιναξατε τον χουν τον
going away from thence, shake out the dust that
υποκατω των ποδων υμων, εις μαρτυριον αυτοις.
under the feet of you, for a witness to them.

12 Και εξελθοντες εκηρυσσον, ινα μετανοησωσι
And having gone out they published, that they should reform;

13 και δαιμονια πολλα εξεβαλλον, και ηλειφον
and demons many they cast out, and anointed
ελαιω πολλους αρρωστους, και εθεραπευον.
with oil many sick ones, and they were cured.

14 Και ηκουσεν ο βασιλευς Ηρωδης, (φανερον
And heard the king Herod, (well-known
γαρ εγενετο το ονομα αυτου,) και ελεγεν: Οτι
for was the name of him,) and he said; That

das, and Simon and are not his sisters here with us? And they were perplexed with him.

4 But Jesus said to them, † "A Prophet is not without honor, except in his own country, and among his relatives, and in his own family."

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

6 And he was surprised on account of their UNBELIEF. † And he went round the VILLAGES teaching.

7 † And he called the TWELVE, and sent them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; * no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

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

11 And * whatever Place will not receive you, nor hear you, in departing thence, † † shake off that DUST which is UNDER your FEET, for a Testimony to them.

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

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

14 † And Herod the KING heard, (for Jesus had become well-known,) and * he said, "John the

* VATICAN MANUSCRIPT.—8. no Bread, no travelling Bag; 11. whatever Place will not.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xl. 20; xlii. 11; 2 Kings xlii. 15.

‡ 4 Matt. xlii. 57; John iv. 44. † 5. Matt. xlii. 58; Mark ix. 23. † 6 Matt. ix. 23; Luke xlii. 23. † 7. Matt. x. 1. Mark vi. 13, 14; Luke ix. 1. † 8 Matt. xlii. 57; Luke xlii. 23. † 13. James v. 14. † 14. Matt. xli. 1; Luke x. 14.

Ιωαννης ο βαπτιστων εκ νεκρων ηγερθη, και
 John he baptizing out of dead has been raised, and
 δια τουτο ενεργουσιν αι δυναμεις εν αυτω.
 through this work the mighty powers in him.
 15 Άλλοι ελεγον· 'Οτι Ηλιας εστιν· Άλλοι δε
 Others said: That Elias he is; Others and
 ελεγον· 'Οτι προφητης εστιν, ως εις των προ-
 said: That a prophet he is, like one of the pro-
 φητων. 16 Ακουσας δε ο Ηρωδης, ειπεν· 'Οτι
 phets. Having heard but the Herod, said; That
 ον εγω απεκεφαλισα Ιωαννην, ουτος ηγερθη
 whom I beheaded John, he is raised
 * [εκ νεκρων.] 17 Αυτος γαρ ο Ηρωδης αποσ-
 [from dead.] Himself for the Herod send-
 τειλας εκρατησε τον Ιωαννην, και εδησεν αυτον
 ing seized the John and bound him
 εν φυλακη, δια Ηρωδιαδα, την γυναικα Φιλιπ-
 in prison, through Herodias, th. wife of Philip
 που του αδελφου αυτου, οτι αυτην εγαμησεν.
 of the brother of himself, for her he had married.
 18 Ελεγε γαρ ο Ιωαννης τω Ηρωδη· 'Οτι ουκ εξ-
 Said for the John to the Herod; That not it is
 εστι σοι εχειν την γυναικα του αδελφου σου.
 lawful to thee to have the wife of the brother of thee.
 19 Η δε Ηρωδιας ενειχεν αυτω και ηθελεν
 The and Herodias had a grudge against him and wished
 αυτον αποκτειναι· και ουκ ηδυνατο. 20 Ο γαρ
 him to destroy; and not was able. The for
 Ηρωδης εφοβειτο τον Ιωαννην, ειδως αυτον αν-
 Herod feared the John, knowing him a
 δρα δικαιον και αγιον· και συνετηρει αυτον· και
 man just and holy; and protected him; and
 ακουσας αυτου, πολλα εποιει, και ηδεδωσ αυτου
 hearing him, many things he did, and gladly him
 ηκουε. 21 Και γενομενης ημερας ευκαιρου, οτε
 he heard. And having come a day convenient, when
 Ηρωδης τοις γενεσιδις αυτου δειπνον εποιει
 Herod to the birth-day of himself a feast he made
 τοις μεγαστασιν αυτου, και τοις χιλιαρχοις, και
 to the nobles of himself, and to the commanders, and
 τοις πρωτοις της Γαλιλαιας· 22 και εισελθουσης
 to the chiefs of the Galilee; and having entered
 της θυγατρος αυτης της Ηρωδιαδος, και ορχη-
 of the daughter of her of the Herodias, and danc-
 σαμενης, και αρεσασης τω Ηρωδη και τοις
 ing, and having pleased the Herod and those
 συνανακειμενοις, ειπεν ο βασιλευς τω κορασιω·
 reclining at table, said the king to the little girl;
 Αιτησον με, ο εαν θελης, και δωσω σοι.
 Ask me, whatever thou wilt, and I will give to thee.
 23 Και ωμοσεν αυτη· 'Οτι ο εαν με αιτησης,
 And he swore to her; That whatever me thou mayst ask,
 δωσω σοι, εως ημισους της βασιλειας μου.
 I will give to thee, till half of the kingdom of me.

IMMERSER *has isen from
 the Dead, and therefore
 MIRACLES are performed
 by him."

15 Others said, † "He is
 Elijah;" and others said.
 "He is a Proph^t, like one
 of the PROPHETS."

16 † But HEROD having
 heard, said, "That John,
 whom † beheaded; he is
 raised."

17 For HEROD himself
 had sent and seized JOHN,
 and bound him in Prison,
 on account of Herodias,
 the WIFE of Philip his
 BROTHER; for he had mar-
 ried Her.

18 For JOHN had said
 to HEROD, † "It is not
 lawful for thee to have thy
 BROTHER'S WIFE."

19 Therefore ERODIAS
 was incensed against him,
 and wished to kill him,
 and could not.

20 For HEROD † feared
 JOHN, knowing that he
 was a just and holy Man;
 and protected him; and
 having heard him, he * did
 many things, and heard
 Him gladly.

21 And a convenient
 Day having come, when
 Herod, on his BIRTH-DAY,
 made a Feast for his NO-
 BLES, and for the COM-
 MANDERS and CHIEF men
 of GALILEE;

22 * the DAUGHTER of
 this HERODIAS having en-
 tered, 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."

* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—omit. 20. was
 much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day
 in particular, was very general in the East, and might be transferred from them to the
 Greeks and Romans. The solemnization of the birth-day by a festival is frequently men-
 tioned, or alluded to, in ancient authors.—Wakefield.

† 15. Matt. xvi. 14; Mark viii. 28. † 16. Matt. xiv. 2; Luke iii. 10. † 18 I-ev
 xviii. 16; xx. 21. † 20. Matt. xiv. 6; xxi. 4. † 23. Esther v. 3, 6; vii. 2.

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθεὺς μετὰ σπουδῆς πρὸς τὸν βασιλεῖα, ᾗτησατο, λέγουσα· Θέλω ἵνα μοι δῶς ἐξαυτῆς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περιλυτός γενομένος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακείμενους οὐκ ἠθέλησεν αὐτὴν ἀθετηταί. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλεὺς σκεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφαλίσεν αὐτὸν ἐν τῇ φυλακῇ. 28 Καὶ ᾗνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκουσάντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ ἤραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ. 30 Καὶ συναγοῦνται οἱ ἀποστολοὶ πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. 31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον, καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER." 25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER." 26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her. 27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON; 28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER. 29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb. 30 † And the APOSTLES were assembled to JESUS, and related to him all things, both what they had done, and what they had taught. 31 And he *said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were THOSE who were COMING and GO-

* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *σκεκουλάτωρα* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of 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 1st, As the war betwixt 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 Caus, prevailed with her husband to go to Rome and accuse Agrippa; whereupon Caus 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 his readiness to hearken to her solicitations." 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 last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—Whitby.

και οι υπαγοντες πολλοι και ουδε φαγειν ηκαι-
 and those going many; and not even to eat they had
 ρουν. ³² Και απηλθον εις ερημον τοπον τω
 leisure. And they went into a desert place to the
 πλοιω κατ' ιδιαν. ³³ Και ειδον αυτους υπαγοντας*
 ship privately. And they saw them going away;
 και επηγνωσαν πολλοι; και πεξη απο πασων
 and knew many; and on foot from all
 των πολεων συνεδραμον εκει. ³⁴ Και εξελθων
 of the cities they ran together there. And coming out
 ειδεν πολυν οχλον, και εσπλαγχισθη επ'
 he saw great a crowd, and was moved with pity towards
 αυτοις, οτι ησαν ως προβατα, μη εχοντα ποι-
 them, for they were as sheep, not having a
 μενα· και ηρξατο διδασκειν αυτους πολλα.
 shepherd; and he began to teach them many things.
³⁵ Και ηδη ωρας πολλης γενομενης, προσελθον-
 And already time much having gone, coming
 τες αυτω οι μαθηται αυτου, λεγουσιν· 'Οτι ερη-
 to him the disciples of him, they say; That a
 μος εστιν ο τοπος, και ηδη ωρα πολλη· ³⁶ απο-
 desert is the place, and already time much: dismiss
 λυσον αυτους, ινα απελθοντες εις τους κυκλω
 them, that going into the surrounding
 αγρους και κωμας, αγορασωσιν εαυτοις αρτους·
 country and villages, they may buy themselves loaves;
 τι γαρ φαγωσιν ουκ εχουσιν. ³⁷ 'Ο δε αποκρι-
 any for they might eat not they have. He but answering
 θες ειπεν αυτοις· Δοτε αυτοις υμεις φαγειν.
 said to them; Give to them you to eat.
 Και λεγουσιν αυτω· Απελθοντες αγορασωμεν
 And they say to him; Going may we buy
 δηναριων διακοσιων αρτους, και δωμεν αυτοις
 denarii two hundred loaves, and give to them
 φαγειν; ³⁸ 'Ο δε λεγει αυτοις· Ποσους αρτους
 to eat? He but says to them: How many loaves
 εχετε; υπαγετε και ιδετε. Και γνοντες,
 have you? go you and see you. And having ascertained,
 λεγουσι· Πεντε, και δυο ιχθυας. ³⁹ Και επε-
 they say: Five, and two fishes. And hear-
 ταξεν αυτοις ανακλινα παντας, συνποσια
 dered them to make recline all, company
 συνποσια, επι τω χλωρω χορτω. ⁴⁰ Και ανε-
 company, on the green grass. And they
 πεσον πρασαι πρασαι, ανα εκατον, και ανα
 reclined squares squares, by a hundred, and
 πεντηκοντα. ⁴¹ Και λαβων τους πεντε αρτους
 by fifty. And taking the five loaves
 και τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
 and the two fishes, looking up to the heaven,
 ευλογησε, και κατεκλασε τους αρτους, και
 he gave praise, and broke the loaves, and
 ειδου τοις μαθηταις αυτου, ινα παραθωσιν
 gave to the disciples of him, that they might set before
 αυτοις· και τους δυο ιχθυας εμερισε πασι.
 them: and the two fishes he divided to all.

ING, and they had no le-
 sure, not even to eat.

³² And they went away,
 by the BOAT, into a Desert
 Place, † to be by them-
 selves.

³³ But they saw them
 departing, and many knew
 them; and they ran toge-
 ther there on foot from ALL
 the CITIES.

³⁴ † And coming out, he
 saw a Great Crowd; and he
 deeply pitied them, be-
 cause they were like Sheep
 having no Shepherd; and
 † he taught them many
 things.

³⁵ † And much Time
 having already gone, his
 DISCIPLES coming to him,
 say, * "The PLACE is a
 Desert, and now much
 Time has passed;

³⁶ dismiss them, that
 they may go to the adja-
 cent FARMS and Villages,
 and buy themselves * what
 they should eat."

³⁷ But HE answering
 said to them, "You sup-
 ply them." And they say
 to him, "Should we go and
 for Two hundred Denarii
 buy Loaves, and give them
 to eat?"

³⁸ And HE says to them,
 "How Many Loaves have
 you? Go and see." And
 having ascertained, they
 say, † "Five, and Two
 Fishes."

³⁹ And he commanded
 them to make all recline in
 Companies on the GREEN
 Grass.

⁴⁰ And they lay down
 in Squares, by Hundreds
 and by Fifties.

⁴¹ And taking the FIVE
 Loaves and the TWO Fish-
 es, and looking towards
 HEAVEN, he praised God,
 and broke the LOAVES,
 and gave to * the DISCI-
 PLES to set before them;
 and the TWO Fishes he
 distributed to all.

* VATICAN MANUSCRIPT.—35. The PLACE is a Desert.
 But HE. 41. the DISCIPLES.

36. what they should eat

† 32. Matt. xiv. 13.
 Matt. xiv. 15; Luke ix. 12.

‡ 34. Matt. ix. 36; xiv. 14.
 † 33. Matt. xiv. 17; Luke ix. 13; John vi. 9

‡ 34. Luke ix. 11.

‡ 35.

42 Και εφαγον παντες, και εχορτασθησαν.
 And they ate all, and were filled.

43 Και ηραν κλασματων δωδεκα κοφινους πλη-
 And they took up of fragments twelve baskets full,
 ρεις, και απο των ιχθυων. **44** Και ησαν οι φα-
 and of the fishes. And were those having
 γοντες τους αρτους, πεντακιςχιλιοι ανδρες.
 eaten the loaves, five thousand men.

45 Και ευθεως ηραγκασε τους μαθητας αυτου
 And immediately he urged the disciples of himself
 εμβηλαι εις το πλοιον, και προαγει εις το πε-
 to step into the ship, and to go before to the other
 ραν προς Βηθσαιδα, εως αυτος απολυση του
 side to Bethsaida, while he should dismiss the
 οχλου. **46** Και αποταξαμενος αυτοις, απηλθεν
 crowd. And having sent away them, he went
 εις το ορος προσευξασθαι. **47** Και οψιας γενο-
 into the mountain to pray. And evening having
 μενης, ην το πλοιον εν μεσση της θαλασσης·
 come, was the ship in middle of the sea;
 και αυτος μονος επι της γης. **48** Και ειδεν
 and he alone upon the land. And he saw
 αυτοις βασανιζομενους εν τω ελαυνειν· ην γαρ
 them tormented in the rowing; was for
 δ ανερος εναντιος αυτοις. Και περι τεταρτην
 the wind opposite to them. And about fourth
 φυλακην της νυκτος ερχεται προς αυτοις, περι-
 watch of the night comes towards them, walk-
 πατων επι της θαλασσης· και ηθελε παρελθειν
 ing on the sea; and wished to pass
 αυτοις. **49** Οι δε, ιδοντες αυτον περιπατουντα
 them. They but, seeing him walking
 επι της θαλασσης, εδοξαν φαντασμα ειναι, και
 on the sea, they thought a phantom to be, and
 ανεκραξαν. **50** Παντες γαρ αυτον ειδον, και
 they cried out. All for him saw, and
 εταραχθησαν. Και ευθεως ελαλησε μετ' αυτων,
 were terrified. And immediately he spoke with them,
 και λεγει αυτοις· Θαρσειτε· εγω ειμι, μη φο-
 and says to them; Take courage; I am, not be
 βεισθε. **51** Και ανεβη προς αυτοις εις το πλοιον·
 afraid. And he went up to them into the boat:
 και εκοπασεν δ ανεμος. Και λιαν * [εκ πε-
 and ceased the wind. And greatly [out of mea-
 ρισσου] εν εαυτοις εξισταντο, * [και εθυναμαζον.]
 sure] in themselves they were amazed [and wondered.]

52 Ου γαρ συνηκαν επι τοις αρτοις· ην γαρ η
 Not for they understood about the loaves; was for the
 καρδια αυτων πεπαρωμενη.
 heart of them having been stupified.

53 Και διαπερασαντες ηλθον επι την γην Γεν-
 And having passed over they came to the land Gen-
 νησαρετ· και προσωρμισθησαν. **54** Και εξελθον-
 nessaret: and drew to the shore. And coming out
 των αυτων εκ του πλοιου, ευθεως επιγοντες
 of them out of the ship, immediately knowing
 αυτον, **55** περιδραμοντες ολην την περιχωρον
 him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread, and of the FISHES.

44 Now THOSE WHO ATE of the LOAVES were Five thousand Men.

45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stupified.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING

* VATICAN MANUSCRIPT.—51. out of measure—omit.

51 and wondered—omit.

† 43. See Notes on Matt. xiv. 25, 26

‡ 45. Matt. xiv. 22; John vi. 17.

‡ 52. Mark viii. 17, 18.

εκεινην, ηρξαντο επι τοις κρᾶββατοις τουσ
 that, they began on the couches these
 κακως εχοντασ περιφερειν, οπου ηκουον, οτι
 sickness having to carry about, where they heard, that
 εκει εστι. 56 Και οπου αν εισεπορευετο εις
 there he is. And wherever be entered into
 κωμασ, η πολεισ, η αγρουσ, εν ταισ αγοραισ
 towns, or cities, or villages, in the markets
 επιβουν τουσ ασθενουντασ, και παρεκαλουν
 they placed those being sick, and they besought
 αυτον, ινα καν του κρᾶσπεδου του ιματιου
 him, that if even the tuft of the mantle
 αυτου αψωνται και οσοι αν ηπτοντο αυτου,
 of him they might touch, and whoever touched him,
 εσαζοντο.
 were saved.

REGION, carried about the SICK ON COUCHES, to where they heard he was.

56 And wherever he entered, into TOWNS, or Cities, or Villages, they placed the SICK in the MARKETS, and implored him, that they might but touch the TUFT of his MANTLE; and as many as touched him were cured.

CHAPTER VII.

ΚΕΦ. Ζ. 7.

1 Και συναγονται προς αυτον οι Φαρισαιοι,
 And were gathered to him the Pharisees,
 και τινεσ των γραμματεων, ελθοντεσ απο Ιερο-
 and some of the scribes, having come from Jeru-
 σολιμων 2 και ιδυντεσ τινασ των μαθητων
 salem; and seeing some of the disciples
 αυτου κοινισ χερτι, τουτ' εστιν ανιπτοισ,
 of him with common hands, that is unwashed,
 εσθιοντασ αρτουσ. 3 (οι γαρ Φαρισαιοι και παν-
 eating loaves, (the for Pharisees and all
 τεσ οι Ιουδαιοι, εαν μη πυγμα νιψωνται τασ
 the Jews, if not with et they may wash the
 χειρασ, ουκ εσθιοσι, κρᾶνυντεσ την παραδοσιν
 hands, not they eat, holding the tradition
 των πρεσβυτερων. 4 και απο αγορασ, εαν μη
 the elderst and from a market, if not
 βαπτισωνται, ουκ εσθιοσ. και αλλα πολλα
 they might dip, not they eat, and other many things
 εστιν, α παρελαβον κρατειν, βαπτισμουσ ποτη-
 is, which they received to hold, dippings of
 ριων, και ξεστων, και χαλκιων, * [και κλιων.])
 cups, and of pots, and of copper vessels. [and of couches;])
 5 επειτα επερωτωσιν αυτον οι Φαρισαιοι και οι
 then asked him the Pharisees and the
 γραμματεισ: Διατι οι μαθηται σου ου περιπα-
 scribes: Why the disciples of thee not walk
 τουσιν κατα την παραδοσιν των πρεσβυτερων,
 according to the tradition of the elderst,
 αλλα κοινασ χερσιν εσθιοσι τον αρτον; 6 Ο
 but with common hands they eat the loaf He
 * [δε αποκριθεισ] ειπεν αυτοισ: Οτι καλωσ προε-
 [but answering] said to them That well pro-
 φητευσεν Ησαιασ περι υμων των υποκριτων, ωσ
 phesied Esai'as about you the hypocrites, as
 γεγραπται: " Ουτοσ ο λαοσ τοισ χειλεσι με
 it is written: " This the people with the lips me

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, 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,—Immersionsof 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

* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. 4. and of couches—omit. 5. both the PHARISEES. 6. but answering—omit.
 † 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Ant. xiii. 18.
 † 6. Isa. xlix. 12.
 † 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12. † 1. Matt. xv. 1. † 6. Isa. xlix. 12.

-μα, ἡ δε καρδια αυτων πορρω απεχει απ' nor, the but heart of them far off is removed from
 εμου. 7 Ματην δε σεβονται με, διδασκοντες me. In vain but they worship me, teaching διδασκαλιας, ενταλματα ανθρωπων." 8 Αφεντες teachings, commandments of men." Leaving
 * [γαρ] ἡν εντολην του θεου, κρατειτε την [for] the commandment of the God, you hold the παραδοσιν των ανθρωπων, * [βαπτισμους ξεσιωματα] tradition of the men, [dippings of pots και ποτηριων και αλλα παρομοια τοιαυτα πολλα and of cups; and other similar such like many things πειετε.] 9 Και ελεγεν αυτοις Καλως αθετειτε you do.] And he said to them. Well you set aside την εντολην του θεου, ινα την παραδοσιν υμων the commandment of the God, that the tradition of you τηρησητε. 10 Μωσης γαρ ειπε: " Τιμα τον you may keep Moses for said; "Honor the πιτερα σου και την μητερα σου." και "Ο father of thee and the mother of thee;" and; "He κακολογουν πατερα η μητερα, θανατω τελευ- cursing father or mother, a death let him τω." 11 "Υμεις δε λεγετε: Εαν ειπῃ ανθρω- die." You but say; If should say a man πως τῷ πατρι η τῷ μητρι Κορβαν (ο εστι, to the father or the mother; Corban (which is, δωρον,) εαν εξ εμου ωφεληθῃς." 12 [κα:] a gift,) whatever out of me thou mightest be profited: [and] ουκετι αφιετε αυτον ουδεν ποιησαι τῷ πατρι no more you suffer him anything to do for he sa aer * [αυτου,] η τῷ μητρι * [αυτου,] 13 ακυρουντις [of himself,] or for the mother [of himself,] making void τον λογον του θεου τη παραδοσει υμων, η the word of the God for the tradition of you, which παρεδωκα ε και παρομοια τοιαυτα πολλα πο- you delivered; and similar such like many things you δο. 14 Και προσκαλεσαμην ος παντα των to. And having called all the οχλου, ελεγεν αυτοις: Ακουετε μοι παντες, or wd, he said to them: Hear me all, τας συνιετε. 15 Ουδεν εισιεν εσθεν του ανθρω- and instructed. Nothing is out of or a man που, εισπυρομενον εις αυτον ο υνασκει αυτον entering into him, who is able him κοινωσαι αλλα τα εκπορευομενα απ αυτου, to make common; but the things proceeding from him, ετινα εστι τα κοινουνα των ανθρωπων. 16* [Ει those is the things making common the man. [If

'HEART is far removed from me.
 7 But in vain do they worship me, teaching as 'Doctrines, the Precepts of Men.'
 8 Laying aside the COMMANDMENT OF GOD, you retain the TRADITION OF MEN."
 9 And he said to them, "Well do you annul the COMMANDMENT OF GOD, that you may keep your OWN TRADITION."
 10 For Moses said, † 'Honor thy FATHER and thy MOTHER,' and † HE who 'REVILES Father or Mother, let him be punished with Death.'
 11 But you assert, 'If a man say to FATHER or MOTHER, † Be that Corban, that is, an Offering, † by which thou mightest derive assistance from me;
 12 you no more permit him to do any thing for FATHER or MOTHER:
 13 making void the WORD OF GOD by your TRADITION, which you have delivered; and many such like Things you do."
 14 † And having *again called All of the CROWD, he said to them, "Let all listen to me, and be instructed.
 15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from * the MAN, are the THINGS which POLLUTE him.
 16 * † [If any one has

VATICAN MANUSCRIPT.—8. For—omit. 8. dippings of Pots and of Cups; and any other such like things you do—omit. 12. And—omit. 12. is—omit. 12. his—omit 14. again called. 15. POLLUTES him. 15. the MAN, are the THINGS which POLLUTE him. 16. If any one has Ears to hear, let him hear—omit.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.

† 10. Exod. xx. 12; Deut. v. 16 Matt. xv. 4. † 10. Exod. xxi. 17; Lev. xx. 9. Prov. xx. 20. † 11. Matt. xv. 3. xxiii. 14. † 11. Matt. xv. 16. † 16. Matt. xi. 15.

τις εχει ωτα ακουειν, ακουετω.] ¹⁷ Και
any one has ears to hear, let him hear.] And
οτε εισηλθεν εις οικον απο του οχλου,
when he entered into a house from the crowd,
επηρωτων αυτον οι μαθηται αυτου περι της
asked him the disciples of him concerning the
παραβολης. ¹⁸ Και λεγει αυτοις· Ουτω και
parable. And he says to them; Thus also
υμεις ασυνετοι εστε; Ου νοειτε, οτι παν το
you without understanding are? Not know you, that all that
εξωθεν, εισπορευομενον εις τον ανθρωπον, ου
without, entering into the man, not
δυναται αυτον κοινωσαι; ¹⁹ οτι ουκ εισπορ-
is able him to make common? that not goes
ευεται αυτον εις την καρδιαν, αλλ' εις την κοι-
of it into the heart, but into the belly;
λιαν· και εις τον αφεδρωνα εκπορευεται,
and into the privy goes out,
καθαριζον παντα τα βρωματα. ²⁰ Ελεγε δε·
cleansing all the foods. He said and,
'Οτι το εκ του ανθρωπου εκπορευομενον, εκεινο
That the out of the man proceeding forth, that
κινοει τον ανθρωπον· ²¹ Εσωθεν γαρ εκ της
makes common the man; Within for out of the
καρδια των ανθρωπων οι διαλογισμοι οι κακοι
heart of the men the purposes the evil
εκπορευονται· μοιχειαι, πορνειαι, φουνοι,
proceeds; adulteries, fornications, murders.
²² κλοπαι, πλεονεξιαι, πονηριαι, δολος, απεργια,
thefts, covetousnesses, villainies, deceit, intemperance,
οφθαλμος πονηρος, βλασφημια, υπερηφانيا,
eye evil, evil speakings, pride,
αφροσυνη· ²³ παντα ταυτα τα πονηρα εσωθεν
folly. all these the things evil within
εκπορευεται, και κοινοι τον ανθρωπον.
comes forth, and makes common the man
²⁴ Και εκειθεν αναστας, απηλθεν εις τα μεθ-
And thence arising, he went into the bor-
ορια Τυρου και Σιδωνος· και εισελθων εις την
ders of Tyre and Sidon; and entering into the
οικιαν, ουδενα ηθελε γνωμαι· και ουκ ηδυνηθη
house, no one he wished to know, and not he was able
λαθειν. ²⁵ Ακουσασα γαρ γυνη περι αυτου, ης
to be concealed. Having heard for a woman about him, of whom
ειχε το θυγατριον αυτης πνευμα ακαθαρτον,
had the little daughter of herself a spirit unclean,
ελθουσα προσεπεσε προς τους ποδας αυτου·
having come fell down to the feet of him
(ην δε η γυνη Έλληνης, Συροφονικισσα τω
(was now the woman a Greek, a Syrophenician to the
γενει·) και ηρωτα αυτον, ινα το δαιμονιον εκ-
birth;) and she besought him, that the demon he
βαλη εκ της θυγατρος αυτης. ²⁷ Ο δε Ιησους
would cast out of the daughter of herself. The but Jesus
ειπεν αυτη· Αφες πρωτον χορτασθηναι τα τεκνα·
said to her; Let alone first to be filled the children,
ου γαρ καλον εστι, λαβειν τον αρτον των τεκ-
not for good it is, to take the bread of the chil-
νων, και βαλειν τοις κυναριοις. ²⁸ Η δε
dren, and to cast to the dogs. She but

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 MAN, that pollutes the MAN.

²¹ † For from within, out of the HEART of MEN, emanate EVIL PURPOSES; —Adulteries, Fornications, Murders,

²² Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

²³ All These EVIL things emanate from within, and pollute the MAN."

²⁴ † And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

²⁵ For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, * immediately heard of him; and having come fell down at his FEET;

²⁶ (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia.) and she entreated him to expel the DEMON from her DAUGHTER.

²⁷ * And he said to her, "Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

* VATICAN MANUSCRIPT.—25. immediately heard.

27. And he said.

† 26. One who spoke the Greek language.

‡ 17. Matt. xv. 15

‡ 21. Gen. vi. 5; viii. 21; Matt. xv. 19.

‡ 24. Matt. xv. 31.

απεκριθη, και λεγει αυτω· Ναι, κυριε· και γαρ
 answered, and says to him, Yes, sir; even for
 τα κυνρια υποκατω της τραπεζης εσθιει απο
 the dogs under the table eat eat from
 των ψιχιων των παιδιων. ²⁹ Και ειπεν αυτη·
 of the crumbs of the children. And he said to her;
 Δια τουτου τον λογον υπαγε· εξεληλυθε το
 Through this the word go; has come out the
 δαιμονιον εκ της θυγατρος σου. ³⁰ Και απελ-
 demon from the daughter of thee. And having
 θουσα εις τον οικον αυτης, ευρε το δαιμονιον
 gone into the house of her, she found the demon
 εξεληλυθος, και την θυγατερα βεβλημενην επι
 having gone out, and the daughter having been laid upon
 της κλινης.
 the bed.

³¹ Και παλιν εξελθων εκ των οριων Τυρου και
 And again coming out from the borders of Tyre and
 Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,
 Sidon, became to the sea of the Galilee.
 ανα μεσον των οριων Δεκαπολεως. ³² Και φερ-
 through midst of the borders of Decapolis. And they
 ουσιν αυτω κωφον μογιαλον, και παρακαλου-
 bring to him a deaf man stammerer, and they entreat
 σιν αυτον ινα επιθη αυτω την χειρα. ³³ Και
 him that he might place to him the hand. And
 απολαβομενος αυτον απο του οχλου κατ' ιδιαν,
 having taken him from the crowd privately,
 εβαλε τους δακτυλους αυτου εις τα ωτα αυτου,
 he put the fingers of himself into the ears of him.
 και πτυσας ηψατο της γλωσσης αυτου· ³⁴ και
 and spitting he touched the tongue of him: and
 αναβλεψας εις τον ουρανον, εστεναξε, και
 looking up to the heaven, he groaned, and
 λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι.
 says to him: Ephphatha, that is, be opened.

³⁵ Και * [ευθως] διηνοιχθησαν αυτου αι ακοαι·
 And [immediately] were opened of him the ears
 και ελυθη ο δεσμος της γλωσσης αυτου, και
 and was loosed the bond of the tongue (him, and
 αλαλει ορθως. ³⁶ Και διεστειλατο αυτοις, ινα
 he spoke plainly. And he charged them, that
 μηδεν ειπωσιν· οσαν δε αυτος αυτοις διεστει-
 no one they should tell, what but he so them charged
 λετο, μαλλον περισσοτερον εκηρυσσον ³⁷ Και
 more abundantly they published. And
 υπερπερισσως εξεπλησσοντο, λεγοντες· Καλως
 beyond measure they were astonished, saying; Well
 παντα πεποιηκε· και τους κωφους ποιει ακου-
 all (things) he has done; and the deaf ones he makes
 ειν, και τους αλαλους λαλειν·
 hear, and the dumb ones to speak.

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 leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the MIDST of the BORDERS of Decapolis.

32 ‡ And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 † And he charged them that they should tell no one; but the more he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak.

* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled.
 31. he came by Sidon to. 35. immediately—omit. 36. he charged. 37. they published. 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord use these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. . . . Had Christ's patients, like Naaman, (2 Kings v. 11, 12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

ΚΕΦ. η'. 8.

¹ Ἐν ἐκεῖναις ταῖς ἡμέραις, πάμπολλου ὄχλου
In those the days, very great crowd
οντος, και μη εχοντων τι φαγωσι, προσ-
being, and not having any thing they could eat, having
καλεσάμενος τους μαθητας αὐτου λεγει αυτοις·
called the disciples of himself he says to them;

² Σπλαγχνίζομαι ἐπι τον ὄχλον· ὅτι ἤδη ἡμέραι
I have pity on the crowd; because now days

τρεις, προσμένουσι * [μοι,] και ουκ εχουσι τι
three, they continue [with me,] and not they have any thing

φαγωσι. ³ Και εαν απολυσω αυτους νηστεις
they can eat. And if I dismiss them fasting

εις οικον αυτων, εκλυθητουται εν τη ὁδῳ· τινες
into house of themselves, they will faint on the way; some

γαρ αυτων μακροθεν ἤκουσι. ⁴ Και απεκριθησαν
for of them a great distance have come. And answered

αυτω οἱ μαθηται αυτου· Πουθεν τουτους δυνησε-
to him the disciples of him; Whence these will be able

ται τις ἔδε χορτασαι αρτων ἐπ' ἐρημιας; ⁵ Και
any one here to satisfy of loaves in a desert place? And

επηρωτα αυτους· Ποσους εχετε αρτους; Οἱ δε
he asked them; How many have you loaves? They and

ειπον· Ἑπτα. ⁶ Και παρηγγειλε τῷ ὄχλῳ ανα-
said; Seven. And he gave orders to the crowd to

πεσειν ἐπι της γῆς· και λαβων τους ἑπτα
recline upon the ground; and taking the seven

αρτους, ευχαριστησας εκλασε, και εδιδου τοις
loaves, giving thanks he broke, and gave to the

μαθηταις αυτου, ινα παραθωσι· και παρεθηκαν
disciples of himself, that they might set before; and they set before

τῷ ὄχλῳ. ⁷ Και ειχον ιχθυδια ολιγα· και ευλο-
the crowd. And they had small fishes a few; and giving

γησας, ειπε παραθειναι και αυτα. ⁸ Εφαγον δε,
praise, he said place before also them. They ate and,

και εχορτασθησαν· και ηραν περισσευματα
and were filled; and they took up over and above

κλασμάτων, ἑπτα σφυριδας. ⁹ Ησαν δε οἱ φα-
of fragments, seven large baskets, Were and those hav-

γοντες, ὡς τετρακισχιλιοι· και απελυσεν
ing eaten, about four thousand; and he dismissed

αυτους.
them.

¹⁰ Και ευθειως εμβας εις το πλοιον μετα των
And immediately entering into the ship with the

μαθητων αυτου, ηλθεν εις τα μερη Δαλμανουθα.
disciples of himself, he came into the parts of Dalmanutha.

¹¹ Και εξηλθον οἱ Φαρισαιοι, και ηρξαντο συζη-
And came forth the Pharisees, and began to

τειν αυτω, ζητουντες παρ' αυτου σημειον απο
argue with him, seeking of him a sign from

CHAPTER VIII.

¹ † In Those DAYS the Crowd * again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

² "I have compassion on the crowd, because now they have continued three Days, and have nothing to eat;

³ and if I dismiss them fasting to their Homes, they will faint on the ROAD; for some of them have come from a great distance."

⁴ And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

⁵ † And he asked them, "How Many Loaves have you?" And THEY said, "Seven"

⁶ And he commanded the CROWD to recline on the GROUND; and taking the SEVEN Loaves, † and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD:

⁷ And they had a few Small fishes; and having offered praise for them, he said, "Place * These also before them."

⁸ Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

⁹ And * they were about Four thousand; and he dismissed them.

¹⁰ † And immediately * he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.

¹¹ † And the PHARISEES came forth, and began to argue with him, seeking

* VATICAN MANUSCRIPT.—1. again being great. 7. These. 9. And they were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 30.

1: Matt. xv. 32. vi. 41.

† 5. Matt. xv. 34; Mark vi. 88.

† 6. Matt. xiv. 10; Mark

† 10. Matt. xv. 30.

† 11. Matt. xii. 38; xvi. 1;

John vi. 30.

του ουρανοι, πειραζοντες αυτον. ¹² Και ανα-
 the heaven, tempting him. And groan-
 στεναξας τῷ πνευματι αὐτου, λεγει· Τῆ γενεα
 ing deeply in the spirit of himself, he says: Why the generation
 αὐτῆ σημειον επιζητει; Αμην λεγω * [ὁμιν.] ει
 this a sign seeks? Indeed I say [to you,] if
 δοθησεται τῇ γενεα ταυτη σημειον.
 shall be given to the generation this sign.

¹² Και αφεις αυτους, εμβας παλιν * [εις το
 And leaving them, entering again. [into the

πλοιον,] απηλθεν ες τῃς τεραν. ¹⁴ Και επελα-
 ship] he departed as the other side. And they

θοντο λαβειν αρτους, και ει ἑνα αρτον ουκ
 forgot to take loaves, and except one loaf not

ειχον μεθ' εαυτων εν τῷ πλοια. ¹⁵ Και διεσ-
 they had with themselves in the ship. And he

τελετο αυτοις, λεγων· Ὁρατε, βλεπετε απο
 charged them, saying; Look you, beware you of

της ζυμης των Φαρισαιων, και της ζυμης Ἡρω-
 the leaven of the Pharisees, and of the leaven of He-
 δου. ¹⁶ Και διελογιζοντο προς αλληλους, * [λε-
 rod. And they reasoned with one another, [say-

γοντες·] Ὅτι αρτους ουκ εχουμεν. ¹⁷ Και γινους
 [say:] Because loaves not have we. And knowing

ὁ Ἰησους, λεγει αυτοις· Ὅτι διαλογισθε, οτι
 Jesus, he says to them; why reason you, because

αρτους ουκ εχετε; Ουπω νοειτε, ουδε
 loaves not you have? Not yet perceive you, neither

νοειτε; * [ετι] πεπωρεμενην εχετε τῃν καρ-
 understand you? [yet] having been stupified have you the heart

διανυμων; ¹⁸ Ὁρατε, εχοντες οφθαλμους
 of you? Behold, having not eyes; and

και οτι εχοντες οτι ακουετε; και ου μνημον-
 and ears having act hear you? and not remember

ευετε; ¹⁹ Ὅτε τους πεντε αρτους εκλασα εις
 you? When the five loaves I broke to

τους πεντακισχιλιους, ποσους κειρους πλη-
 he five thousand, how many baskets full

ρεις κλασματων ηρατε; Λεγουσιν αυτω
 of fragments took you up? They say to him;

Δωδεκα. ²⁰ Ὅτε δε τους επτα εις τους τετρα-
 Twelve. When and the seven of the four

κισχιλιους, ποσων σπυριδων πληματα κλασ-
 thousand, how many large baskets full of

ματων ηρατε; Οἱ δε ειπον· Ἐπτ. ²¹ Και
 fragments took you up? They and said; Seven. And

λεγει αυτοις· Πως ου συνιετε;
 he said to them; How is it not you understand?

²² Και ερχεται εις Βηθσαιδαν. Και φερουσιν
 And he comes to Bethsaida. And they bring

of him a Sign from HEAVEN, trying him.

¹² And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."

¹³ And leaving them, he passed to the OTHER SIDE.

¹⁴ † Now they forgot to take Bread, and had but One Loaf with them in the BOAT.

¹⁵ † And he charged them, saying, "Beware! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."

¹⁶ And they reasoned with one another, "Because they had no Bread."

¹⁷ And he knew it, and says to them, "Why do you reason, Because you have no Bread? † Do you not yet perceive, nor understand? Is your HEART stupified?"

¹⁸ Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?"

¹⁹ † When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up?" They say to him, "Twelve."

²⁰ † "And when the SEVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."

²¹ And he said to them, "How is it you do not understand?"

²² And * they come to Bethsaida; and they bring

* VATICAN MANUSCRIPT.—12. to you—omit. 13. into the BOAT—omit. 16. say-
 ing—omit. 16. Because they had no Bread. 17. he knew it, and says.
 17. yet—omit. 20. they say to him. 21. they come.

† 15. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. Zumpt, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12.) as well as corrupt morals.—Bloomfield.

‡ 14. Matt. xvi. 5. † 15. Matt. xvi. 6; Luke xii. 1. † 17. Mark vi. 52
 † 19. Matt. xiv. 20; Mark vi. 42; Luke ix. 17; John vi. 13. † 20. Matt. xv. 37; Mark viii. 13.

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτόν, ἵνα αὐτοῦ ἅψῃται. ²⁵ Καὶ ἐπιλαβομένου τῆς χειρὸς τοῦ τυφλοῦ, ἐξηγάγεν αὐτὸν ἐξω τῆς κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, τί βλέπει. ²⁴ Καὶ ἀνβλεψάς εἶπε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα, περπατοῦντας.

²⁵ Ἔπειτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλεψαί· καὶ ἀποκατεστάθη, καὶ ἐνεβλεψέ τῆλαυγῶς ἅπαντας. ²⁶ Καὶ ἐπέστειλεν αὐτὸν εἰς οἶκόν αὐτοῦ, λέγων· Μῆδε εἰς τὴν κωμὴν εἰσελθῆς, * [μῆδε εἶπῆς τινὶ ἐν τῇ κωμῇ.]

²⁷ Καὶ ἐξήλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Πιλιπποῦ. Καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; τὸ ὅτι; Ὁ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν καὶ αἱλοῖ, Ἠλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.

²⁸ Καὶ αὐτὸς λέγει αὐτοῖς· Ὅμοιόν δὲ τίνα με λέγετε εἶναι; ἀποκρίθεις δὲ ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός. ³⁰ Καὶ ἐπετιμῆμεν αὐτοῖς, ἵνα μὴδεὶ λέγωσι περὶ αὐτοῦ. ³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· ³² καὶ παρῆσιν αὐτὸν

a Blind man to him, and beseech him to touch Him. ²³ And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing. ²⁴ And looking up, he said, "I see MEN as Trees, walking." ²⁵ Then he placed his HANDS on his EYES again, and he 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 Caesarea 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 IMMERSER; and others, Elijah; and others, One of the PROPHETS." ²⁹ And he * asked them, "Who say you that I am?" And PETER answering, says 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

VATICAN MANUSCRIPT.—25. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 26. nor mayest thou tell any one in the VILLAGE—omit. 28. spoke to him, saying, "John the IMMERSER." 29. asked them, saying, "Who say."

† 23. Mark vii. 33. † 29. Matt. xvi. 6; John vi. 69; xi. 87. † 30. Matt. xvi. 20. † 28. Matt. xiv. 2. † 31. Matt. xvi. 21.

λογον ελαλει. Και προπλαβομενος αυτον ο Πε-
 word he spoke. And taking aside him the Pe-
 τρος, ηρξατο επιτιμαν αυτω. 33 'Ο δε επιστρα-
 ter, he began to rebuke him. He but turning
 φεις, και ιδων τους μαθητας αυτου, επετιμησε
 round, and seeing the disciples of himself, he rebuked
 τω Πητρον, λεγων· Υπαγε οπισω μου, σατανα·
 the Peter, saying; Go thou behind me, adversary;
 οτι ου φρονεις τα του θεου, αλλα τα
 because not thou thinkest the things of the God, but the things
 των ανθρωπων. 34 Και προσκαλεσαμενος τον
 of the men. And having called the
 οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις·
 crowd with the disciples of himself, he said to them;
 'Οστις θελει οπισω μου ακολουθειν, απαρνησασ-
 Whoever wishes after me to follow, let him deny
 θω εαυτον, και αρατω τον σταυρον αυτου, και
 himself, and let him bear the cross of himself, and
 ακολουθειτω μοι. 35 'Ος γαρ αν θελη την ψυχην
 let him follow me. Who for ever may wish the life
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απολεση
 of himself to save, shall lose her; who but ever may lose
 την εαυτου ψυχην ενεκεν εμου και του ευαγ-
 the of himself life on account of me and of the glad
 γελιου, σωσει αυτην. 36 (Τι γαρ ωφελησει
 tidings, shall save her. (What for will it profit
 ανθρωπον, εαν κερδηση τον κοσμον ολον, και
 a man, if he should win the world whole, and
 ζημιωθη την ψυχην αυτου; 37 η τι δωσει
 should forfeit the life of himself? or what shall give
 ανθρωπος ανταλλαγμα της ψυχης αυτου;)
 a man in exchange for the life of himself?)
 38 'Ος γαρ αν επαισχυνθη με και τους εμου
 Who for ever may be ashamed me and the my
 λογους εν τη γενεα ταυτη τη μοιχαλιδι και
 words in the generation this the adulterous and
 αμαρτωλω, και ο υιος του ανθρωπου επαισχυν-
 sinful, also the son of the man will be
 θησεται αυτον, οταν ελθη εν τη δοξη του
 ashamed him, when he may come in the glory of the
 πατρος αυτου μετα των αγγελων των αγιων.
 father of himself with the messengers of the holy ones.
 ΚΕΦ. θ'. 9. 1 Και ελεγειν αυτοις· Αμην λεγω
 And he said to them; Indeed I say
 υμιν, οτι εισι τινες των ωδε εστηκοτων, οιτινες
 to you, that are some of those here having stood, who
 ου μη γευσωνται θανατου, εως αν ιδωσι την
 not not shall taste of death, till they may see the
 βασιλειαν του θεου εληλυθειαν εν δυναμει.
 royal majesty of the God having come in power.
 2 Και μεθ' ημερας εξ παραλαμβάνει ο Ιησους
 And after days six takes the Jesus
 τον Πητρον, και τον Ιακωβον, και Ιωαννην, και
 the Peter, and the James, and John, and
 αναφερει αυτους εις ορος υψηλον κατ' ιδιαν
 leads up them into a mountain high privately

WORD so plainly, that PE-
 TER, taking him aside, be-
 gan to remonstrate with
 him.

33 But HE, turning
 round and looking on his
 DISCIPLES, rebuked *Pe-
 ter, and says, "Get be-
 hind me, Adversary; for
 thou regardest not the
 THINGS of GOD, but THOSE
 of MEN."

34 And having called the
 CROWD with his DISCI-
 PLES, he said, * ‡ "If any
 one wish to come after me,
 let him renounce himself,
 and take up his CROSS, and
 follow me.

35 For ‡ whoever would
 save his LIFE shall lose it;
 but whoever may lose his
 LIFE on my account, and
 that of the GLAD TIDINGS,
 shall save it.

36 For what * does it
 profit a Man to gain the
 whole WORLD, and forfeit
 his LIFE?

37 * For what could a
 MAN give to Redeem his
 LIFE?

38 † If, therefore, any
 one shall be ashamed of
 me, and of these MY
 Words, among this ADUL-
 TEROUS and sinful GENER-
 RATION; the SON of MAN
 will also be ashamed of
 him, when he comes in the
 GLORY of his FATHER,
 with the HOLY ANGELS."

CHAPTER IX.

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 pri-
 vately conducts them, by
 themselves, to a lofty

* VATICAN MANUSCRIPT.—33. Peter, and says, 34 If any one wish. 36. does
 it profit a Man to gain. 37. For what could a man give.

† 34. Matt. x. 38 xvi. 24; Luke ix. 23; xiv. 27. ‡ 35. John xii. 25. † 38. Matt.
 x. 33; Luke ix. 26; xii. 9. Rom. i. 10 2 Tim. i. 8; ii. 12. † 1. Matt. xvi. 28. Luke ix.
 27. ‡ 2. Matt. xvii. 1; Luke ix. 28.

μονους· και μεταμορφωθη εμπροσθεν αυτων.
 alone; and he was transfigured in the presence of them.
 3 Και τα ιματια αυτου εγενετο στιλβοντα, λευκα
 And the garments of him became glittering, white
 λιαν * [ως χιων,] οια γναχευς επι της γης ου
 extremely [as snow,] such as a fuller upon the earth not
 δυναται λευκαται. 4 Και ωφθη αυτοις Ηλιας
 to make white. And appeared to them Elias
 συν Μωσει· και ησαν συλλαλουντες τω Ιησου.
 with Moses; and were talking with the Jesus.
 5 Και αποκριθεις ο Πητρος λεγει τω Ιησου·
 And answering the Peter says to the Jesus.
 'Ραββι, καλον εστιν ημας ωδε· ειναι· και ποιη-
 Rabbi, good it is us here to be; and we may
 σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
 make tents three, to thee one, and Moses one,
 και Ηλια μιαν. 6 Ου γαρ ηδει τι λαλησει·
 and Elias one. Not for he knew any thing he might say.
 ησαν γαρ εκφοβοι. 7 Και εγενετο νεφελη επι-
 they were for terrified. And there came a cloud over-
 σκιαζουσα αυτοις· και ηλθε φωνη εκ της νεφελης·
 shadowing them; and came a voice out of the cloud;
 Ουτως εστιν ο υιος μου ο αγαπητος· αυτου
 This is the son of the beloved him
 ακουετε. 8 Και εξαπινα περιβλεψαμενοι, ουκετι
 hear ye. And suddenly looking round, no longer
 ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' εαυ-
 no one the saw but the Jesus alone with them-
 των. 9 Κεταβαινοντων δε αυτων απο του ορους,
 as was. Coming down and of them from the mountain,
 διεστειλατο αυτοις, ινα μηδενι διηγησωνται α-
 he charged them, that to no one they should relate what
 ειδον· ει μη οταν ο υιος του ανθρωπου εκ νεκρων
 the saw except when the son of the man out of dead ones
 αναστη. 10 Και τον λογον εκρατησεν προς
 should be raised. And the word he kept to
 εαυτοις, συζητουντες, τι εστι το εκ νεκρων
 themselves, arguing, what is that out of dead
 αναστηναι. 11 Και ετηρωτων αυτον, λεγοντες·
 to be raised. An they asked him, saying;
 † 'Οτι λεγουσιν οι γραμματεις, οτι Ηλιας
 That say the scribes, that Elias must
 ελθειν πρωτον; 12 Ο δε αποκριθεις ειπεν αυτοις·
 to come first; He and answering said to them;
 Ηλιας μεν ελθων πρωτον, αποκαθιστα παντα·
 Elias indeed coming first, restores all things;
 και πως γεγραπται επι του υιου του ανθρωπου,
 and how it is written about the son of the man,

Mountain; and he was transformed in their pres-
 ence.

3 And his GARMENTS became glittering, exceed-
 ingly white; such as no Fuller on the EARTH is
 able * thus to make white.

4 And there appeared to them Elijah, with Moses;
 and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rab-
 bi, it is good for us to be here; and let us make
 * Three Booths; one for thee, and one for Moses,
 an' one for Elijah."

6 For he knew not what to * say; for they were terrified.

7 And there came a Cloud, covering them;
 and * there was a Voice came out of the CLOUD.
 "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one
 * any longer with them-
 selves, except Jesus only.

9 † And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him saying, "Why do the SCRIBES say, That Elijah must first come?"

12 And HE * said to them, "Elijah, indeed, is coming first * to restore all things: † and (as it is written of the SON of

* VATICAN MANUSCRIPT.—3, as snow—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that *hōti* ought to be separated, and to read *hō ti* He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.

ἵνα πολλά παθῆ, καὶ ἐξουδενωθῆ. ¹³ Ἀλλὰ
 that many things he should suffer, and should be despised. But
 λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν
 I say to you, that both Elias has come, and they have done
 αὐτῷ ὅσα ἠθελήσαν, καθὼς γεγραπταὶ ἐπ'
 to him whatever they wished, even as it is written about
 αὐτον. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν
 him. And coming to the disciples, he saw
 ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζη-
 a crowd great about them, and scribes dis-
 τουντάς αὐτοῖς. ¹⁵ Καὶ εὐθὺς πας ὁ ὄχλος,
 with them; And immediately all the crowd,
 ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες
 seeing him, were awe-struck, and running to
 ἠσπάζοντο αὐτον. ¹⁶ Καὶ ἐπηρώτησεν αὐτοὺς·
 saluted him. And he asked them;
 τί συζητεῖτε πρὸς αὐτοὺς; ¹⁷ Καὶ ἀποκριθεὶς εἰς
 What dispute you with them? And answering one
 εἰ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τὸν
 out of the crowd said; O Teacher, I brought the
 υἱὸν μου πρὸς σε, ἐχόντα πνεῦμα ἀλαλόν. ¹⁸ Καὶ
 son of me to thee, having a spirit dumb. And
 ὅπου ἂν αὐτον καταλάβῃ, ῥήσσει αὐτὸν· καὶ
 wherever him it may seize, it convulses him; and
 ἀφρίζει, καὶ τρίβει τοὺς ὀδόντας αὐτοῦ, καὶ
 he foams, and grinds the teeth of him, and
 ξηραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
 dries away. And I spoke to the disciples of thee, that
 αὐτὸ ἐκβαλῶσι, καὶ οὐκ ἴσχυσαν. ¹⁹ Ὁ δὲ
 it they might cast out, and not they, ad power. He an-
 ἀποκριθεὶς αὐτοῖς λέγει· Ὡ γένεα ἀπίστος, ἕως
 answering them says: O generation without faith, till
 ποτε πρὸς ὑμᾶς εσομαι; ἕως ποτε ἀνεξέμαι
 when with you shall be? till when shall I bear
 ὑμῶν; φερετε αὐτον πρὸς με. ²⁰ Καὶ ἤνεγκαν
 you? Bring you him to me. And they brought
 αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθὺς τὸ
 him to him. And seeing him, immediately the
 πνεῦμα ἐσπάραξεν αὐτον· καὶ πεσὼν ἐπὶ τῆς
 spirit convulsed him; and falling upon the
 γῆς, ἐκυλλέτο, ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν
 ground, he rolled, foaming. And he asked the
 πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν, ὡς τοῦτο
 father of him; How long a time is it, since this
 γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ
 happened to him? He and said; From a child: and
 πολλακὶς αὐτον καὶ εἰς πῦρ ἐβάλε καὶ εἰς ὕδατα,
 often him both into fire has cast and into waters,
 ἵνα ἀπολεσῇ αὐτον· ἀλλ' ἂν τι δύνασθαι,
 that it might destroy him, but if any thing thou canst do,
 βοηθήσον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.
 13 But I say to you, † That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."
 14 † And * coming to the DISCIPLES, * they saw a great CROWD about them, and the Scribes disputing with them.
 15 And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.
 16 And he asked them, "About what are you disputing with them?"
 17 And one of the CROWD * answered him, "Teacher, I have brought to thee my SON, who has † a dumb Spirit.
 18 And wherever it seizes Him it convulses him; and he foams, and grinds * his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."
 19 And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."
 20 And they brought him to him; and seeing him, † the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.
 21 And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.
 22 And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

* VATICAN MANUSCRIPT.—14. they came. 14. they saw. 17. answered him, "Teacher." 18. the TEETH.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See Farmer on Demonology, p. 107. The particulars described in verses 18, 20 and 22 are, indeed, all symptoms of epilepsy. But if we even should suppose the man to be an epileptic; it would not follow that the disorder was not induced by demoniacal influence.—Bloomfield.

‡ 14. Matt. xvii 14; Luke ix. 37. † 20. Luke ix. 43.

23 Ὁ δε Ἰησοῦς ἐπεὶ αὐτῷ· Το, εἰ δυνατοὶ πιστεῦσαι· πάντα δυνάτα τῷ πιστευοντι.

The and Jesus said to him; That, if thou art able to believe; all things are possible to the believing.

24 * [Και] εὐθὺς κρᾶξας ὁ πατὴρ τοῦ παιδίου, * [μετὰ δακρυῶν] ἔλεγε· Πισπεύω· βοήθει μου

[And] immediately crying out the father of the child, [with tears] he said; I believe; help thou of me the unbelief.

25 Ἴδων δε ὁ Ἰησοῦς, ὅτι ἐπισυν- τρεχεῖ ὄχλος, ἐπέτιμησε τῷ πνεύματι τῷ ακα- θαρτῷ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλον και

Seeing and the Jesus, that runs to- gether a crowd, he rebuked the spirit the un- clean, saying to it; The spirit the dumb and

26 καὶ κρᾶξαν, και πολλὰ σπαραξας, ἐξῆλθε. Και ἐγενετο ὡσει νεκρος, ὥστε πολλοὺς λεγειν, ὅτι ἀπεθανεν.

and no more enter into him. And crying out, and many times convulsing, it came out. And he became as dead, so that many to say, that he is dead.

27 Ὁ δε Ἰησοῦς κρατησας αὐτον τῆς χειροῦ, ἤγειρεν αὐτον· και ἀνστή.

The but Jesus taking him of the hand, raised up him; and he stood up.

28 † Και εἰσελθοντα αὐτον εἰς οἶκον, οἱ μαθηται αὐτοῦ ἐπηρωτων αὐτον κατ' ἰδιαν· Ὅτι ἡμεῖς

And having come him into a house, the disciples asked him privately; That we could not cast it out?

29 Και εἶπεν αὐτοῖς· Τουτο το γενοσ ἐν οὐδενι δυνατοὶ ἐξελε- θειν, εἰ μὴ ἐν προσευχῇ * [και νηστεια.]

out, if not in prayer [and fasting.]

30 Και ἐκειθεν ἐξελθοντες, παρεπορευοντο δια τῆς Γαλιλαιας· και οὐκ ἠθελεν, ἵνα τις γνῶ.

And thence departing, he passed through the Galilee; and not was willing, that any one should know.

31 Ἐδίδασκε γὰρ τοὺς μαθητας αὐτοῦ, και ἐλεγεν * [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα- δίδοται εἰς χεῖρας ἀνθρώπων, και ἀποκτενοῦσιν

He taught for the disciples of himself, and said to them; That the son of the man is deli- vered up into hands of men, and they will kill

αὐτον· και ἀποκτανθεις, τῇ τρίτῃ ἡμέρᾳ ἀνα- στήσεται.

him; and having been killed, the third day he will rise.

32 Οἱ δε ἠγνοοῦν το ῥῆμα, και ἐφοβουντο αὐτον ἐπερωτησαι.

They but did not understand the word, and were afraid him to ask.

33 Και ἦλθεν εἰς Καπερναοῦμ· και ἐν τῇ οἰκίᾳ

And he came to Capernaum; and in the house

23 And JESUS said to him, * "IF THOU CANST? † All things can for the BELIEVING."

24 The FATHER of the CHILD immediately ex- claiming, said, "I do be- lieve; help My UNBEL- LIEF."

25 And JESUS perceiv- ing That the Crowd was running together, he re- buked the IMPURE SPIRIT, saying to it, "DUMB and * DEAF SPIRIT, † command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking * his HAND, raised him, and he stood up.

28 † And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "THIS KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The SON of MAN is † 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 Ca- pernaum; and being in the

* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things."

24. with tears—omit.

25. and DEAF. 27. his HAND.

24. And—omit.

29. and Fasting.—omit.

31. to him—omit.

31. after Three Days he will rise.

† 31. The parallel passage in Matt. xvii. 22, reads—"The SON of MAN is about to be de- livered into the Hands of Men."

‡ 23. Matt. xvii. 20; Mark vi. 23. Luke xvii 6; John xi. 40.

‡ 23. Matt xvii. 19

t 31. Matt. xvii. 22; Luke ix. 44.

γενομενος, επηρωτα αυτους· Τι εν τη οδω
 being, he asked them; What on the way
 * [προς εαυτους] διελογιζεσθε; 34 Οι δε εσιω-
 [among yourselves] were you disputing? They but were
 πων· προς αλληλους γαρ διελεχθησαν εν τη
 silent; with one another for they had disputed on the
 οδω, τισ μειζων. 35 Και καθισας, εφωνησε
 way, who greater. And sitting down, he called
 τους δωδεκα, και λεγει αυτοις· Ει τισ θελει
 the twelve, and says to them; If any one desire
 πρωτος ειναι, εσται παντων εσχατος, και παν-
 first to be, he will be of all last, and of
 των διακονος. 36 Και λαβων παιδιον, εστησεν
 all a servant. And taking a little child, he placed
 αυτο εν μεσω αυτων, και εναγκαλισαμενος
 it in midst of them, and embracing in his arms
 αυτο, ειπεν αυτοις· 37 'Ος εαν εν των τοιουτων
 it, he said to them; Whoever one of the such
 παιδιων δεξηται επι τω ονοματι μου, εμε δεχε-
 little children may receive in the name of me, he receives·
 ται· και ος εαν εμε δεξηται, ουκ εμε δεχεται,
 and whoever me may receive, not me receives,
 ελλα τον αποστειλαντα με. 38 Απεκριθη δε
 but the having sent me. Answered and
 αυτω Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα
 to him John, saying: O teacher, I saw one
 τω ονοματι σου εκβαλλοντα δαιμονια· και εκω-
 to the name of thee casting out demons; and we
 λυσαμεν αυτον, οτι ουκ ακολουθει ημιν. 39 'Ο
 forbad him, because not he follows us. He
 δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ
 but Jesus said: Not do you forbid him. No one for
 εστιν, ος ποιησει δυναμιν επι τω ονοματι μου,
 is, who will do a mighty work in the name of me,
 και δυνησεται ταχυ κακολογησαι με. 40 'Ος
 and will he be able readily to speak evil of me. Who
 γαρ ουκ εστι καθ' υμων, υπερ υμων εστιν. 41 'Ος
 for not is against you, for you is. Who
 γαρ αν ποτιση υμας ποτηριον υδατος, εν
 for ever may give drink to you a cup of water, in
 ονοματι, οτι χριστου εστε, αμην λεγω υμιν, ου
 name, because of Anointed you are, indeed I say to you, not
 μη απολεση τον μισθον αυτου. 42 Και ος αν
 not he may lose the reward of himself. And whoever
 σκανδαλιση ενα των μικρων, των πιστευοντων
 may insnare one of the little ones, of the believing
 εις εμε, καλον εστιν αυτω μαλλον, ει περικειται
 into me, good it is to him rather, if hangs
 λιθος μυλικος περι τον τραχηλον αυτου, και
 a stone of a mill around the neck of him, and
 βεβληται εις την θαλασσαν. 43 Και εαν σκαν-
 has been cast into the sea. And if may
 δαλιζη σε η χειρ σου, αποκοψον αυτην· καλον
 insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them,
 † "What did you dispute
 about on the ROAD?"

34 But THEY were sil-
 lent; for they had disputed
 with each other, on the
 ROAD, as to who would be
 greatest.

35 And sitting down, he
 called the TWELVE, and
 says to them; † If any one
 desires to be first, he will
 be last of all, and a Ser-
 vant of all."

36 And † taking a little
 Child, he placed it in the
 Midst of them, and em-
 bracing it in his arms, he
 said to them,

37 "Whoever may re-
 ceive one SUCH little
 Child in my NAME, re-
 ceives Me; † and whoever
 * receives Me, receives not
 Me, but HIM who SENT
 me."

38 † And John * spoke
 to him, saying, "Teacher,
 we saw one expelling De-
 mons in thy NAME, and
 we forbad him, Because
 he does not follow us."

39 But JESUS said, "Do
 not forbid him; † for there
 is no one who will do a
 Miracle in my NAME, and
 be able rashly to reproach
 me.

40 For he who is not
 against you, is for you.

41 † For whoever may
 give you a Cup of Water
 to drink in * the NAME,
 That you are CHRIST'S,
 indeed I say to you, He
 shall by no means lose his
 REWARD.

42 † And whoever may
 insnare 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
 insnare thee, cut it off; it

* VATICAN MANUSCRIPT.—33. among themselves—omit.
 33. spoke to him. 41. the NAME, That you are CHRIST'S.

37. receives Me
 42. THESE LITTLE-ONES.

† 33. Matt. xviii. 1; Luke ix. 46; xxii. 24.

† 35. Matt. xx. 26, 27; Mark x. 43

† 36. Matt. xviii. 2; Mark x. 16.

† 37. Matt. x. 40; Luke ix. 48.

† 38. Luke ix. 40

† 39. 1 Cor. xii. 8.

† 41. Matt. x. 42.

† 42. Matt. xviii. 6; Luke xvii. 1

† 43. Deut. xii. 6; Matt. v. 29; xviii. 8.

σοι εστι κυλλον εις την ζωνη εισελθειν, η τας
so thee it is crippled into the life to enter, than the
δυο χειρας εχοντα απελθειν εις την γεενναν,
two hands having to go into the Gehenna,
εις το πυρ το ασβεστον, ⁴⁴* [οπου δ σκωληξ
into the fire the inextinguishable, [where the worm
αυτων ου τελευτα, και το πυρ ου σβεννυται.]
of them not dies, and the fire not is quenched.]

⁴⁵ Και εαν ο πους σου σκανδαλιζη σε, αποκοψον
And if the foot of thee may insnare thee, cut thou off
αυτον· καλον εστι σοι εισελθειν εις την ζωνη
him; good it is to thee to enter into the life
χωλον, η τους δυο ποδας εχοντα βληθησαι εις
lame, than the two feet having to be cast into
την γεενναν, * [εις το πυρ το ασβεστον, ⁴⁶ οπου
the Gehenna, [into the fire the inextinguishable, where
δ σκωληξ αυτων ου τελευτα, και το πυρ ου
the worm of them not dies, and the fire not
σβεννυται.] ⁴⁷ Και εαν ο οφθαλμος σου σκαν-
is quenched.] And if the eye of thee may

δαλιζη σε, εκβαλε αυτον· καλον σοι εστι μονο-
insnare thee, cast thou out him; good to thee it is one-
φθαλμον εισελθειν εις την βασιλειαν του θεου,
eyed to enter into the kingdom of the God,
η δυο οφθαλμους εχοντα βληθησαι εις την γε-
thou two eyes having to be cast into the Ge-
ενναν * [του πυρος,] ⁴⁸ οπου δ σκωληξ αυτων
henna [of the fire,] where the worm of them
ου τελευτα, και το πυρ ου σβεννυται. ⁴⁹ Πας
not dies, and the fire not is quenched. Every one
γαρ υπηρι αλισθησεται· * [και πασα θυσια
for with fire shall be salted; [and every sacrifice
αλι αλισθησεται.] ⁵⁰ Καλον το αλας· εαν δε
with salt shall be salted.] Good the salt; if but
το αλας αναλον γερεται, εν τινη αυτο αρυ-
the salt without taste may become, with what it will you
σετε; Εχετε εν εαυτοις αλας, και ειρηνευετε
season? Have you in yourselves salt, and he you at peace
εν αλληλοις.
with one another.

ΚΕΦ. ι'. 10.

¹ Και εκειθεν αναστας ερχεται εις τα ορια
And from thence arising he comes into the borders
της Ιουδαιας, δια του περαν του Ιορδανου· και
of the Judea, by the other side of the Jordan; and
συμπορευονται παλιν οχλοι προς αυτον· και,
come together again crowds to him; and,
φς ειωθει, παλιν εδιδασκεν αυτους. ² Και
as he had been accustomed, again he taught them. And
προσελθοντες Φαρισαιοι επηρωτησαν αυτον· Ει
approaching Pharisees asked him; If
εξεστιν ανδρι γυναικα απολυσαι; πειραζοντες
it is lawful for a man a wife to release? trying

is better for thee to enter
LIFE crippled, than having
TWO Hands to depart to
† GEHENNA, into THAT IN-
EXTINGUISHABLE FIRE;

⁴⁴ † [where the WORM
dies not, and the FIRE is
not quenched.]

⁴⁵ And if thy FOOT in-
snare thee, cut it off; it is
better for thee to enter
lame into LIFE, than hav-
ing TWO Feet, to be cast
into GEHENNA, † [into the
UNQUENCHABLE FIRE;

⁴⁶ where the WORM dies
not, and the FIRE is not
quenched.]

⁴⁷ And if thine EYE in-
snare thee, pluck it out;
it is better for thee to enter
one-eyed into the
KINGDOM of GOD, than
having TWO Eyes to be cast
into * Gehenna;

⁴⁸ † where their WORM
dies not, and the FIRE is
not quenched.

⁴⁹ For every one shall
be salted with fire: † [and
every Sacrifice shall be
seasoned with Salt.]

⁵⁰ † SALT is good; but
if the SALT become taste-
less, how will you restore
Its saltness? Have Salt in
yourselves, and be at
peace with one another."

CHAPTER X.

¹ † And arising from
thence, he comes into the
CONFINES of JUDEA, * even
beyond the JORDAN; and
again Crowds come to-
gether to him, and again, as
he had been accustomed,
he taught them.

² † And Pharisees ap-
proaching, asked him, to
try him, "Is it lawful for
a Man to dismiss his
Wife?"

* VATICAN MANUSCRIPT.—⁴⁴. where the WORM dies not, and the FIRE is not quenched—
omit. ⁴⁵ & ⁴⁶. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the
FIRE is not quenched—omit. ⁴⁷. Gehenna. ⁴⁸. of FIRE—omit. ⁴⁹. and
every Sacrifice shall be seasoned with Salt—omit. ¹. even beyond the JORDAN.

† ⁴³. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see
Appendix. † ⁴⁴, ⁴⁵, ⁴⁶, ⁴⁹. The clauses bracketed in these verses, are not found in the
Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf

† ⁴⁸. Isa. lvi. 24. † ⁵⁰. Matt. v. 13; Luke xiv. 34. † 1. Matt. xix. 1; John x 40;
i. 7 † 2. Matt. xix

αυτον. ³ Ο δε αποκριθεις ειπεν αυτοις· Τι
 him. He and answering said to them; What
 υμιν ενετειλατο Μωσης; ⁴ Οι δε ειπον· Μωσης
 to you did enjoin Moses? They and said; Moses
 επετρεψε βιβλιον αποστασιου γραφαι, και απο-
 allowed a scroll of separation to be written, and to re-
 λυσαι. ⁵ Και * [αποκριθεις] ο Ιησους ειπεν
 lease. And [answering] the Jesus said
 αυτοις· Προς την σκληροκαρδιαν υμων εγραψεν
 to them; For the hardness of heart of you he wrote
 υμιν την εντολην ταυτην. ⁶ Απο δε αρχης
 to you the commandment this. From but a beginning
 κτισεως αρσεν και θηλυ εποιησεν αυτους ο θεος.
 of creation a male and a female he made them the God.
⁷ “Ενεκεν τούτου καταλειπει ανθρωπος τον
 “On account of this shall leave a man the
 πατερα αυτου και την μητερα, * [και προσκολ-
 father of himself and the mother, [and shall be closely
 ληθησεται προς την γυναικα αυτου.”] ⁸ Και
 united to the wife of himself, and
 εσονται οι δυο εις σαρκα μιαν.” Οστε ουκετι
 shall be the two into flesh one.” So that no longer
 εισι δυο, αλλα μια σαρξ. ⁹ Ο ουν ο θεος συννε-
 they are two, but one flesh. What then the God has join-
 ζευξεν, ανθρωπος μη χωριζετω. ¹⁰ Και εν τη
 ed together, a man not disunites. And in the
 οικια καιν οι μαθηται αυτου περι του
 house again the disciples of him concerning of the
 αυτου επηρωτησαν αυτον. ¹¹ Και λεγει
 him asked him. And he say-
 αυτοις· Ος εαν απολυση την γυναικα αυτου,
 to them; Whoever may release the w. of o a m. of
 και γαμηση αλλην, μοιχεται επ’ αυτην.
 and may marry another, commits adultery with her.
¹² Και εαν γυνη απολυση τον ανδρα αυτης, και
 And if a woman may release the husband of herself, and
 γαμηθη αλλω, μοιχεται. ¹³ Και προσεφερον
 may be married to another, commits adultery. And they brought
 αυτω παιδια, ινα αψηται αυτων· οι δε μαθηται
 to him little children that he might touch them; the but disciples
 επετιμων τοις προσφερουσιν. ¹⁴ Ιδων δε ο
 rebuked these bringing. Seeing but the
 Ιησους ηγανακτησε, και ειπεν αυτοις· Αφετε
 Jesus was displeased, and said to them; Allow
 τα παιδια ερχεσθαι προς με, μη κωλυετε αυτα·
 the little children to come to me, not hinder them;
 των γαρ τοιουτων εστιν η βασιλεια του θεου.
 of the for such like is the kingdom of the God.
¹⁵ Αμην λεγω υμιν, ος εαν μη δεξηται την βασι-
 Indeed I say to you, whoever not may receive the king-

³ And HE answering said to them, “What did Moses command You?”
⁴ And THEY said, † “Moses permitted a Writ of Divorce to be written, and to dismiss her.”
⁵ And JESUS said to them, “Because of your STUBBORN DISPOSITION he wrote you this COM-MAND.
⁶ But from the Beginning of Creation, * he made them Male and Female.
⁷ † On account of this a Man shall leave his FATHER and MOTHER, * and adhere to his WIFE;
⁸ and the two shall become one Flesh; so that they are no longer Two, but One Flesh.
⁹ What God, then, has united, let no Man sever.”
¹⁰ And, in the HOUSE, * the DISCIPLES again asked him * concerning this.
¹¹ And he says to them, † “Whoever shall dismiss his WIFE, and marry another, commits adultery with her.
¹² And if * she who † dismisses her HUSBAND, shall marry another, she commits adultery.
¹³ † And they brought little Children to him, that he might touch them; and the DISCIPLES re-buked * them.
¹⁴ But JESUS seeing it, was displeased, and said to them, “Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.
¹⁵ Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

* VATICAN MANUSCRIPT.—5. answering—omit. 6. he made them. 7. and
 adhere to his WIFE—omit. 10. the DISCIPLES. 10. concerning this. 12. she
 who dismisses her HUSBAND, shall marry another. 13. them. But.

† 12. Strictly speaking, a Jewish wife could not divorce her husband therefore, *apolusee* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xxiv. 1; Matt. v. 31; xix. 7. † 7. Gen. ii. 24; 1 Cor. vi 10; Eph. v 31.
 † 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11. † 13. Matt. xix.
 13. Luke xviii. 15.

λειαν του θεου ὡς παιδιον, ου μη εισελθη εις dom of the God like a little child, not not may enter into αυτην. ¹⁶ Και εναγκαλισαμενος αυτα, τιθεισ her. And embracing in his arms them, having placed τας χειρας επ' αυτα, ηυλογει αυτα. the hands upon them, he blessed them.

¹⁷ Και εκπορευομενου αυτου εις ὁδον, προσ- And going out of him into a way, run- δραμων εις, και γονυπετησας αυτον, επηρωτα ning up one, and kneeling before him, he asked αυτον. Διδασκαλε αγαθε, τι ποιησω, ινα ζωην him; O teacher good, what must I do, that life αιωνιον κληρονομησω; ¹⁸ Ο δε Ιησους ειπεν age-lasting I may inherit? The and Jesus said αυτω. Τι με λεγεις αγαθον; ουδεις αγαθος, ει to him; Why me callest thou good? no one is good, if μη εις, ο θεος. ¹⁹ Τας εντολας οιδας. "Μη not one, the God. The commandments thou knowest; "Not μοιχευσης. Μη φονευσης. Μη κλεψης. thou must commit adultery, Not thou must kill; Not thou must steal; Μη ψευδομαρτυρησης. * [Μη αποστερησης.] Not thou must testify falsely; [Not thou must defraud I

Τιμα τον πατερα σου, και την μητερα." ²⁰ Ο Honor the father of thee, and the mother." He δε * [αποκριθεισ] ειπεν αυτω. Διδασκαλε, ταυτα but [answering] said to him, O teacher, these παντα εφυλαξαμην εκ νεοτητος μου. ²¹ Ο δε all I kept from childhood of me. He but Ιησους εμβλεψας αυτω, ηγαπησεν αυτον, και Jesus looking on him, loved him, and ειπεν αυτω. 'Εν σοι υστερει. υπαγε, οσα said to him: One to thee lacks: go, whatever εχεισ πωλησον, και δος τοις πτωχοις. και thou hast sell, and give to the poor: and εξεις θησαυρον εν ουρανω. και δευρο, ακολ- thou shalt have treasure in heaven: and hither, fol- ουθει μοι, * [αρας τον σταυρον.] ²² Ο δε στυγ- low me, [taking up the cross.] He but looking νασας επι τω λογω, απηλθε λυπουμηνος. ην sad at the word, went away sorrowing: he was γαρ εχων κτηματα πολλα. ²³ Και περιβλεψα- for having possessions many. And looking

μενος ο Ιησους, λεγει τοις μαθηταισ αυτου. round the Jesus, says to the disciples of himself: Πως δυσκολωσ οι τα χρηματα εχοντες εις την how hardly those the riches having into the βασιλειαν του θεου εισελευσονται. ²⁴ Οι δε kingdom of the God shall enter. They and μαθηται εθαμβουντο επι τοις λογοισ αυτου. Ο disciples were astonished at the words of him. The δε Ιησους παλιν αποκριθεισ λεγει αυτοις. Τεκνα, I... Jesus again answering say to them: Children,

οσ δυσκολον εστι * [τους πεποιθοτασ επι τοις how difficult it is [those having confidence in the χρημασιν,] εις την βασιλειαν του θεου εισελθειν. riches,] into the kingdom of the God to enter.

οσ δυσκολον εστι * [τους πεποιθοτασ επι τοις how difficult it is [those having confidence in the χρημασιν,] εις την βασιλειαν του θεου εισελθειν. riches,] into the kingdom of the God to enter.

οσ δυσκολον εστι * [τους πεποιθοτασ επι τοις how difficult it is [those having confidence in the χρημασιν,] εις την βασιλειαν του θεου εισελθειν. riches,] into the kingdom of the God to enter.

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 aionian 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 my Childhood."

21 And JESUS looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the * Poor, and 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.

* VATICAN MANUSCRIPT.—19. Do not commit murder; Do not commit adultery. 18 Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the cross—omit. 24. those having confidence in RICHES—omit.

‡ 17. Matt. xix. 16; Luke xviii. 18. † 19. Exod. xx. 13. Rom. xiii. 9 ‡ 21. Matt. vi. 19; 20; xix. 21; Luke xii. 33, xvi. 9. † 23. Matt. xix. 23; Luke xviii. 24. ‡ 24. Job xxxi. 24 25; Psa. lii. 7; lxii. 10. * Tim. vi. 17.

²⁵ **Ευκοπωτερον εστι καμηλον δια της τρυμα-**
Easier it is a camel through the hole
λιας της ραφιδος διελθειν, η πλουσιον εις την
of the needle to pass, than a rich man into the
βασιλειαν του θεου εισελθειν. ²⁶ **Οι δε περι-**
kingdom of the God to enter. They and greatly
σως εξεπλησσαντο, λεγοντες προς εαυτους:
were amazed, saying among themselves;
Και τις δυνατα σωθηται; ²⁷ **Εμβλεψας δε**
And who is able to be saved? Looking on and
αυτοις ο Ιησους, λεγει. Παρα ανθρωποις αδυνα-
them the Jesus, says; With men impossi-
τον αλλ' ου παρα τω θεω παντα γαρ δυνατα
ble but not with the God: all for possible
εστι παρα τω θεω. ²⁸ **Ηρξατο ο Πιτρος λεγειν**
is with the God. Began the Peter to say
αυτω· Ιδου ημεις αφηκαμεν παντα, και ηκολ-
to him: Lo, we left all, and fol-
ουθησαμεν σοι. ²⁹ ***[Αποκριθεις] ο Ιησους**
lowed thee. [Answering] the Jesus
ειπεν· Αμην λεγω υμιν, ουδεις εστιν, ος αφη-
said: Indeed I say to you, no one is, who has
κεν οικιαν, η αδελφος, η αδελφας, η πατερα, η
left houses, or brothers, or sisters, or father, or
μητερα, * [η γυναικα,] η τεκνα, η αγρους,
mother, [or wife,] or children, or fields,
ενεκεν εμου και ενεκεν του ευγγελιου, ³⁰ **εαν**
on account of me and on account of the glad tidings, if
μη λαβη εκατονταπλασιον, νυν εν τω
not he may receive a hundred fold, now in the
καιρω τουτω, οικιας, και αδελφους, και αδελ-
season this, houses, and brothers, and sis-
φας, και μητερας, και τεκνα, και αγρους, μετα
ters, and mothers, and children, and fields, with
διωγων, και εν τω αιωνι τω ερχομενω ζωνη
persecutions, and in the age to come, life
αιωνιου. ³¹ **Πολλοι δε εσονται πρωτοι, εσχα-**
age-lasting. Many but shall be first, last;
τοι· και εσχατοι, πρωτοι. ³² **Ησαν δε εν τη**
and last, first. They were and in the
οδω αναβαινοντες εις Ιεροσολυμα· και ην
way going up to Jerusalem: and was
προαγων αυτους ο Ιησους· και εθαμβουντο,
going before them the Jesus: and they were amazed,
και ακολουθοντες εφοβουντο. Και παραλαβων
and following they were afraid. And taking aside
παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα
again the twelve, he began to them to tell the things
μελλοντα αυτω συμβαινειν· ³³ **Οτι ιδου, ανα-**
being about to him to happen: For lo, we
βαινομεν εις Ιεροσολυμα, και ο υιος του ανθρω-
go up to Jerusalem, and the son of the man
που παραδοθησεται τοις αρχιερευσι και τοις
will be delivered up to the high-priests and to the
γραμματευσιν· και κατακρινουσιν αυτον θανατω,
scribes: and they will condemn him to death,
και παραδωσουσιν αυτον τοις εθνεσιν, ³⁴ **και**
and they will deliver up him to the Gentiles, and

²⁵ It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD."

²⁶ And they were exceedingly astonished, saying *to him, "Who then can be saved?"

²⁷ And JESUS looking on them, says, "With Men it may be impossible, but not with God; for with * God everything is possible."

²⁸ † PETER began to say to him, "Behold, we have forsaken all, and followed thee."

²⁹ JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, * or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

³⁰ who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to COME, aionian Life.

³¹ † But many will be first, who are last; and last, who are first."

³² † And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were * amazed. And THEY who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

³³ "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

* VATICAN MANUSCRIPT.—26. to him, "Who." 27. God.

29. or Wife—omit.

32. amazed. And they who followed him were afraid, as he took

29. answering—omit.

32. amazed. And they who followed him were afraid, as he took

† 28. Matt. xix. 27; Luke xviii. 28.

† 30. Luke xviii. 30.

† 31. Matt. xix. 30;

Luke xiii. 30.

† 32. Matt. xx. 17; Luke xviii. 30.

† 32. Mark viii. 31; ix. 31;

Luke ix. 22; xviii. 31.

εμπαιξουσιν αυτω, και μαστιγωσουσιν αυτον,
 they will mock him, and they will scourge him,
 και εμπτυσουσιν αυτω, και αποκτενουσιν αυτον·
 and they will spit upon him and they will ki' him;
 και τη τριτη ημερα αναστησεται. 35 Και οσ-
 and the third day he will stand up. And ^{sons}
 πορευονται αυτω Ιακωβος και Ιωαννης, οι υιοι
 to him James an' John, the sons
 Ζεβεδαιου, λεγοντες· Διδασκαλε, θελουμεν, ⁱⁿ
 of Zebedee, saying· O teacher, we wish, that
 ο εαν αιτησωμεν, ποσις ^{do} ημιν. 36 Ο δε ειπεν
 whatever we may ask, thou mayst do for us. He but said
 αυτοις· Τι θελετε ποιησοι με ημιν; Οι δε
 to them; What do you wish to do me for you? They and
 ειπον αυτω· Δος ημιν, ινα εις εκ δεξιων σου,
 said to him; Give to us, that one at right of thee,
 και εις εξ ευωνυμων σου καθισωμεν εν τη δοξη
 and one at left of thee we may sit in the glory
 σου. 38 Ο δε Ιησους ειπεν αυτοις· Ουκ οιδατε,
 of thee. The and Jesus said to them; Not you know,
 τι αιτεισθε. Δυνασθε πειν το ποτηριον, ο
 what you ask. Are you able to drink the cup, which
 εγω πινω, και το βαπτισμα, ο εγω βαπτιζομαι,
 I drink, an' the dippin which I am dipped.
 βαπτισθηαι; 39 Οι δε ειπον αυτω· Δυναμεθα.
 to be dipped? They and said to him; We are able.
 Ο δε Ιησους ειπεν αυτοις· Το * [μεν] ποτη-
 The and Jesus said to them; The [indeed] cup,
 ριον, ο εγω πινω, πιεσθε και το βαπτισμα,
 which I drink, you will drink; and the dipping,
 ο εγω βαπτιζομαι, βαπτισθηεσθε· 40 το δε
 which I am dipped, you will be dip-
 καθισαι εκ δεξιων μου και εξ ευωνυμων, ουκ εσ-
 to sit at right of me and at left, not it
 τιν εμον δουναι, αλλ' οις ητοιμασται.
 is mine to give, but to whom it has been prepared.
 41 Και ακουσαντες οι δεκα, ηρξαντο αγανακτειν
 And having heard the ten, they began to be angry
 περι Ιακωβ και Ιωαννου. 42 Ο δε Ιησους
 about James and John. The but Jesus
 προσκαλεσαμενος αυτους, λεγει αυτοις· Οιδα-
 having called them, he says to them; You know,
 τε, οτι οι δοκουντες αρχειν των εθνων, κατακυ-
 that those presuming to rule the nations, lord it
 ριευουσιν αυτων, και οι μεγαλοι αυτων κατεξου-
 over them, and the great of them exercise
 σιαζουσιν αυτων. 43 Ουχ ούτω δε εσται εν
 authority over them. Not so but it shall be among
 ημιν· αλλ' ος εαν θελη γενεσθαι μεγας εν
 you; but whoever may wish to become great among
 ημιν, εσται ημιν διακονος· 44 και ος εαν θελη
 you, shall be of you a servant; and whoever may wish

34 and they will mock him, and * spit on him, and scourge him, and put him to death, and *after Three Days he will rise,.”

35 And James and John, the * two Sons of Zebedee, come to him, * saying to him, “O Teacher, we wish that thou wouldst do for us whatever we may * ask thee.”

36 And HE said to them, “What do you desire me to do for you?”

37 And THEY said to him, “Grant to us that we may sit, one at * thy Right hand, and the other at * thy Left, in thy GLORY.”

38 But JESUS said to them, “You know not what you ask. Can you drink the CUP which I drink? *or undergo the IMMERSION with which I am being overwhelmed!”

39 And THEY said to him, “We can.” And JE-SUS said to them, You will drink the CUP which I drink, and undergo the IM-MERSION with which I am being overwhelmed;

40 but to sit at my Right hand, *or at the Left, is not mine to give, except for whom it is prepared.”

41 † And the TEN, having heard, were indignant against James and John.

42 * And Jesus, having called them, he says to them, † “You know That THESE 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

* VATICAN MANUSCRIPT.—34. spit on him, and scourge him. 34. after Three Days he. 35. two Sons. 35. saying to him, “O Teacher.” 35. ask thee. 37. the Right. 37. the Left. 38. or. 39. indeed—omit. 40. or at the Left. 42. And Jesus. 43. it is not so among you. 44. among you. † 35. Matt. xx. 20, † 41. Matt. xx. 24. † 42. Luke xxii. 25. † 43. Matt. xx. 20, 23; Mark ix. 35; Luke ix. 48.

ἵμων γενεσθαι πρῶτος, εσται παντων δουλος·
 of you to become first, shall be of all a slave;
 45 και γαρ ὁ υἱος του ανθρωπου ουκ ηλθε διακον-
 and for the son of the man not came to be
 ηθηναι, αλλα διακονησαι, και δουναι την ψυχην
 served, but to serve, and to give the life
 αυτου λυτρον αντι πολλων.
 of himself a ransom for many.

46 Και ερχονται εις Ἰεριχω* και εκπορευομενου
 And they come into Jericho; and going out
 αυτου απο Ἰεριχω, και των μαθητων αυτου, και
 of him from Jericho, and the disciples of him, and
 οχλου ικανου, υἱος Τιμαιου, Βαρτιμαιος ὁ τυφ-
 a crowd great, a son of Timeus, Bartimeus the blind,
 λος, εκαθητο παρα την ὁδον προσαιτων. 47 Και
 sat by the way begging. And
 ακουσας, ὅτι Ἰησους ὁ Ναζωραιος εστιν, ηρξατο
 hearing, that Jesus the Nazarite it is, he began
 κραζειν και λεγειν· Ὁ υἱος Δαυιδ, Ἰησου, ελεη-
 to cry out and to say; The son of David, Jesus, have pity
 σον με. 48 Και επειτιμων αυτω πολλοι, ινα
 on me. And rebuked him many, so that
 σιωπηση· ὁ δε πολλω μαλλον εκραζειν· Τιε
 he might be silent; he but much more cried out; O son
 Δαυιδ, ελεησον με. 49 Και στας ὁ Ἰησους,
 of David, have pity on me. And stopping the Jesus,
 ειπεν αυτον φωνηθηναι· και φωνουσι τον τυφ-
 told him to be called; and they called the blind,
 λον, λεγοντες αυτω· Θαρσει, εγειρε· φωνει
 saying to him; Take courage, rise up; he calls
 σε. 50 Ὁ δε αποβαλων το ἱματιον αυτου, ανασ-
 thee. He and throwing off the mantle of himself, arising
 τας ηλθε προς τον Ἰησουν. 51 Και αποκριθεις
 came to the Jesus. And answering
 λεγει αυτω ὁ Ἰησους· Τι θελεις ποιησω σοι;
 says to him the Jesus; What dost thou wish I may do to thee?
 Ὁ δε τυφλος ειπεν αυτω· Ῥαββουνι, ινα ανα-
 The and blind said to him; Rabboni, that I may
 βλεψω. 52 Ὁ δε Ἰησους ειπεν αυτω· Ὑπαγε· ἡ
 see again. The and Jesus said to him; Go; the
 πιστις σου σεσωκε σε. Και ευθεως ανεβλεψε,
 faith of thee has saved thee. And immediately he saw again,
 και ηκολουθει αυτην εν τη ὁδῳ.
 and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Και ὅτε εγγιζουσιν εις Ἱερουσαλημ, εις
 And when they drew near to Jerusalem, to
 Βηθφαγη και Βηθανιαν, προς το ορος των ελαι-
 Bethphage and Bethany, to the mountain of the olive
 ων, αποσπελλει δυο των μαθητων αυτου, και
 trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 † For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 † And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the SON of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, * "Jesus, SON of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And JESUS stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT of OLIVES, he sends Two of his DISCIPLES,

* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 49. said, "Call him." And. 50. leaping up. came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 46. Bartimeus, is considered by many to be a real name, and not an explication of *ho whyos Timaiou*. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—Wakefield. † 51. Rabboni, an intensified signification of *Rabbi*, meaning *My Master*; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

‡ 45. Matt. xx. 28. † 46. Matt. xx. 29; Luke xviii. 35. ‡ 52. Matt. ix. 22. Mark v. 34. † 1. Matt. xxii. 1; Luke xii. 20; John xii. 14.

λεγει αυτοις· ² Ὑπαγετε εἰς τὴν κωμὴν τὴν
 says to them: Go you into the town that
 κατεναντι ὑμῶν· και εὐθὺς εἰσπορευομενοι
 opposite you; and immediately entering
 εἰς αὐτὴν, εὕρησεται πῶλον δεδεμενον, ἐφ' ὃν
 into her, you will find a colt having been tied, upon which
 οὐδεις ἀνθρώπων κεκαθικε· λυσαντες αὐτον
 no one of men has sat; having loosed him
 ἀγαγετε. ³ Καὶ εἰαν τις ὑμῖν εἴπῃ· Το ποι-
 lead you. And if any one to you should say; Why do
 εἶτε τούτο; εἰπατε· * [Ὅτι]· ὁ κυριος αὐτου
 you this? say you; [That] the master of him
 χρεῖαν ἔχει· και εὐθὺς αὐτον ἀποστέλλει
 need h.s.; and immediately him he will send
 ὧδε. ⁴ Ἄηλθον δε, και εὕρον πῶλον δεδεμενον
 here. A.lev went and, and found a colt having been tied
 προς τὴν θύραν ἐξω ἐπι τοῦ ἀμφοδου· και
 near the door without in the street; and
 λουσειν αὐτον. ⁵ Καὶ τινες τῶν ἐκεῖ ἐστηκο-
 they loose him. And some of those there stand-
 τῶν ἐλεγον αυτοις· Τι ποιεῖτε λυοντες τὸν
 ing said to them; What do you loosing the
 πῶλον; ⁶ Οἱ δε εἶπον αυτοις καθὼς ἐνετείλατο
 colt? They and said to them even as commanded
 ὁ Ἰησους· και ἀφῆκαν αὐτους. ⁷ Καὶ ἤγαγον
 the Jesus; and they suffered them. And they led
 τὸν πῶλον προς τὸν Ἰησουν, και ἐπιβαλλουσιν
 the colt to the Jesus, and they threw upon
 αὐτῷ τὰ ἱματια αὐτῶν· και ἐκαθισεν ἐπ' αὐτῷ.
 him the mantles of themselves; and he sat upon him.
⁸ Πολλοι δε τὰ ἱματια αὐτῶν ἐστρωσαν εἰς τὴν
 Many and the mantles of themselves spread in the
 ὁδόν· ἄλλοι δε στοιβαδας ἐκοπτον ἐκ τῶν
 way others and branches cut off from the
 δένδρων, * [και ἐστρωνον εἰς τὴν ὁδόν].
 trees, [and scattered in the way.]
⁹ Καὶ οἱ προαγοντες και οἱ ἀκολουθουντες
 And those going before and those following
 ἐκραζον, * [λεγοντες·] Ὡσαννα· εὐλογημενος
 did cry, [saying, Hosanna; worthy of blessing
 ὁ ἐρχομενος * [ἐν ὀνοματι κυρίου·] ¹⁰ εὐλογη-
 he coming [in name of Lord;] worthy of
 μενὴ ἢ ἐρχομενὴ βασιλεια τοῦ πατρος ἡμῶν
 blessing the coming kingdom of the father of us
 Δαυιδ· ὡσαννα ἐν τοῖς ὑψιστοῖς. ¹¹ Καὶ εἰσηλ-
 David; Hosanna in the highest. And en-
 θεν εἰς Ἱερουσόλυμα ὁ Ἰησους, * [και] εἰς τὸ
 tered into Jerusalem the Jesus, [and] into the
 ἱερον· και περιβλεψαμενος παντα, οψίας ἤδη
 temple; and having looked round ce all, evening now
 οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
 being the hour, he went out to Bethany with
 τῶν δώδεκα.
 she twelve.

² and says to them, "Go
 to THAT VILLAGE which is
 OVER AGAINST you, and
 as soon as you enter it, you
 will find a Colt tied, ou
 which no Man has *yet
 sat; loose him, and bring
 him.

³ And if any one should
 say to you, 'Why do you
 this?' say, The MASTER
 needs it; and he will in-
 stantly send it hither."

⁴ And they went and
 found a Colt fastened at
 the DOOR outside, in t
 STREET; and they loosed
 it.

⁵ And some of THOSE
 STANDING there, said t
 them, "Why do you untie
 the COLT?"

⁶ And THEY said to them
 as JESUS had *directed;
 and they allowed them.

⁷ And they *led the
 COLT to JESUS, and threw
 on it their MANTLES; and
 he sat on it.

⁸ † And many spread
 their GARMENTS on the
 ROAD; and others cut
 * Branches, from the
 TREES, and scattered them
 on the ROAD.

⁹ And THOSE PRECED-
 ING and THOSE FOLLOW-
 ING, shouted, "Hosanna!"
 † "Blessed be HE who
 COMES in the Name of
 'Jehovah!'"

¹⁰ "Blessed be the com-
 ing KINGDOM of our FA-
 THER David!" † "Hosanna
 in the HIGHEST heaven!"

¹¹ † And *JESUS went
 into Jerusalem, and into
 the TEMPLE. And having
 looked round on all things,
 it now being Evening, he
 went out to Bethany, with
 the TWELVE.

¹² † And the NEXT DAY,
 as they were coming from
 Bethany, he was hungry:

* VATICAN MANUSCRIPT.—2. yet sat. 2. That—omit. 6. said; and. 7
 bring. 8. Branches, cut down out of the FIELDS. And THEY, 8. and scattered
 in the way—omit. 9. saying—omit. 9. in the name of the Lord—omit. 11. he
 entered. 11. and—omit.
 † 8. Matt. xxi. 8. † 9. Psa. cxviii. 56. † 10. Psa. cxlviii. 7. † 11. Mat
 xxi. 12. † 12. Matt. 26. 26

Βηθανίας, επεινασε. ¹³ και ιδων συκην μακρο-
Bethany, he was hungry; and seeing a fig tree at a dis-
θεν, εχουσαν φυλλα, ηλθεν, ει αρα ευρησει
tance, having leaves, he went, if perhaps he will find
τι εν αυτη και ελθων επ' αυτην, ουδεν
any thing on her; and coming to her nothing
ευρεν ει ιη φυλλα ου γαρ ην καιρος συκων.
he found except leaves: not for it was season of figs.

¹⁴ **Και αποκριθεις ειπεν αυτη Μηκει εκ σου**
And answering he said to her: No more of thee
εις τον αιωνα μηδεις καρπον φαγοι. Και
to the a,e no one fruit may eat. And
ηκουουν οι μαθηται αυτου. ¹⁵ **Και ερχονται εις**
heard the disciples of him. And they came to

Ιεροσολυμα και εισελθων εις το ιερον ηρξατο
Jerusalem: and going into the temple he began
εκβαλλειν τους πωλουντας και αγοραζοντας εν
to cast out those selling and buying in
τω ιερω και τας τραπεζας των κολλυβιστων,
the temple: and the tables the money-changers,
και τας καθεδρας των πωλουντων τας περιστε-
and the seats of those selling the dove
ρας κατεστρεψε. ¹⁶ **και ουκ ηφιεν, ινα τις**
he overturned: and not suffered, that an one

διενεγκη σκευος δια του ιερου. ¹⁷ **αι εδιδασ-**
should carry an article through the temple. And he taught,
κε, λεγων * [αυτοις.] Ου γεγραπται "Οτι
saying [to them:] Not is it written: "That

ο οικος μου, οικος προσευχης κληθησεται
the house of me, a house of prayer shall be called
πασι τοις εθνεσιν; υμεις δε εποιησατε αυτον
for all the nations; you but have made it

σπηλαιον ληστων." ¹⁸ **Και ηκουσαν οι γραμ-**
a den of robbers." And heard the scribes
ματαις και οι χειρεις, και εζητουν πως αυτον
and the high-priests, and they sought how him

απολεσουσιν εφ' ου γαρ αυτον, οτι πας ο
they might destroy: they feared for him, because all the
οχλος εξεπλησθητο επι τη διδαχη αυτου. ¹⁹ **Και**
crowd was amazed at the teaching of him. And

οτε οψε εγενετο, εξεπορευετο εξω της πολεως.
when evening it became, he went out of the city.

²⁰ **Και πρωι παραπορευομενοι, ειδον την**
And in the morning passing along, they saw the

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 for 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, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught * and said "Is it not written, † My HOUSE shall be called a House of Prayer for ALL NATIONS?" but you have made it a Den of Robbers."

18 † And the *HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, because All the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 † And passing along in the Morning, they saw

* VATICAN MANUSCRIPT.—13. SEASON. 17. and said, "Is it not." 17. to them.—omit. 18. 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 not 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 some 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 Nissan, 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 nigh, Matt. xxiv. 32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some cavillers object to this miracle of our Savior, 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 inculcating a great moral truth on the minds of his disciples.

† 13. Matt. xxi. 19. † 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. † 17. Isa. lvi. 7 † 18. Matt. xxi. 45, 46; Luke xix. 47. † 20. Matt. xxi. 19.

συκην εξηραμμενην εκ ριζων. ²¹ Και αναμνησθησθεις ο Πητρος, λεγει αυτω 'Ραββι, ιδε, η συκη, ην κατηρασω, εξηρανται. ²² Και αποκριθεις ο Ιησους λεγει αυτοις· Εχετε πιστην θεου. ²³ Αμην γαρ λεγω υμιν, οτι ος αν ειπη τω ορει τουτω· Αρθητι, και βληθη εις την θαλασσαν· και μη διακριθη εν τη καρδια αυτου, αλλα πιστευση οτι α λεγει γινεται· εσται αυτω ο εαν ειπη. ²⁴ Δια τουτω λεγω υμιν, παντα οσα αν προσευχομενοι αιτεισθε, πιστευετε οτι λαμβανετε, και εσται υμιν. ²⁵ Και οταν στηκητε προσευχομενοι, αφιετε, ει τι εχετε κατα τινος· ινα και ο πατηρ υμων, ο εν τοις ουρανοις, αφησει τα παραπτωματα υμων. ²⁶ Ει δε υμεις ουκ αφιετε, ουδε ο πατηρ υμων, ο εν τοις ουρανοις, αφησει τα παραπτωματα υμων. ²⁷ Και ερχονται παλιν εις Ιεροσολυμα. Και εν τω ιερω περιπατωντος αυτου, ερχονται προς αυτον οι αρχιερεις και οι γραμματεις και οι πρεσβυτεροι, ²⁸ και λεγουσιν αυτω· Εν ποια εξουσια ταυτα ποιεις· και τις σοι την εξουσιαν ταυτην εδωκεν, ινα ταυτα ποιης; ²⁹ Ο δε Ιησους * [αποκριθεις] ειπεν αυτοις· Επερωτησω υμας * [καγω] ενα λογον· και αποκριθητε μοι, και ερω υμιν, εν ποια εξουσια ταυτα ποιω. ³⁰ Το βαπτισμα

the FIG-TREE withered away from the Roots. ²¹ And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away." ²² And JESUS answering says to them, "Have Faith in God. ²³ For indeed I say to you, † That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that * what he says is being done; he shall have it. ²⁴ For this reason I say to you, † All things whatever you * pray for, and desire, believe That you will receive, and you shall have them. ²⁵ † And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours I the HEAVENS may forgive you your OFFENCES. ²⁶ † [But † if you do not forgive, neither will THAT FATHER of yours I the HEAVENS forgive your OFFENCES." ²⁷ † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him, ²⁸ and * they said to him, "By What Authority doest thou these things? * or who EMPOWERED thee to do them?" ²⁹ And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

* 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. 28. they said. 28. or who. 29. answering—omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions. † 23. Matt. xvii. 20; xxi. 2. Luke xvii. 6. † 24. Matt. vii. 7; Luke xi. 9; James iv. 13; James i. 5. 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 35 † 27. Matt. xxi. 23; Luke xx. 4.

Ιωαννου εξ ουρανου ην, η εξ ανθρωπων; αποκ-
of John from heaven was, or from men? answer
ριθητε μοι. ³¹ Και ελογιζοντο προς εαυτους,
you to me. And they reasoned among themselves,
λεγοντες· Εαν ειπωμεν· Εξ ουρανου, ερει-
, saying; If we should say; From heaven, he will say;
Διατι ουν ουκ επιστευσατε αυτω; ³² Αλλ' εαν
Why then not did you believe him; But if
ειπωμεν· Εξ ανθρωπων· εφοβουντα τον λαον·
we should say; From men; they feared the people:
απαντες γαρ ειχον τον Ιωαννην, οτι οντως
all for held the John, that really
προφητης ην. ³³ Και αποκριθεντες λεγουσι τω
a prophet was. And answering they say to the
Ιησου. Ουκ οιδαμεν. Και ο Ιησους * [αποκρι-
Jesus. Not we know. And the Jesus [answer-
θεις] λεγει αυτοις· Ουδε εγω λεγω υμιν, εν
ing he says to them; Neither I say to you, by
ποια εξουσια ταυτα ποιω.
what authority these things I do.

ΚΕΦ. ιβ'. 12.

¹ Και ηρξατο αυτο s εν παραβολαις λεγειν·
And he began to them in parables to talk;
Αμπελωνα εφυτευσαν ανθρωπος, και περιεθηκε
A vineyard planted a man, and placed around
φραγμα, και ωρυξεν υποληνιον, και φκοδομησε
a hedge, and dug a wine-vat, and built
πυργον· και εξεδoto αυτον γεωργοις, και απεδη-
a tower; and let out it to husbandmen and went
μασε. ² Και απεστειλε προς τους γεωργους τω
abroad. And he sent to the husbandmen in the
καιρω δουλον, ινα παρα των γεωργων λαβη
season a slave, that from the husbandmen, he might receive
απο του παρπου του αμπελωνοs. ³ Οi δε λαβου-
of the fruit of the vineyard. They but taking
τες αυτον, εδειραι, και απεστειλαν κενον. ⁴ Και
him, they slayed, and sent away empty. And
παλι απεστειλε προς αυτουs αλλον δουλον·
again he sent to them another slave;
κακεινον λιθοβολησαντες κεφαλαιωσαν, και
and this pelting with stone he wounded on the head, and
* [απεστειλαν] ητιμωμενον. ⁵ Και αλλον απε-
[sent away] having dishonored. And another he
στειλε· κακεινον απεκτειναν· και πολλουs
sent, and he is they killed; and many
αλλουs, τουs μεν δεροντες, τουs δε αποκτει-
others, some indeed slaying, some but killing.
νοντες. ⁶ Επι * [ουν] ενα υιον εχων, αγαπητον
Let [therefore] one son having, beloved
* [αυτου,] απεστειλε * [και] αυτον προς αυτουs
[of himself,] he sent [and] him to them
εσχατον, λεγων· 'Οτι εντραπησονται τον υιον
last, saying; That they will regard the son
μου. ⁹ Εκεινοι δε i γεωργοι ειπον προς εαυτουs·
of me. those but the husbandmen said to themselves:

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 * should we say, From Men;—they feared the PEOPLE; for all maintain that † JOHN was really a Prophet.

33 And answering they say to JESUS, "We do not know." And JESUS says to them, "neither do I tell you by What Authority I do these things."

CHAPTER XII.

1 † And he began to address them in Parables. "A Man planted a Vineyard, and placed a Hedge about it, and dug a Winevat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS OF the * FRUITS OF the VINEYARD.

3 But * seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and * him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating * some, and killing * some.

6 * Having yet One beloved Son, he sent him last to them, saying, 'They will respect my -ON'

7 But Those CULTIVATORS said among them-

* VATICAN MANUSCRIPT.—30. JOHN. 32. should we say. 33. answering—omit. 2. FRUITS OF. 4. him they wounded in the head. 4. sent away—omit. 5. some. 5. some. 6. He had yet one Son, beloved; he sent. 6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33. † 1. Matt. xxi. 23; Luke xxii. 9; See Isa. vi 1—7.

Ὅτι οὗτος ἐστὶν ὁ κληρονομος· δευτε, αποκ-
That this is the heir; come, we may
 τεινωμεν αὐτον, καὶ ἡμῶν ἔσται ἡ κληρονομία.
kill him and of us shall be the inheritance

⁸ Καὶ λαβόντες αὐτον, ἀπέκτειναν, καὶ ἐξεβα-
And having taken him, they killed, and cast
 λον ἐξω τοῦ ἀμπελωνος. ⁹ Τ: *[οὐν] ποιήσει
out of the vineyard. What [therefore] will do

ὁ κυριος τοῦ ἀμπελωνος; Ἐλευσεται καὶ ἀπολε-
the lord of the vineyard? He will come and destroy

σει τοὺς γεωργους, καὶ δώσει τὸν ἀμπελωνά
the husbandmen, and will give the vineyard

ἄλλοις. ¹⁰ Οὐδε τὴν γραφὴν ταυτην ἀνεγνώτε·
to others. Not even the writing this have you read;

⁹ Διθον ὃν ἀπεδοκιμασον οἱ οἰκοδομουτες, οὗτος
· A stone which rejected those building. this

ἐγενηθη εἰς κεφαλὴν γωνίας· ¹¹ παρα κυριου
was made into a head of a corner. by a Lord

ἐγενετο αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς
was done this, and it is wonderful in eyes

ἡμῶν; ¹² Καὶ ἐζήτουν αὐτον κρατῆσαι, καὶ
of us? And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς
they feared the crowd; they knew for, that to

αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες
them the parable he spoke. And leaving

αὐτον, ἀπῆλθον.
him, they went away.

¹³ Καὶ ἀποστελλουσι πρὸς αὐτον τινὰς τῶν
And they send to him some of the

Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἔγρευ-
Pharisees and of the Herodians, that him they might

σῶσι λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγουσιν αὐτῷ·
catch in word. They and having come they say to him:

Διδασκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ
O teacher, we know, that true thou art, and not

μελεῖ σοι περὶ οὐδενος· οὐ γὰρ βλέπεις εἰς
cares thee about no one: not for thou lookest into

πρὸς ἄνθρωπον, ἀλλ' ἐπὶ ἀληθείας τὴν ὁδὸν
face of men, but in truth the way

τοῦ θεοῦ διδάσκεις· ἐξεστὶ κνῆσον Καίσαρι
of the God thou teachest: is it lawful tribute to Cesar

δοῦναι, ἢ οὐ; δώμεν, ἢ μὴ δώμεν; ¹⁵ Ὁ
to give, or not? should we give, or not should we give? He

δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί
but knowing of them the hypocrisy, said to them: Why

με πειραζέτε; φερετε μοι δηνάριον, ἵνα ἰδῶ.
me do you tempt? bring you to me a denarius, that I may see.

¹⁶ Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἢ
They and brought. And he says to them: Of whom the

selfes; 'This is the HEIR; come, let us kill: 'm. and the INHERITANCE will be ours.'

8 Then seizing him, they killed him, and cast him out of the VINEYARD

What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—

† A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes."

12 † And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 † Then they send to him some of the PHARISEES, and of the Herodians, that they might ensnare Him 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 Cesar, or not?"

15 Should we pay, or should we not pay? But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a Denarius, that I may see it."

16 And THEY brought one. And he says to them,

* VATICAN MANUSCRIPT.—9. therefore—omit.

† 12. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

† 10. Psal. cxviii. 22.

† 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 46

† 13. Matt. xxii. 15; Luke xx. 20.

εικων αυτη, και η επιγραφη; Οί δε ειπον αυτω
 likeness this, and the inscription? They and said to him;
 Καισαρος. 17 Και * [αποκριθεις] ο Ιησους ειπεν
 Of Cesar. And [answering] the Jesus said
 * [ατοις.] Αποδοτε τα Καισαρος Καισαρι,
 [to them;] Give you back the things of Cesar to Cesar,
 και τα του θεου, τω θεω. Και εθαυμασεν
 and the things of the God, to the God. And they wondered
 επ' αυτω. 18 Και ερχονται Σαδδουκαιιοι προς
 at him. And come Sadducees to
 αυτον, οιτινες λεγουσιν αναστασιν μη ειναι
 him, who say a resurrection not to be;
 και επηρωτησαν αυτον, λεγοντες. 19 Διδασκαλε,
 and they asked him, saying; O teacher,
 Μωσης εγραψεν ημιν, "ετι εαν τινος αδελφος
 Moses wrote for us, "that if any brother
 αποθανη, και καταλιπη γυναικα, και τεκνα μη
 should die, and should leave behind a wife, and children not
 αφη, ινα λαβη ο αδελφος αυτου την γυναι-
 should leave, that should take the brother of him the wife
 κα αυτου, και εξαναστηση σπερμα, τω αδελφω
 of him, and should raise up seed, to the brother
 αυτου." 20 Επτα αδελφοι ησαν και ο πρωτος
 of himself." Seven brothers were; and the first
 ελαβε γυναικα, και αποθνησκων ουκ αφηκε
 took a wife, and dying not left
 σπερμα. 21 Και ο δευτερος ελαβεν αυτην,
 seed And the second took her,
 και απεθανε, και ουδε αυτος αφηκε σπερμα; και
 and died, and neither he left seed; and
 ο τριτος ωσαυτως. 22 Και * [ελαβον αυτην]
 the third in like manner. And [took her]
 οι επτα, και ουκ αφηκαν σπερμα. Εσχατη
 the seven, and not left seed. Last
 παντων απεθανε και η γυνη. 23 Εν τη * [ουν]
 of all died also the woman. In the [therefore]
 αναστασει, * [οταν αναστωσι,] τινος αυτων
 resurrection, [when they shall rise,] of whom of them
 εσται γυνη; οι γαρ επτα ασχον αυτην γυναι-
 shall be a wife? the for seven had her a wife
 κα. 24 Και αποκριθεις ο Ιησους ειπεν αυτοις.
 And answering the Jesus said to them;
 Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,
 Not through this do you err, not knowing the writings,
 μηδε την δαναμιν του θεου; 25 Οταν γαρ εκ
 neither the power of the God? When for out of
 νεκρων αναστωσιν, ουτε γαμουσιν, ουτε
 dead (ones) they may rise, neither they marry, nor
 γαμισκονται, αλλ' εισιν ως αγγελοι εν τοις
 are given in marriage, but are as messengers in the
 ουρανοις. 26 Περι δε των νεκρων, οτι εγειρον-
 heavens. Concerning but the dead (ones,) that they rise
 ται, ουκ ανεγνωτε εν τη βιβλω Μωσews, επι
 not have you read in the book of Moses, at
 του βατου ως ειπεν αυτω ο θεος, λεγων.
 the bush as said to him the God, saying:
 "Εγω ο θεος Αβρααμ, και ο θεος Ισαακ, και
 I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and IN-
 SCRPTION is this?" And
 THEY said to him, "Ce-
 sar's."

17 And JESUS said,
 "Render the THINGS of
 Cesar, to Cesar; and the
 THINGS of GOD, to God."
 And they *wondered at
 him.

18 †Then the Sadducees,
 who say there is no Resur-
 rection, came to him, and
 asked him, saying,

19 "Teacher, Moses
 wrote for us, 'That if one's
 Brother should die, and
 leave a Wife behind, and
 leave no Children, that his
 BROTHER should take his
 WIFE, and raise up Off-
 spring for his BROTHER.'

20 There were Seven
 Brothers; and the FIRST
 took a Wife, and dying,
 left no Child.

21 And the SECOND took
 her, and died, *leaving no
 Child; and the THIRD in
 like manner.

22 And the SEVEN left
 no Offspring. Last of all
 the WOMAN also died.

23 At the RESURREC-
 TION, Whose Wife will she
 be of them? for the SEVEN
 had her for a Wife."

24 And JESUS answering
 said to them, "Do you not
 err through this,—not
 knowing the SCRIPTURES,
 nor the POWER of GOD?"

25 For when they shall
 rise from the Dead, they
 will neither marry, nor be
 given in marriage: †but
 be as * THOSE ANGELS in
 the HEAVENS.

26 But concerning the
 DEAD, that they will rise,
 have you not read in the
 BOOK of Moses, at the
 BUSH, how GOD spoke to
 him, saying, † 'I am the
 * God of Abraham, and the
 * God of Isaac, and the
 * God of Jacob?'

* VATICAN MANUSCRIPT.— 17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child, 22. took her—omit. 23. therefore—omit
 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God

‡ 18. Matt. xxii. 23; Luke xx. 27. ‡ 25. 1 Cor. xv. 42, 49, 52. ‡ 26. Exod. iii. 6.

ὁ θεὸς Ἰακωβ.²⁷ Οὐκ ἐστὶν ὁ θεὸς νεκρῶν, ἡ θεὸς τοῦ Ἰακώβ. Not is the God of dead (ones,) ἀλλὰ ζῶντων. Ὑμεῖς * [οὖν] πολὺ πλανᾶσθε. but of living (ones.) You [therefore] greatly err.

²⁸ Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκουσας ἄυτων συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν Ποία ἐστὶ πρώτη πάντων ἐντολῆ; ²⁹ Ὁ * [δε] Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι πρώτη * [πάντων ἐντολῆ.] Ἄκουε Ἰσραὴλ, κυριὸς, ὁ θεὸς ἕμῶν, κυριὸς εἰς ἐστὶ Ἰσραὴλ, ἡ Lord, the God of us, Lord one is:

³⁰ καὶ ἀγαπήσεις κυριὸν τὸν θεὸν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. * [Αὐτῆ πρώτη ἐντολῆ.]

³¹ Καὶ δευτέρα * [ὁμοία,] αὐτῆ ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ³² Μείζων τούτων ἀλλῆ ἐντολὴ οὐκ ἐστὶ. * [Καὶ] εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην αὐτοῦ ³³ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, * [καὶ ἐξ ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ θυσῶν.

³⁴ Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι ἀσχετῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπο τῆς βασιλείας τοῦ θεοῦ. Καὶ αὐτεῖς οὐκετι ἐτόλμα αὐτὸν ἐπερωτῆσαι. ³⁵ Καὶ ἀποκρίθεις ὁ Ἰησοῦς ἐλεγε, διδάσκων ἐν τῷ ἱερῷ Πῶς λεγούσιν οἱ

27 He is not the * 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 Chief Commandment of all?"

29 JESUS replied to him, "The first * is,—† 'Hearken, Israel; Jehovah our 'GOD is one Jehovah;

30 'and thou shalt love 'Jehovah thy God with All thy * Heart, and with All thy * Soul, and with All thy * Mind, and with All 'thy STRENGTH'

31 And the second, this, —† 'Thou shalt love thy 'NEIGHBOR as thyself? There is no Other Commandment greater than these."

32 The SCRIBE said to him, "Of a truth, Teacher, thou hast spoken well: for he is One, † and besides him there is no other;

33 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 presumed to question him any further.

35 † And JESUS said, while teaching in the TEMPLE, "Why do the SCRIBES

* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly err. — 29. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 33. and with All the soul—omit. 33. abundantly more. 33. Sacrifices. † 28. Matt. xxii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xxii. 39; Rom. xii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 39; Isa. xlv. 6, 14; xlv. 9. † 33. I Sam. xv. 22; Hosea vi. 6—8. † 34. Matt. xxii. 46. † 35. Matt. xxii. 41; Luke xx. 41.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ;
scribes, that the Anointed a son is of David?
 36 Ἄυτος γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·
Himself for David said by a spirit holy;
 “Λεγεί ὁ κυρίος τῶ κυρίῳ μου· Κάθου ἐκ δεξι-
Says the Lord to the Lord of me; Sit thou at right
 ῶν μου, ἕως ἀνθῶ τοὺς ἐχθροὺς σου ὑποποδίου
of me. till I may place the enemies of thee a footstool
 τῶν ποδῶν σου.” 37 Ἄυτος οὖν Δαυὶδ λέγει
of the feet of thee.” Himself therefore David calls
 αὐτὸν κυρίον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ
him Lord: and whence a son of him is he? And
 ὁ πολὺς ὄχλος ἠκούεν αὐτοῦ ἡδέως. 38 Καὶ
the great crowd heard him gladly. And
 ἐλέγεν * [αὐτοῖς] ἐν τῇ διδασκαλίᾳ αὐτοῦ· Βλέπετε
he said [to them] in the teaching of himself; Beware you
 ἀπο τῶν γραμματέων, τῶν θελοντῶν ἐν στολαῖς
of the scribes, those desiring in long robes
 περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,
to walk about, and salutations in the markets,
 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
and first-seats in the synagogues, and
 πρωτοκλισίας ἐν τοῖς δεῖπνοις. 40 οἱ κατεσθίωνσεν
upper couches at the feasts: those devouring
 τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-
the houses of the widows, and for a show long
 εὐχομένοι· οὗτοι ἠλθούνα πειραστότερον κρίμα.
prayers; these will receive heavier judgment
 41 Καὶ καθίσας * [ὁ Ἰησοῦς] κατεναντι τοῦ
And sitting [the Jesus] over against the
 γαζοφυλακίου, εθεωρεῖ πῶς ὁ ὄχλος βαλλεί
treasury, he beheld how the crowd casts
 γαλκὸν εἰς τὸ γαζοφυλακίον. Καὶ πολλοὶ
copper into the treasury. And many
 πλουσιοὶ ἐβαλλον πολλὰ. 42 Καὶ ἐλθούσα μία
rich cast much. And coming one
 χηρὰ πτωχῆ, ἐβαλε λεπτά δύο, ὃ ἐστὶ κοδ-
a poor, cast mites two, which is a
 ραντῆς. 43 Καὶ προσκαλεσάμενος τοὺς μαθητὰς
marthng. And havng called the disciples
 αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ
of himself, he said to them; Indeed I say to you, that the
 χηρὰ αὕτη ἢ πτωχῆ πλείων πάντων βεβλήκε
widow this the poor more of all has cast
 τῶν βαλοντῶν εἰς τὸ γαζοφυλακίον. 44 Παν-
of those casting into the treasury. All
 τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλον·
for out of the abounding fulness to them have cast;
 αὕτη δὲ ἐκ τῆς ὑστερησεως αὐτῆς πάντα ὅσα
this but out of the poverty of herself all as much as
 εἶχεν ἐβαλεν, ὅλον τὸν βίον αὐτῆς.
she had cast, whole the living of herself.

say, That the MESSIAH is a Son of David?;

36 For David himself said, by the Holy Spirit, †† ‘Jehovah said to my † LORD, Sit thou at my † Right hand, till I put † thine ENEMIES under- †neath thy FEET.’

37 David himself, there- fore, calls him Lord, and how then is he * His Son? And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, † “Beware of THOSE SCRIBES who DE- SIRE to walk about in † Long robes, and †love Salutations in the MAR- KETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”

41 † And sitting opposite to the TREASURY, he be- held how the CROWD cast Money into † the TREAS- URY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, † “Indeed I say to you, † That this poor WID- OW has cast in more than All of THOSE CASTING into the TREASURY;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POV- ERTY cast in all that she had,—her Whole LIVING.”

* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. JESUS—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield.

† 38. The stolae was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and notable persons, and were affected by the Jurists of the Pharisaical sect.—Bloomfield, † 42. Or rather three-fourths of a farthing, or four mills. A kodrantees (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an assarion, or two Lepta.

† 36. Psa. cx. 1. Matt. xxiii. 14.

† 38. Matt. xxiii. 1; Luke xx. 46.

† 38. Luke xi. 43.

† 40

† 41. Luke xxi. 1.

† 41. 2 Kings xii. 9.

† 43. 2 Cor. viii. 17

ΚΕΦ. ΙΓ'. 13.

¹ Και εκπορευομενου αυτου εκ του ιερου, And departing of him out of the temple, λεγει αυτω εις των μαθητων αυτου· Διδασκαλε, says to him one of the disciples of him; O teacher, ιδε, ποταποι λιθοι και ποταποι οικοδομααι. see, what stones and what buildings.

² Και ο Ιησους * [αποκριθεις] ειπεν αυτω· And the Jesus [answering] said to him; Βλεπεις ταυτας τας μεγαλας οικοδομας; ου μη Seest thou these the great buildings? not not απφελη λιθος επι λιθω, ος ου μη καταλυθη. may be left a stone upon a stone, which not not may be thrown down.

³ Και κυθημενου αυτου εις το ορος των ελαιων, And sitting of him on the mountain of the olive trees, κατεναντι του ιερου, επηρωτων αυτον κατ' ιδιαν over against the temple, asked him privately Πετρος, και Ιακωβος, και Ιωαννης, και Ανδρεας· Peter, and James, and John, and Andrew;

⁴ Ειπε ημιν, ποτε ταυτα εσται, και τι το Say to us, when these things shall be, and what the σημειον, οταν μελλη παντα τ υτα συντελειση. sign, when are about all th set. ces to be ended?

⁵ Ο δε Ιησους * [αποκριθεις αυτοις,] ηρξατο The and Jesus [answering - em,] began λεγειν· Βλεπετε μη τι υμας πλανηση. to say; Take heed not any one you may deceive.

⁶ Πολλοι * [γαρ] ελευσονται εν τω ονοματι μου, Many [for] shall come in the name of me, λεγοντες· Οτι εγω ειμι και πολλους πλανη- saying; That I am; and many they will

ουσι. ⁷ Οταν δε ακουσητε πολεμου και deceive. When and ye all hear wars and

ακοας πολεμων, μη θροεισθε· δει * [γαρ] reports of wars, not be disturb'd; it behoves [for] γενεσθαι· αλλ' ουπω το τελος. ⁸ Εγερθησεται to take place; but not yet the end. Shall be raised up

γαρ εθνος επι εθνος, και βασιλεια επι βασι- for nation against nation, and kingdom against king- λιαν· * [και] εσονται σεισμοι κατα τοπων, dom; [and] shall be earthquakes in places,

* [και] εσονται λιμοι * [και ταραχαι.] Αρχαι [and] shall be famines (and commotions.) Beginnings

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?" and "What will be the SIGN when all these things are about to be accomplished?"

⁵ And JESUS began to * say to them, † "Beware that no one deceive You.

⁶ Many will come in my NAME, saying, 'I am he; all' will deceive Many.

⁷ 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.

⁸ For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the * Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit. them—omit. 5. say to them, "Beware." 6. and—omit. 8. and—omit.

2. let here. 6. for—omit. 8. and commotions—omit.

5. answering 7. for—omit. 8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Cesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that no one who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the 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 over them.

† 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

ωδινωι ταυτα. ⁹ Βλεπετε δε υμεις εαυτους·
of sorrows these. Take heed but you yourselves·
παραδωσουσι * [γαρ] υμας εις συνεδρια, και εις
they will deliver up [for] you to sanhedrims, and into
συναγωγας δαρσησεθε, και επι ηγεμονων και
synagogues you will be beaten, and before governors and
βασιλεων σταθησεσθε, ενεκεν μου, εις μαρτυριον
kings you will stand, on account of me, for a testimony
αυτοις. ¹⁰ Και εις παντα τα εθνη δει,
to them. And among all the nations it befoves.
πρωτον κηρυχθηαι το ευαγγελιον. ¹¹ 'Οταν δε
first to be published the glad tidings. When but
αγωσιν υμας παραδιδοντες, μη προμεριμνατε
they may lead you delivering up, not be anxious beforehand
τι λαλησετε, * [μηδε μελετατε·] αλλ' ο εαν
what you should speak, [nor be concerned;] but whatever
δοθη υμιν εν εκεινη τη ωρα, τουτο λαλειτε·
may be given to you in that the hour, this speak you;
ου γαρ εστε υμεις οι λαλουντες, αλλα το πνευμα
not for are you the speaking, but the spirit
το αγιον. ¹² Παραδωσει δε αδελφος αδελφον
the holy. Will deliver up and a brother a brother
εις θανατον, και πατηρ τεκνον· και επαναστη-
to death, and father a child; and they shall
σονται τεκνα επι γονεισ, και θανατωσουσιν
rise up children against parents, and deliver to death
αυτους. ¹³ Και εσεσθε μισουμενοι υπο παντων,
them. And you will be being hated by all,
δια το ονομα μου. 'Ο δε υπομεινας εις τελουσ,
through the name of me. He but persevering to end,
ουτουσ σωθησεται. ¹⁴ 'Οταν δε ιδητε το βδε-
this will be saved. When hut you may see the abomi-
λυγμα της ερημωσeweσ εστωσ όπου ου δει· (ε
nation of the desolation having stood where not thought; (he
αναγινωσκων νοειτω·) τοτε οι εν τη 'Ιουδαια,
reading let him think;) then those in the Judea,
φευγετωσαν εις τα ορη· ¹⁵ ε * [δε] επι τω
let them flee to the mountains; he [and] on th.
δωματοσ, μη κατωβατω * [εισ την οικιαν,] μη δε
roof, not let him go down [into the house,] nor
εισελθετω, αραι τι εκ της οικιασ αυτου·
enter, to take anything out of the house of himself;
¹⁶ και ο εις τον αγρον ων, μη επιστρεψατω εις
and he in the field being, not let him turn is to
τα οπισω, αραι το ιματιον αυτου. ¹⁷ Ουαι δε
the back, to take the mantle of him. Woe but
ταισ εν γαστρι εχουσαισ και ταισ θηλαζουσαισ
to the in womb having and to the giving suck.
εν εκειναισ ταισ ημεραισ. ¹⁸ Προσευχεσθε δε,
in those the days. Pray you but,
ινα μη γενηται η φυγη υμων χειμωνοσ.
that not may be the flight of you of winter

9 But †take heed to deliver yourself. 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.

10 †And the GLAD TIDINGS must first be published among All the NATIONS.

11 †But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

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

13 †And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 †But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it:

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 †But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that *it may not be in Winter;

* VATICAN MANUSCRIPT.—9. for—omit. —omit. 15. into the house—omit.

11. nor be concerned—omit. 15. and 18. it may not be.

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10. † 10. Luke xxiv. 14. † 11. Matt. x. 19; Luke xii. 11; xxi. 14. † 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. † 13. Matt. 9; Luke xxi. 17. † 14. Dan. ix. 27; Matt. xxiv. 12; Luke xxi. 20. † 17. Luke xxiii. 29

¹⁹ Εσονται γαρ αι ημεραι εκειναι θλιψις, οια
 Shall be for the days those affliction, such as
 ου γεγυνε τοιαυτη απ' αρχης κτισεως, ης
 not has been so great from a beginning of creation, which
 εκτισεν ο θεος, εως του νυν, και ου μη γενηται.
 created the God, till the now, and not not may be.

²⁰ Και ει μη κυριος εκολοβωσε τας ημερας, ουκ
 And if not a Lord shortened the days, not
 αν εσωθη πασα σαρξ· αλλα δια τους εκ-
 should be saved all flesh; but on account of the cho-
 λεκτους, ους εξελεξατο, εκολοβωσε τας ημερας.
 sen (ones), whom he has chosen, he has shortened the days.

²¹ Και τοτε εαν τις υμιν ειπη· Ιδου, αδε ο
 And then if any one to you should say; Lo, here the
 χριστος η· Ιδου, εκει· μη πιστευετε. ²² Εγερ-
 Anointed; or; Lo, here; not believe you. Shall
 θησονται γαρ ψευδοχριστοι και ψευδοπροφηται,
 be raised for false anointed ones and false prophets,

και δωσουσι σημεια και τερατα, προς το απο-
 and shall give signs and wonders, to the to απο-
 πλαναν, ει δυνατον, * [και] τους εκλεκτους.
 ceive, if possible, [even] the chosen.

²³ "Υμεις δε βλεπετε· * [ιδου,] προειρηκα υμιν
 You but take heed; [lo,] I have foretold to you
 παντα. ²⁴ Αλλ' εν εκειναις ταις ημεραις, μετα
 all. But in those the days, after

την θλιψιν εκεινην, ο ηλιος σκοτισθησεται,
 the affliction that, the sun shall be darkened,
 και η σεληνη ου δωσει τοφεγγος αυτης·
 and the moon not shall give the light of herself;

²⁵ και οι αστερος του ουρανου εσονται εκπιπτον-
 and the stars of the heaven shall be fal-
 τες, και αι δυναμεις, αι εν τοις ουρανοις,
 lig, and the powers, those in the heavens,
 σαλευθησονται. ²⁶ Και τοτε οφονται τον υιον
 shall be shaken. And then they shall see the son

του ανθρωπου ερχομενον εν νεφελαις, μετα
 of the man coming on clouds, with
 δυναμεως πολλης και δοξης. ²⁷ Και τοτε αποσ-
 power much and glory. And then he will

τελει τους αγγελους αυτου, και επισυναξει τους
 send the messengers of himself, and he will gather the
 εκλεκτους αυτου εκ των τεσσαρων ανεμων,
 chosen (ones) of himself from the four winds,

απ' ακρου γης εως ακρου ουρανου. ²⁸ Απο
 from an extremity of earth to an extremity of heaven. From
 δε της συκης μαθετε την παραβολην· οταν
 but the fig-tree learn you the parable: when

αυτης ηδη ο κλαδος απαλος γενηται, και
 of her now the branch tender may become, and
 εκφυη τα φυλλα, γνωσκετε, οτι εγγυς το
 may put forth the leaves, you know, that near the

19 for in those DAYS will be Distress, † such as has not been from the Beginning of the Creation, which GOD created, till NOW, nor ever will be.

20 And except the Lord cut short the DAYS, No Person could survive; but on account of the CHOSEN, whom he has selected, he has cut short the DAYS.

21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;

22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders, to DECEIVE, if possible, the CHOSEN.

23 † But be you on your guard; I have forewarned you.

24 † But in Those DAYS, after that AFFLICTION, the † 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 learn a PARABLE from the FIG-TREE, When its BRANCH now becomes tender, and puts forth LEAVES, * it is known That SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the STARS will fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; 1x. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 13; Rev. vi. 12—14.

† 19. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 29; Luke xxi. 25. † 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. ²⁹ Οὕτω και ὑμεις, οταν ταυτα
summer is. So also you, when these things
ιδητε γινομενα, γινωσκετε, οτι εγγυς εστιν
you may see coming to pass, know you, that near he is
επι θυραις. ³⁰ Αμην λεγω υμιν, οτι ου μη
at doors. Indeed I say to you, that not not
παρελθη η γενεα αυτη, μεχρις ου παντα
may pass away the generation this, till of whom all
ταυτα γενηται. ³¹ Ο ουρανος και η γη παρε-
these may be done. The heaven and the earth shall
λευσεται οι δε λογοι μου ου μη παρελθωσι.
pass away; the but words of me not not may pass away.

³² Περὶ δε της ημερας εκεινης η της ὥρας
Concerning but the day that or the hour
ουδεις οιδει, ουδε οι αγγελιοι, οι εν ουρανω,
no one knows, nor the messengers, those in heaven,
ουδε ο υιος, ει μη ο πατηρ. ³³ Βλεπετε, αγ-
nor the son, if not the father. Take heed, watch
ρυπνειτε * [και προσευχεσθε.] ουκ οιδατε γαρ
you [and pray you:] not you know for
ποτε ο καιρος εστιν. ³⁴ Ος ανθρωπος αποδη-
when the season is. As a man going
μος αφεις την οικιαν αυτου, και δους τοις
abroad leaving the house of himself, and having given to the
δουλοις αυτου την εξουσιαν, * [και] εκαστω
slaves of himself the authority, [and] to each one
το εργον αυτου και τω θυρωρω ενετειλατο ινα
the work of himself and to the porter he commanded that
γρηγορη. ³⁵ Γρηγορειτε ουν ουκ οιδατε γαρ,
he should watch. Watch you therefore; not you know for,
ποτε ο κυριος της οικιας ερχεται, οψε, η
when the lord of the house comes, evening, or
μεσονυκτιου, η αλεκτοροφωναις, η πρωι ³⁶ μη
midnight, or cock-crowing, or morning; lest
ελθων εξαιφνης, ευρη υμας καθευδοντας.
coming suddenly, he may find you sleeping.
³⁷ Α δε υμιν λεγω, πασι λεγω Γρηγορειτε.
What and to you I say, to all I say: Watch you.

ΚΕΦ. αδ'. 14.

¹ Ην δε το πασχα και τα αζυμα μετα δυο
Was now the passover and the unleavened cakes after two
ημερας και εζητουν οι αρχιερεις και οι γραμ-
days: and sought the high-priests and the scribes.
ματεις, πως αυτον εν δολω κρατησαντες αποκ-
how him by deceit seizing they
τεινωσιν. ² Ελεγον δε Μη εν τη εορτη,
might kill. They said but; Not in the feast,
μηποτε θορυβος εσται του λαου.
lest a tumult shall be of the people.
³ Και οντος αυτου εν Βηθανια εν τη οικια
And being of him in Bethany in the house
Σιμωνος του λεπρου, κατακειμενου αυτου, ηλθε
of Simon the leper, reclining of him, came

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the Doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

³¹ The HEAVEN and EARTH will fail; but † my WORDS cannot fail.

³² But concerning that DAY, *or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ † Take heed, watch; for you know not when the SEASON is.

³⁴ † As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; *whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ lest coming unexpectedly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch."

CHAPTER XIV.

¹ † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, &

* 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.

† 31. Isa. xl. 8. John xi. 55; xiii. 1.

† 33. Matt. xxiv. 42; xxv. 13; Matt. xxiv. 4; xxv. 14.

† 3. Matt. xxvi. 2; Luke xxii. 1; † 3. Matt. xxvi. 6; John xii. 1, 3; † See Luke vii. 37.

γυνη εχουσα αλαβαστρον μυρου, ναρδου
 a woman having an alabaster box of balsam, of spikenard
 πιστικης πολυτελους. * [και] συντριψασα το
 genuine very costly: [and] breaking the

αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
 alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτουντες προς εαυτους,
 Were and some being angry to themselves,

* [και λεγοντες.] Εις τι η απωλεια αυτη του
 [and saying:] For what the loss this of the

μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρον
 balsam has been made? Could for this the balsam

πραθηναι επανω τριακοσιων δηναριων, και
 to be sold more three hundred denarii, and

δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτην.
 to be given to the poor. And they censured her.

6 Ο δε Ιησους ειπεν. Αφετε αυτην. τι αυτη
 The but Jesus said; Let alone her; why to her

κοπουσα παρεχετε; καλον εργον ειργασατο εν
 troubles present you? good a work she has wrought in

εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'
 me. Always for the poor you have with

εαυτων, και, οταν θελητε, δυνασθε αυτους εν
 yourselves, and, when you will, you can them good

ποιησαι. εμε δε ου παντοτε εχετε. 8 Ο εσχεν
 to do; me but not always you have. 8. Having

αυτη, εποιησε προελαβε μυρισαι μου το ωμα
 this, she has done; beforehand to anoint of me the body

εις τον ενταφιασμον. 9 Αμην λεγω υμιν, οπου
 for the burial. Indeed I say to you, wherever

αν κηρυχθη το ευαγγελιον τουτο εις ολον τον
 may be published the glad tidings this in whole the

κουσμον, και ο εποιησεν αυτη λαληθησεται, εις
 world, also what she did this shall be spoken, for

μνημοσυνον αυτης.
 a memorial of her.

10 Και ο Ιουδας ο Ισκαριωτης, εις των
 And the Judas the Iscariot, one of the

δωδεκα, απηλθε προς τους αρχιερεις, ινα
 twelve, went to the high-priests, that

παραδω αυτον αυτοις. 11 Οι δε ακουσαντες
 he might deliver up him to them: They and hearing

εχαρησαν. και επηγγειλαντο αυτω αργυριον
 were glad; and promised him silver

δουнай. Και εζητει, πως ευκαιρως αυτον
 to give. And he sought, how conveniently him

παραδω. 12 Και τη πρωτη ημερα των
 he might deliver up. And the first day of the

αζυμων, οτε το πασχα εθουν, λεγου-
 unleavened cakes, when the paschal lamb were sacrificed, they

σιν αυτω οι μαθηται αυτου. Που θελεις απελ-
 say to him the disciples of him; where wilt thou having

θονε ετοιμασωμεν, ινα φαγης το πασχα;
 gone we make ready, that thou mayest eat the passover?

woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly: and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?"

5 For * This BALSAM could have been sold for more than † Three hundred Denarii, and given to the POOR." And they censured her.

6 But JESUS said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 † For you have the POOR always among you, and when you will, you can * do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 * And indeed I say to you, Wherever the 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 PASCAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 7. always do them.

4. and saying—omit. 9. And indeed.

5. This BALSAM. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. Luke xxii. 7.

‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4.

‡ 12. Matt. xxvi. 14;

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἀνθρώπος κεραιὸν ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ· 14 καὶ ὅπου εἶεν εἰσελθῆ, εἰπάτε τῷ οἰκοδεσποτῇ· Ὅτι ὁ διδασκαλὸς λέγει· Που ἐστὶ τὸ καταλύμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φαγῶ; 15 Καὶ αὐτὸς ὑμῖν δεῖξει ἀναγαίον μέγα ἐστρωμένον ἐτοιμὸν· ἔκει ἐτίμασατε ἡμῖν· 16 Καὶ ἐξηλθόν οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εἶρον καθὼς εἶπεν αὐτοῖς· καὶ ἤτοιμασαν τὸ πάσχα· 17 Καὶ οἰτίας γενομένης, ἐρχεται μετὰ τῶν δώδεκα· 18 Καὶ ἀκλινομένων αὐτῶν καὶ ἐσθιοντῶν, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὃ ἐσθίων μετ' ἐμοῦ· 19 Οἱ * [δε] ἤρξαντα λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς· Μῆτι ἐγὼ; * [καὶ ἄλλος· Μῆτι ἐγὼ;] 20 Ὁ δὲ * [ἀποκριθεὶς] εἶπεν αὐτοῖς· Εἷς ἐκ τῶν δώδεκα, ὃ ἐμβαπτομένος μετ' ἐμοῦ εἰς τὸ τρυβλίον· 21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγραπταὶ περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῆ ὁ ἀνθρώπος ἐκεῖνος· 22 Καὶ ἐσθιοντῶν αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογησάς ἐκλάσε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λαβετε· τούτο ἐστὶ τὸ σῶμα

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is *the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room † furnished ready; *there prepare for us."

16 And *the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them: and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That *one of YOU who are EATING with me will deliver me up."

19 And *they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

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. 15. and there prepare. 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.—Ainsworth.

μον. ²³ Και λαβων το ποτηριον, ευχαριστησας
of me. And taking the cup, having given thanks

εδωκεν αυτοις και επιον εξ αυτου παντες.
he gave to them; and they drank out of it all.

²⁴ Και ειπεν * [αυτοις. [Τουτο εστι το αιμα μου,
And he said [to them.] This is the blood of me,

το της καινης διαθηκης, το περι πολλων
that of the new covenant, that concerning many

εκχυρομενον. ²⁵ Αμην λεγω υμιν, οτι ουκετι
being shed. Indeed I say to you, that no more

ου μη πιω εκ του γεννηματος της αμπελου, εως
not so I will drink of the product the vine, till

της ημερας εκεινης, οταν αυτο πιω καινον εν
the day that, when I drink new

τη βασιλεια του θεου. ³⁶ Και υμνησαντες,
the kingdom of the God. And having sung a hymn,

εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive trees.

²⁷ Και λεγει αυτοις ο Ιησους· Οτι παντες
And says to them the Jesus; That all

σκαδαλισθησεσθε * [εν εμοι εν τη νυκτι ταυτη·]
will be stumbled [at me in the night this.]

οτι γεγραπται· Παταξω τον ποιμερα, και
for it is written· I will smite the shepherd, and

διασκορπισθησεται τα προβατα. ²⁸ Αλλα
will be scattered the sheep. But

μετα το εγερθηναι με, προαξω υμας εις την
after the to be raised me, I will go before you into the

Γαλιλαιαν. ²⁹ Ο δε Πητρος εφη αυτω· Και ει
Galilee. she haseter said to him; Even if

παντες σκαδαλισθησονται, αλλ' ουκ εγω
all shall be stumbled, yet not I.

³⁰ Και λεγει αυτω ο Ιησους· Αμην λεγω σοι,
And says to him the Jesus; Indeed I say to thee,

οτι συ σημερον εν τη νυκτι ταυτη, πριν η
that thou this-day in the night this, before

δισ αλεκτορα φωνησαι, τρις απαρνηση με.
twice a cock to have crowed, thrice thou wilt deny me.

³¹ Ο δε εκ περισσου ελεγε μαλλον· Εαν με
He but with vehemence spoke more; if me

δην συναποθαινει σοι, ου μη σε απαρνησομαι.
must to die with thee, not not thee I will deny.

Ωσαντως δε και παντες ελεγον. ³² Και ερχον
In like manner and also all they said. And they

ται εις χωριον, ου το ονομα Γεθσημανη και
came to a place, of which the name Gethsemane; and

λεγει τοις μαθηταις αυτου· Καθισατε ωδε,
he says to the disciples of himself; Sit you here,

εως προσευξωμαι. ³³ Και παραλαμβάνει τον
till I shall pray. And he takes the

Πητρον και Ιακωβον και Ιωαννην μεθ' εαυτου·
Peter and James and John with himself;

και ηρξατο εκθαμβεισθαι και αδημονειν. ³⁴ Και
and began to be greatly amazed and to be in anguish. And

λεγει αυτοις· Περιλυτος εστιν η ψυχη μου εως
he says to them; Extremely sorrowful is the soul of me even to

²³ And taking * a Cup, having given thanks, he gave it to them; and they all drank out of it.

²⁴ And he said, † "This is THAT BLOOD of mine 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 stumbled; because it is written, † "I will smite the SHEPHERD, and the SHEEP will be dispersed."

²⁸ † But after I am raised, I will precede you to GALILEE."

²⁹ † And PETER said to him, "Even if all shall be stumbled, 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 crows twice, wilt disown Me thrice."

³¹ But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

³² † And they came to a Place named Gethsemane, and he says to his DISCIPLES, "Sit here, while I * go away and pray."

³³ And he 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.
mine, which is of the COVENANT, that which is Poured OUT.

24. THAT BLOOD of mine which is of the COVENANT, THAT which is Poured OUT.

—omit. 32. go away and pray. 33. JAMES, and JOHN.

† 24. Luke xxii. 20; 1 Cor. xi. 25.

† 26. Matt. xxvi. 30.

† 27. Zech. xiii. 7.

† 28. Matt. xvi. 7.

† 20. Matt. xxvi. 33, 34; Luke xxii. 33, 34, John xiii. 37, 38

† 32. Matt. xvi. 36; Luke xxii. 39; John xviii. 1.

† 34. John xii. 27.

θανάτου μείνατε ὧδε, και γρηγορεῖτε. ³⁵ Και
 death; remain you here, and watch. And
 προελθὼν μικρὸν, ἐπεσε ἐπὶ τῆς γῆς· και
 going forward a little, he fell on the ground; and
 προσηυχέτο, ἵνα, εἰ δυνατόν ἐστι, παρελθῆ ἀπ'
 prayed, that, if possible it is, might pass from
 αὐτοῦ ἡ ὥρα. ³⁶ Και ελεγε· Ἀββα ὁ πατήρ,
 him the hour. And he said; Abba the father,
 πάντα δυνατά σοι παρενεγκε το ποτήριον ἀπ'
 all (things) possible to thee; take the cup from
 ἐμοῦ τούτο. Ἄλλ' οὐ, τι ἐγὼ θελω, ἀλλὰ τι
 me this. But not, what I will, but what
 σου. ³⁷ Και ἐρχεται, και εὑρίσκει αὐτοὺς καθευ-
 thou. And he comes, and finds them sleep-
 δοντας· και λεγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;
 ing: and he says to the Peter: Simon, sleepest thou?
 οὐκ ἰσχυσας μίαν ὥραν γρηγορεῖσαι; ³⁸ Γρηγορ-
 not couldst thou one hour to watch? Watch
 εἶτε και προσευχέσθε, ἵνα μὴ εἰσελθῆτε εἰς
 you and pray you, that not you enter into
 πειρασμὸν· το μὲν πνεῦμα προθυμον, ἡ δὲ
 temptation: the indeed spirit ready, the but
 σαρξ ἀσθενῆς. ³⁹ Και παλιν ἀπελθὼν προσηυ-
 flesh weak. And again going away he prayed,
 ξατο, τὸν αὐτὸν λόγον εἰπων. ⁴⁰ Και ὑποστρε-
 the same words saying. And having returned
 ψας, εὔρεν αὐτοὺς παλιν καθευδοντας· ἦσαν
 he found them again sleeping: were
 γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι και οὐκ
 for the eyes of them weighed down and not
 ᾔδεισαν, τι αὐτῷ ἀποκριθῶσι. ⁴¹ Και ἐρχεται
 they knew, what to him they might answer. And he comes
 το τρίτον, και λεγει αὐτοῖς· Καθευδετε το
 the third, and he says to them: Do you sleep the
 λοιπὸν και ἀναπαύεσθε; ἀπεχει, ἦλθεν ἡ ὥρα·
 now and rest you? It is enough, is come the hour:
 ἰδοῦ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς
 lo, is delivered up the son of the man into the
 χεῖρας τῶν ἁμαρτωλῶν. ⁴² Ἐγείρεσθε, ἀγωμεν
 hands of the sinners. Arise, let us go:
 ἰδοῦ, ὁ παραδίδους με ἤγγικε.
 lo, he delivering up me has come near.
⁴³ Και ἐπιθέσθων, ἐτι αὐτοῦ λαλῶντος, παραγι-
 And immediate y, while of him speaking, comes
 νεται Ἰουδᾶς, εἰς ὧν τῶν δώδεκα, και μετ' αὐτοῦ
 Judas, one being of the twelve, and with him
 ὄχλος * [πολὺς] μετὰ μαχαιρῶν και ξυλῶν,
 crowd [great] with swords and clubs,
 παρα τῶν ἀρχιερέων και τῶν γραμματέων και
 from the high-priests and the scribes and
 τῶν πρεσβυτέρων. ⁴⁴ Δεδώκει δὲ ὁ παραδίδους
 the elders. Had given and he delivering up
 αὐτὸν σὺν σήμῳ αὐτοῖς, λεγῶν· Ὅν ἀν φι-
 him a signal to them, saying: Whoever I
 λησῶ, αὐτὸς ἐστί· κρατήσατε αὐτὸν και
 may kiss, he it is; seize him and
 ἀπαγαγετε ἀσφαλῶς. ⁴⁵ Και ἐλθὼν, εὐθεὺς
 lead away safely. And coming, immediately

guish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 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."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?"

38 Watch and pray, that thou *enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And *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."

43 †And immediately, while he was yet speaking, comes *JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

* VATICAN MANUSCRIPT.—33. come into. 40. again he came. 43. JUDAS, being one of the twelve. 43. great—omit.

† 33. John v. 30; vi. 38. † 41. John xiii. 1. † 42. Matt. xxvi. 46; John xviii. 1, 2. † 43. Matt. xxvi. 47; Luke xviii. 47; John xviii. 3.

προσελθων αυτω, λεγει· 'Ραββι, * [ραββι:]
 approaching to him, he says: Rabbi, [rabbi:]
 και κατεφιλησεν αυτον. 46 Οἱ δε επεβαλον επ'
 and kissed him. They then laid on
 αυτον τας χειρας * [εϋτων,] και εκρατησαν
 him the hands [of them,] and seized
 αυτον. 47 Εἰς δε τις των παρεστηκωτων,
 him. One and a certain of those standing,
 σπασαμενος την μαχαιραν, ειαισε τον δουλον
 drawing the sword, struck the slave
 του αρχιερεως, και αφειλεν αυτου το ωτιον.
 of the high-priest, and cut off of him the ear.
 48 Και αποκριθεις ο Ιησους ειπεν αυτοις· 'Ως
 And answering the Jesus said to them; As
 επι ληρτην εξηλθετε μετα μαχαιρων και
 upon a robber came you out with swords and
 ξυλων, συλλαβειν με. 49 Καθ' ημεραν ημην
 clubs, to take me. Every day I was
 προς υμας εν τῃ ιερῳ διδασκων, και ουκ
 with you in the temple teaching, and not
 εκρατησατε με· αλλ', ινα πληρωθωσιν αι γρα-
 you seized me; but, that must be fulfilled the writ-
 φαι. 50 Και αφεντες αυτον παντες εφυγον.
 ings. And leaving him all they fled.
 51 Και εις τις νεανισκος ηκολουθει αυτω, περι-
 And one a certain young man followed him, wrap-
 βεβλημενος σινδωνα επι γυμνου· και κρατουσιν
 ped about a linen cloth on naked; and they seized
 αυτον * [οι νεανισκοι.] 52 'Ο δε καταλιπων την
 him [the young men.] He but leaving the
 σινδωνα, γυμνος εχυεν * [απ' αυτων.]
 linen cloth, naked he fled [from them.]
 53 Και απηγαγον τον Ιησου· προς τον αρχιε-
 And they led the Jesus to the high-
 ρεα· και συνεχθησαν αυτω παντες οι αρχιερεις,
 priest; and came together to him all the high-priests,
 και οι πρεσβυτεροι, και οι γραμματεις. 54 Και
 and the elders, and the scribes. And
 ο Πητρος απο μακροθεν ηκολουθησεν αυτω εως
 the Peter at a distance followed him even
 εσω εις την αυλην του αρχιερεως· και ην τυ-
 to into the palace of the high-priest; and was sit-
 καθημενος μετα των υπηρετων, και θερμαινο-
 ting in company with the attendants, and warming
 μενος προς το φως. 55 Οι δε αρχιερεις και
 himself to the light. The and high priests and
 ολον το συνεδριον εζητουν κατα του Ιησου
 whole the high council sought against the Jesus
 μαρτυρια εις το θανατωσαι αυτον· και ουχ
 testimony for the to death him; and not
 ευρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν
 they found. Many for testified falsely
 κατ' αυτου, και ισαι αι μαρτυρια ουκ ησαν.
 against him, but consistent the testimonies not were.
 57 Και πινες ανασταντες, εψευδομαρτυρουν κατ'
 And some having gotten up, testified falsely against
 αυτου, λεγοντες· 58 'Οτι ημεις ηκουσαμεν αυτου
 him, saying; That we heard him

him, he says, "Rabbi,"
 and repeatedly kissed him.
 46 Then they laid
 HANDS on him, and seized
 him.

47 And one of THOSE
 STANDING by drew a
 SWORD, and struck a SER-
 VANT of the HIGH-PRIEST,
 and cut off His *EAR-TIP.

48 † And JESUS answer-
 ing said to them, "As in
 pursuit of a Robber, have
 you come with Swords and
 Clubs to take me?"

49 I was with you every
 day in the TEMPLE teach-
 ing, and you did not arrest
 me. † But the SCRIPTURES
 must be verified."

50 And leaving him,
 they all fled.

51 And a certain Youth
 followed him, with a Linen
 cloth wrapped about his
 naked body; and they
 seized him;

52 but leaving the LINEN
 CLOTH, he fled naked.

53 † And they conducted
 JESUS to the HIGH-
 PRIESTS; and all the HIGH-
 PRIESTS, and the ELDERS,
 and the SCRIBES, came to-
 gether to him.

54 And PETER followed
 him at a distance, even
 into the PALACE of the
 HIGH-PRIEST; and sat in
 company with the ATTEN-
 DANTS, warming himself
 before the FIRE.

55 † And the HIGH-
 PRIESTS and the Whole
 SANHEDRIM sought testi-
 mony against JESUS, in
 order TO KILL him; but
 they found none.

56 For many testified
 falsely against him, but
 their TESTIMONIES were
 insufficient.

57 And some standing
 up, testified falsely against
 him, saying,

58 "We heard him de-

* VATICAN MANUSCRIPT.—46. rabbi—omit.

46. of them—omit.

47. EAR-TIP.

bl. the young men—omit.

αα. from them—omit.

1 48. Matt. xxvi. 55; Luke xxii. 52.

† 40. Psa. xxii. 6; Isa. liii. 7; Luke xxii. 87;

xxiv. 44.

‡ 58. Matt. xxvi. 67; Luke xxii. 54; Joh. xviii. 13.

; 65. Matt. xxvi. 59.

λεγοντος· Ὅτι ἐγὼ καταλῶ τὸν ναὸν τούτου
saying; That I will destroy the temple this
 τὸν χειροποίητον, καὶ δια τριῶν ἡμερῶν ἄλλον
the made with hands, and in three days another
 ἀχειροποίητον οἰκοδομησῶ. ⁵⁹ Καὶ οὐδὲ οὕτως
made without hands I will build. And not even thus
 ἰσὴν ἢ τὴν μαρτυρίαν αὐτῶν. ⁶⁰ Καὶ ἀναστὰς
consistent was the testimony of them. And arising
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησεν τὸν Ἰησοῦν,
the high priest in midst, he asked the Jesus,
 λέγων· Οὐκ ἀποκριθῆσθαι οὐδέν; τί οὗτοι σοὺ
saying; Not answerest thou nothing? what these of thee
 καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ ἐσιώπα, καὶ οὐδέν
testify against? He but was silent, and nothing
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτησεν αὐτὸν
he answered. Again the high-priest asked him
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
and says to him; Thou art the Anointed, the son of the
 εὐλογητοῦ; ⁶² Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμὶ
blessed? The and Jesus said, I am;
 καὶ ὁψέσθαι τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
and you shall see the son of the man at right
 καθημένου τῆς δυνάμεως, καὶ ἐρχομένου μετὰ
sitting of the power, and coming with
 τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ Ὁ δὲ ἀρχιερεὺς
the clouds of the heaven. The and high-priest.
 διὰρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι
having rent the clothes of himself, says; What further
 χρεῖαν ἔχομεν μαρτυρῶν; ⁶⁴ Ἰκκουσατε τῆς
need have we of witnesses? You have heard the
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες
blasphemy; what to you appears? They but all
 κατέκριναν αὐτὸν εἶναι ἐνοχὸν θανάτου. ⁶⁵ Καὶ
condemned him to be deserving of death. And
 ἤρξαντο τινεὶ ἐμπνεῖν αὐτῷ, καὶ περικαλυπτεῖν
began some to spit upon him, and to cover
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν,
the face of him, and to beat with the fist him,
 καὶ λέγειν αὐτῷ· Προφητεῦσον. Καὶ οἱ ὑπη-
and to say to him; Prophecy. And the at-
 νεταὶ ῥαπισμασίν αὐτὸν ἐβαλλόν. ⁶⁶ Καὶ ὄντος
tendants with open hands him beat. And being
 τοῦ Πέτρου ἐν τῇ αὐλῇ κατῶ, ἐρχεται μί-
the Peter in the court-yard below, comes one
 ἑξ ἑκ τῶν παιδίσκων τοῦ ἀρχιερέως· ⁶⁷ καὶ ἰδούσα
of the maid-servants of the high priest: and seeing
 τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ
the Peter warming himself, she looking to him
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.
says: And thou with the Nazarene Jesus wast.
⁶⁸ Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ
He but denied, saying; Not I know, nor
 ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς
comprehend what thou sayest. And he went out into
 τὸ προαυλίον· * [καὶ ἀλεκτῶρ ἐφῶνθησιν.]
the outer court: [and a cock crew.]

clare, † '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 standing up in the MIDST, asked JESUS, saying, "Answerest thou nothing * to what these testify against thee?"

61 † But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the SON of the BLESSED One?"

62 And JESUS said, "I am; and you shall see the SON of MAN sitting at the Right hand of the MIGHTY One, and coming with the CLOUDS of HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?"

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 † And PETER being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETER warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, * JESUS."

68 But HE denied, saying, "I * neither know nor understand what thou sayest." And he went out into the OUTER COURT:

* VATICAN MANUSCRIPT.—60. Because these. nor understand. 68. and a Cock crew—omit.

67. JESUS.

67. neither know

† 58. Mark xv. 29; John ii. 19. Matt xxvi. 64; Luke xxii. 60.

1 60. Matt. xxvi. 62. † 60: Matt xxvi. 58, 60; Luke xxii 65; John xviii 16.

† 61. Matt. xxiv 20'

69 *Και ἡ παιδίσκη ἰδουσα αὐτὸν* * [παλιν] ἤρξατο
 And the maid-servant seeing him [again] began
λεγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν
 to say to those having stood by; That this of them
ἐστίν. 70 *Ὁ δὲ παλιν ἠρνεῖτο.* *Και μετὰ*
 is. He and again denied. And after
μικρὸν παλιν οἱ παρεστώτες ἐλέγον τῷ Πέτρῳ·
 a little again those having stood by said to the Peter;
Ἀλλῶς ἐξ αὐτῶν εἰ· καὶ γὰρ Γαλιλαῖος εἶ,
 Truly of them thou art; also for a Galilean thou art,
 * [καὶ ἡ λαλία σου ὁμοιάζει.] 71 *Ὁ δὲ ἤρξατο*
 [and the speech of thee is like.] He then began
ἀναθεματίζειν καὶ ὀμνυναί· Ὅτι οὐκ οἶδα τοῦ
 to curse and swear; That not I know the
ἀνθρώπου τούτου, ὃν λέγετε. 72 *Καὶ ἐκ δευ-*
 man this, of whom you say. And of acc-
τερου ἀλεκτῶρ ἐφώνησε. *Καὶ ἀνεμνήσθη ὁ*
 ond cock crew. And remembered the
Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς·
 Peter the word, of which said to him the Jesus·
Ὅτι πρὶν ἀλεκτῶρα φωνῆσαι δις, ἀπαρνήσῃ με
 That before a cock to have crowed twice, thou wilt deny me
τρὶς. *Καὶ ἐπιβαλὼν ἐκλαίει.*
 thrice. And reflecting he wept.

ΚΕΦ. ΙΕ'. 15.

1 *Καὶ εὐθὺς ἐπὶ τῷ πρωὶ συμβουλίον ποιή-*
 And immediately on the morning a council having
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ
 been held the high-priests with the elders and
γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες
 scribes, even whole the sanhedrim, binding
τὸν Ἰησοῦν, ἀπηνέγκαν καὶ παρέδωκαν τῷ Πι-
 the Jesus, carried and delivered up to the Pi-
λατῷ. 2 *Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλατὸς·*
 late. And asked him the Pilate;
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-
 Thou art the kin- of the Jews? He and answer-
θεὶς εἶπε· αὐτῷ· Σὺ λέγεις. 3 *Καὶ κατηγοροῦν*
 ing said to him; Thou sayest. And accused
αὐτοῦ εἰς ἀρχιερεῖς πολλὰ. 4 *Ὁ δὲ Πιλατὸς*
 him the high-priests many things. The and Pilate
παλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκριθῆ
 again asked him, saying: Not answerest thou
οὐδεν· ἰδέ, ποσα σου καταμαρτυροῦσιν.
 nothing? see, how many things of thee they testify against.
 5 *Ὁ δὲ Ἰησοῦς οὐκετι οὐδεν ἀπεκρίθη· ὥστε*
 The but Jesus no longer nothing answered: so so
θαυμάζειν τὸν Πιλατὸν. 6 *Κατὰ δὲ ἑορτῆν*
 to surprise the Pilate. At now feast
ἀπέλευεν αὐτοῖς ἓνα δεσμίον ὃν περ ᾔτουντο.
 he used to be released to them one prisoner whoever they asked.

69 † and the MAID-SERVANT seeing him, * said TO THOSE STANDING BY, "This is one of them."
 70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."
 71 Then HE began to curse and swear, "I know not this MAN of whom you speak."
 72 † And * immediately for a second time † a Cock crew. And PETER recollected the WORD which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 † And immediately in the * Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to * Pilate.
 2 † And PILATE asked him, "Art thou the KING of the Jews?" And HE answering, * says to him, "Thou sayest it."
 3 And the HIGH-PRIESTS accused him of many things.
 4 † Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they *accuse thee of."
 5 † But JESUS answered no more, so that PILATE was astonished.
 6 † Now at each Feast he used to release to them One Prisoner, whoever they asked.

* VATICAN MANUSCRIPT.—69. again—omit. 69. said to those. 70. and thy speech is like it—omit. 72. immediately for a second. 1. Morning.
 1. Pilate. 2. says to him. 4. accuse thee of.

† 72. or a watch-trumpet sounded. See Note on Matt. xxvi. 34.

† 60. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26. † 72. Matt. xxvi. 75.
 † 1. Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 60; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 26.
 † 2. Matt. xxvii. 11. † 4. Matt. xxvii. 13. † 5. Isa. liii. 7; John xix. 9. † 6. Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39.

7 Ἦν δὲ ὁ λεγομενος Βαραββας μετα των συστα-
 Was and he being named Barabbas with the insur-
 γιαπτων δεδεμενος, οἱτινες εν τη στασει φονου
 gents having been bound, who in the addition murder
 πεποιηκεισαν. 8 Και αναβοησας ὁ οχλος
 had committed. And crying out the crowd

ηρξατο αιτεισθαι, καθως αει ἐποιει αυτοις.
 began to demand, as always he did to them.

9 Ὁ δε Πιλατος απεκριθη αυτοις, λεγων· Θελε-
 The but Pilate answered them, saying, Do you
 τε απολυσω ὑμιν τον βασιλευα των Ιουδαιων.
 wish I shall release to you the king of the Jew?

10 Εγινωσκε γαρ, ὅτι δια φθονον παραδεδωκεισαν
 he knew for, that through envy had delivered up
 αυτον οἱ αρχιεριεις. 11 Οἱ δε αρχιεριεις ανεσει-
 him the high-priest. The and high-priests stirred

σαν τον οχλον, ινα μαλλον τον Βαραββαν
 up the crowd, that rather the Barabbas
 απολυση αυτοις. 12 Ὁ δε Πιλατος αποκριθεισ
 he should release to them. The but Pilate answering

παλιν ειπεν αυτοις· Τι ουν θελετε ποιησω ον
 again said to them; What then do you wish I shall do whom
 λεγετε βασιλευα των Ιουδαιων; 13 Οἱ δε παλιν
 you call a king of the Jew? They but again

εκραξαν· Σταυρωσον αυτον. 14 Ὁ δε Πιλατος
 cried out; Crucify him. The and Pilate
 ελεγεν αυτοις· Τι γαρ κακον εποιησεν; Οἱ δε
 said to them; What for evil has he done? They but

περισσως εκραξαν· Σταυρωσον αυτον. 15 Ὁ
 vehemently cried out; Crucify him. The
 δε Πιλατος, βουλομενος τῷ οχλῳ το ικανον
 then Pilate, being willing to the crowd the satisfaction

ποιησαι, απελυσεν αυτοις τον Βαραββαν, και
 to make, released to them the Barabbas, and
 παρεδωκε τον Ιησουν, φραγελλωσα, ινα
 delivered up the Jesus, having scourged, that

σταυρωθη.
 he might be crucified.

16 Οἱ δε στρατιωται απηγαγον αυτον εσω της
 The and soldiers led away him within the
 αυλης, ὃ εστι πραιτωριον· και συγκαλουσιν
 court, which is a judgment hall; and they call together

ὄλην την σπειραν. 17 Και ενδιουσιν αυτον
 whole the company. And they clothed him
 πορφυραν, και περιτιθεασιν αυτω πλεξαντες
 purple, and placed it around him braiding

ακανθινον στεφανον. 18 Και ηρξαντο ασπαζεσ-
 an acanthine wreath. And they began to salute
 θαι αυτον· Χαιρε ὁ βασιλευς των Ιουδαιων.
 him: Hail the king of the Jew.

19 Και ετυπτον αυτου την κεφαλην καλαμφ,
 And they struck of him the head with a reed,
 και ενεπτυον αυτω, και τιθεντες τα γονατα
 and spit upon him, and placing the knees

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 him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 † Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 † And the SOLDIERS led him away into the COURT, which is the Praetorium; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head,

18 and began to salute him,—“Hail, KING of the JEWS!”

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

* VATICAN MANUSCRIPT.—8. going up began. 10. they had: 12. then shall I do to him you call the KING of the JEWS?

† 11. Matt. xxvii. 20: Acts iii. 14. † 15. Matt. xxvii. 26: John xii. 1. 16. † 16. Matt. xxvii. 27.

προσεκυνουν αυτω. ²⁰ Και οτε ενεπειξαν αυτω,
 did homage to him. And when they mocked him,
 εξεδυσαν αυτον την πορφυραν, και ενεδυσαν
 they took off him the purple, and out on
 αυτον τα ιματια τα ιδια· και εξαγουσι αυτον,
 him the clothes the own; and they led out him,
 * [ινα σταυρωσωσιν αυτον.] ²¹ Και αγγαρευουσι
 [that they might crucify him.] And they compel
 παραγοντα τινα Σιμωνα Κυρηναιον, ερχομενον
 passing by one Simon a Cyrenian, coming
 απ' αγρου, (τον πατερα Αλεξανδρου και Ρου-
 from country, (the father of Alexander and Ru-
 φου,) ινα αρη τον σταυρον αυτου. ²² Και
 fus,) that he might bear the cross of him. And
 φερουσιν αυτον επι Γολγοθα τοπον· ο εστι
 they bring him to Golgotha place; which is
 μεθερμηνεομενον, κраниου τοπος. ²³ Και εδιδου
 being translated, of a skull a place And they gave
 αυτω * [π.ειν] εσμυρρισμενον οινον· ο δε
 him [to drink] having been mixed with myrrh wine; he but
 ουκ ελαβε.
 not received.
²⁴ Και σταυρωσαντες αυτον, διαμεριζονται τα
 And crucifying him, they divide the
 ιματια αυτου, βαλλουτες κληρον επ' αυτα, τις
 clothes of him, casting lots on them, who
 τι αρη. ²⁵ Ην δε ωρα τριτη, και εσταυρωσαν
 what should take. It was and hour third, and they crucified
 αυτον. ²⁶ Και ην η επιγραφη της αιτιας αυτου
 him. And was the inscription of the accusation of him
 επιγεγραμμενη· “Ο βασιλευς των Ιουδαιων.”
 was written over; The king of the Jews.”
²⁷ Και συν αυτω σταυρουσι δυο ληστας· ενα εκ
 And with him they crucify two robbers; one at
 δεξιων, και ενα εξ ευωνυμων αυτου. ²⁸ * [Και
 right, and one at left of him. [And
 επληρωθη η γραφη η λεγουσα· “Και μετα
 was fulfilled the writing that saying; And with
 ανων ελογισθη.”] ²⁹ Και οι παραπορευομενοι
 lawless ones he was numbered.”] And those passing along
 εβλασφημουν αυτον, κινουτες τας κεφαλας
 reviled him, suaving the heads
 αυτων, και λεγοντες· Ουα· ο καταλυων τον
 of them, and saying; Ah; he destroying the
 ναον, και εν τρισιν ημεραις οικοδοουων·
 temple, and in three days building;
³⁰ σωσον σεαυτον, και καταβα απο του σταυρου.
 save thyself, and come down from the cross.
³¹ Ομοιως και οι αρχιερεις, εμπαιζοντες προς
 In like manner also the high-priests, mocking to
 αλληλους μετα των γραμματεων, ελεγον·
 one another with the scribes, said;

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, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 † And they bring him to * GOLGOTHA, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but * HE did not receive it.

24 And * they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, “The KING of the JEWS.”

27 And with him they * crucified Two Robbers; one a * his Right hand, and the other at his Left.

28 * † [And THAT SCRIPTURE was verified, which SAYS, † “He was numbered “with LAW-BREAKERS.”]

29 And those PASSING ALONG reviled him, † shaking their HEADS, and saying, “Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!”

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

* VATICAN MANUSCRIPT.—20. his CLOTHES. omit. 22. GOLGOTHA. 23. to drink—omit. to the Cross, and part his GARMENTS.

20. that they might crucify him—omit. 23. HE. 24 they nail him 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 28. Fritz, and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

† 21. Matt. xxvii. 32; Luke xxiii. 26. Luke xxiii. 34; John xix. 23.

† 22. John xix. 17. † 28. 1. 12; Luke xxii. 87.

† 24. Fea. xxii. 18; † 28. Fea. xxii. 7

Ἄλλους ἔσωσεν, ἑαυτον οὐ δυναται σωσαι;
 Others he saved, himself not is able to save?
 2: Ὁ Χριστος, ὁ βασιλευς του Ισραηλ, κατα-
 The Anointed, the king of the Israel, let him
 βατω νυν απο του σταυρου, ινα ιδωμεν και
 descend now from the cross, that we may see and
 πιστευσωμεν. Και οἱ συνεσταυρωμενοι αυτω
 may believe. And those having been crucified with him
 ωνειδιζον αυτον. 33 Γενομενης δε ωρας ἑκτης,
 reproached him. Being come and hour sixth,
 σκυτος εγενετο εφ' ὅλην την γην, ἕως ωρας
 darkness was over the whole the land, till hour
 εννατης. 34 Καὶ τη ὥρᾳ τη εννατῇ εβοησεν ὁ
 ninth. And the hour the ninth cried the
 Ἰησους φωνῃ μεγαλῃ, * [λεγων] Ἐλωι, ελωι
 Jesus with a voice loud, [saying;] Eloi, eloi;
 λαμμα σαβαχθανι; ὃ εστι μεθερμηνευομενον
 lamma sabachthani? which is being translated;
 Ὁ θεος μου, * [ὁ θεος μου] εἰς τι με εγκατε-
 The God of me, [the God of me;] to what me hast thou
 λιπες; 35 Καὶ τινες των παρεστηκοτων ακου-
 left, And some of those standing by hear-
 σαντες, ελεγον· Ἰδου, Ἠλιαν φωνει. 36 Δραμων
 ing, said: Lo, Elias he calls. Kunning
 δε εἰς, και γεμισας σπογγην οξους, πειθεις τε
 and one, and filling a sponge of vinegar, attaching and
 καλαμῳ, ἐποτιζεν αυτον, λεγων· Αφετε ιδωμεν,
 to a reed, gave to drink him, saying: Let alone: we may see,
 εἰ ερχεται Ἠλιას καθελειν αυτον. 37 Ὁ δε
 it comes Elias to take down him. The then
 Ἰησους, ἀφεις φωνῃν μεγαλην, ἐξεπνευσε.
 Jesus, uttering a voice loud, breathed out.
 38 Καὶ το καταπετασμα του ναου εσχισθη εἰς
 And the curtain of the temple was rent into
 δυο, απο ανωθεν ἕως κατω. 39 Ἰδων δε ὁ κεντυ-
 two, from above to below. Seeing but the centu-
 ριον, ὃ παρεστηκως ἐξ εναντιας αυτου, ὅτι
 rion, that having stood by over against him, that
 οὕτω * [κραζας] ἐξεπνευσεν, εἰπεν· Ἀληθως ὁ
 thus [having cried] he breathed out, said: Truly the
 ανθρωπος οὗτος υἱος εἶν θεου. 40 Ἦσαν δε και
 man this a son was of a god. Were and also
 γυναικες απο μακροθεν θεωρουσαι· εν αἰς ην και
 women from a distance beholding: among whom was also
 Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του Ιακωβου
 Mary the Magdalene, and Mary the of the James
 του μικρου και Ἰωση μητηρ, και Σαλωμη· 41 αἱ
 the little and Joses mother, and Salome: who
 * [και,] ὅτε ην εν τη Γαλιλιαι, ηκολουθουν
 [also,] when he was in the Galilee, followed
 αυτω, και διηκουνουν αυτω· και αλλαι πολλαι,
 him, and served him: and others many,
 αἱ σπυριναβασαι αυτω εἰς Ἱεροσολυμα.
 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 LAND, till the ninth Hour.
 34 And at the *NINTH Hour Jesus cried with a loud Voice, † "Eloi, Eloi, lamma sabachthani?" which, being translated, is, "My GOD! to what hast thou surrendered me?"
 35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."
 36 † And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."
 37 Then Jesus uttering a loud Voice, expired.
 38 † And the VEIL of the TEMPLE was rent in Two from top to bottom.
 39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, * THIS MAN was a Son of God."
 40 † And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and * of Joses, and Salome;
 41 who when he was in GALILEE, † followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH Hour. 34. saying—omit.
 34. MY GOD—omit. 39. having cried—omit. 39. THIS MAN. 40. the mother of. 41. also—omit.
 † 32. Matt. xxvii. 44; Luke xxiii. 39. † 34. Psa. xxii. 1; Matt. xxvii. 46. † 36. Psa. lxv. 21. † 38. Matt. xxvii. 51; Luke xxiii. 45. † 40. Psa. xxxviii. 11. † 41. Luke vii. 2, 8.

42 Καὶ ἡδὴ ὀψίας γενομένης, (επει ἦν παρα-
And now evening being come, (since it was prepa-
 σκευή, ὃ ἐστὶ προσαββατον,) 43 ἦλθεν Ἰωσήφ.
ration, that is before sabbath,) came Joseph
 ὁ ἀπὸ Ἀριμαθίας, εὐσχημῶν βουλευτῆς, ὃς
that from Arimathea, of rank a senator, who
 καὶ αὐτὸς ἦν προσδέχομενος τὴν βασιλείαν τοῦ
also himself was expecting the kingdom of the
 θεοῦ, πολυμῆσας εἰσῆλθε πρὸς Πιλάτον, καὶ
God, assuming courage went in to Pilate, and
 ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος.
asked for the body of the Jesus. The and Pilate
 ἐθαύμασεν, εἰ ἤδη τεθνήκει· καὶ προσκαλεσα-
wondered, if already he was dead; and having
 μένος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν, εἰ
called the centurion, he asked him, if
 παλαι ἀπέθανε. 45 Καὶ γινούς ἀπο τοῦ κεντυ-
already he had died. And knowing from the centu-
 ριῶνος, ἐδώρησά τὸ σῶμα τῷ Ἰωσήφ. 46 Καὶ
tion, he gave the body to Joseph. And
 ἄγορας σινδονα, * [καὶ] καθέλων αὐτὸν,
having bought linen, [and] having taken down him,
 ἐνείλησε τῇ σινδονί· καὶ κατέθηκεν αὐτὸν ἐν
he wrapped the linen; and laid him in a
 μνημείῳ, ὃ ἦν λελατορημένον ἐκ πέτρας· καὶ
a tomb, which was having been hewn out of a rock; and
 προσέκυλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
rolled a stone against the door of the tomb.
 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσήφ.
The but Mary the Magdalene and Mary of Josep.
 ἑθεωροῦν, ποῦ τίθεται.
beheld, where he was laid.

ΚΕΦ. 16.

1 Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ
And being past the sabbath, Mary the
 Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ
Magdalene, and Mary that of the James, and
 Σαλωμὴ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι
Salome bought aromatics, that coming
 ἀλειψώσιν αὐτὸν. 2 Καὶ λιὰν πρῶτῆς μίας
they might anoint him. And very early of the first
 σαββατῶν ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-
of week they came to the tomb, having
 λαντος τοῦ ἡλίου. 3 Καὶ εἶπον πρὸς ἑαυτάς·
seen the sun. And they said to themselves:
 τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
Who will roll away for us the stone from the door of the
 μνημείου; 4 Καταναβλεψασαὶ θεωροῦσιν, ὅτι
tomb; And looking up they saw, that
 ἀποκεκλιςται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.
had been rolled away the stone; it was for great very.
 5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδόν γε-
And having entered into the tomb, they saw a

42 † And Evening being
 now come, (since it was
 the Preparation, that is,
 the Day before the Sab-
 bath.)
 43 THAT Joseph came,
 who was of Arimathea, an
 honorable Senator, who
 himself also was expect-
 ing the KINGDOM of God,
 taking courage, went to
 * PILATE, and asked for
 the BODY of JESUS;
 44 And PILATE won-
 dered that he was already
 dead; and having call-
 ed the CENTURION, he in-
 quired of him * if he was
 already dead.
 45 And having ascer-
 tained from the CENTU-
 RION, 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 the Rock, and rolled a
 Stone to the ENTRANCE of
 the TOMB.
 47 And Mary of MAG-
 DALA, and * THAT Mary
 the mother of Joses, saw
 where he was laid.

CHAPTER XVI.

1 † And the SABBATH
 being past, Mary of MAG-
 DALA, and THAT Mary the
 mother of JAMES, and Sa-
 lome, I bought Aromatics,
 that they might come and
 anoint him.
 2 And very early on the
 * first day of the WEEK,
 (about sunrise,) they came
 to the TOMB.
 3 And they said to them-
 selves, "Who will roll
 away the STONE for us
 from the ENTRANCE of the
 TOMB?"
 4 (for it was very large.)
 And looking up, they saw
 that the STONE had been
 rolled away.
 5 † And * coming to the

VATICAN MANUSCRIPT.—43. PILATE, 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother, 2. first day of the WEEK. 5. coming to.
 † 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 39. † 43. Luke xl. 25, 33. † 1. Matt. xxviii. 1; Luke xxiv. 1; John ix. 1. † 4. Luke xxiii. 50. † 5. Luke xiv. 34. John ix. 11, 12.

ανισκον καθημενον εν τοις δεξιαις, περιβεβλη-
 youth sitting on the right, having been
 μενον στολην λευκην· και εξεθαμβηθησαν.
 clothed a robe white; and they were awe-struck.
 6 Ο δε λεγει αυτοις· Μη εκθαμβεισθε· Ιησου
 He but says to them; Not be you amazed; Jesus
 ζητειτε τον Ναζαρηνον, τον εσταυρωμενον·
 you seek the Nazarene, the having been crucified;
 γηγερθη, ουκ εστιν ωδε· ιδε ο τοπος, όπου
 he has been raised, not he is here; see the place, where
 εθηκαν αυτον. 9 Αλλ' υπαγετε, ειπατε τοις
 they laid him. But go, say to the
 μαθηταις αυτου, και τω Πητρο, οτι προαγει
 disciples of him, and to the Peter, that he goes before
 υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε,
 you into the Galilee; there him you will see,
 καθως ειπεν υμιν. 8 Και εξελθουσαι, εφυγον
 as he said to you. And having gone out, they fled
 απο του μνημειου· ειχε δε αυτας τρομος και
 from the tomb; had seized and them trembling and
 εκστασις, και ουδενι ουδεν ειπον· εφοβουντο
 astonishment, and to no one nothing they said; they were afraid
 γαρ.
 for.
 9 * [Αναστας δε πρωι πρωτη σαββατου εφανη
 [Having risen and early first of week he appeared
 πρωτον Μαρια τη Μαγδαληνη, αφ' ης εκβεβ-
 first to Mary the Magdalene, from whom he had
 ληκει επτα δαιμονια. 10 Εκεινη πορευθεισα
 cast seven demons. She going
 απηγγειλε τοις μετ' αυτου γενομενοις, πεν-
 brought back word to those with him having been, mourn-
 θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες
 ing and weeping. And those having heard
 οτι ζη και εθεαθη υπ' αυτης, ηπιστησαν
 that he was alive and had been seen by her, they did not believe.
 12 Μετα δε ταυτα δυσιν εξ αυτων περιπτυσιν
 After but these things to two of them walking
 εφανερωθη εν ετερα μορφη, πορευμενοι ε-
 he appeared in another aspect, going into
 αγρον. 13 Κακεινοι απελθοντες απηγγειλαν
 country. And those having gone brought back word
 τοις λοιποις· ουδε εκεινοι επιστευσαν.
 to the rest; neither to them did they give credit.
 14 Ὑστερον, ανακειμενοις αυτοις τοις ενδεκα
 Afterwards, reclining with them to the eleven
 εφανερωθη· και ανειδισε την απιστιαν αυτων
 he appeared; and reproached the unbelief of them
 και σκληροκαρδια, οτι τοις Ἰσασκεμοις αυτου
 and hardness of heart, because to those having seen him
 εγηγερμενον ουκ επιστευσαν. 15 Και ειπεν
 having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the RIGHT side, clothed with a white Robe; and they were awe-struck.
 6 † And HE says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE 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 preceds you to GALILEE; there you will see Him, † 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 any one, for they were afraid.

9 * [And having risen early on the first day of the Week, † he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 † She went and told THOSE who had BEEN with him, as they were mourning and weeping.

11 And they, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect † to two of them, as they were walking, going into the country.

13 And they returning announced it to the OTHER disciples; neither to THEM did they give credit.

14 † Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

* VATICAN MANUSCRIPT.—9—20—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

1 6 Matt. xviii. 5-7. † 7. Matt. xxvi. 32; Mark xiv. 28. † 9. John xx. 14
 † 10. Luke xxiv. 10. John xx. 18. † 12. Luke xxiv. 13. † 14. Luke xxi. 16

αυτοις· Πορευθεντες εις τον κοσμον απαντα, to them; Having gone into the world all.

κηρυξατε το ευαγγελιον παση τη κτισει. 16·Ο publish the glad tidings to all the creation. He

πιστευσας και βαπτισθεις, σωθησεται· ο δε having believed and having been dipped, shall be saved; he but

απιστησας, κατακριθησεται. 17·Σημεια δε τοις not having believed, shall be condemned. Signs and to those

πιστευσασι ταυτα παρακολευθησει· Εν τω having believed these shall attend; In the

ονοματι μου δαιμονια εκβαλουσι· γλωσσαις name of me demons they shall cast out; with tongues

λαλησουσι καιναις· 18·οφεις αρουσι· καν they shall speak new: serpents they shall take up; and if

θανασιμον τι πιωσιν, ου μη αυτοις βλαψει· deadly thing they may drink, not not them it may hurt:

επι αρρωστους χειρας επιθησουσι, και καλως upon sick ones hands they shall place, and well

εξουσιν. 19·Ο μεν ουν κυριος, μετα το λαλη- they will be. The indeed then Lord, after the to have

σαι αυτοις, ανεληφθη εις τον ουρανον, και spoken to them, he was taken up into the heaven, and

εκαθισεν εκ δεξιων του θεου· 20·εκεινοι δε εξε- sat at righ of the God: those and having

θοντες εκηρυξαν πανταχου, του κυριου συνεργ- gone forth published everywhere, the Lord working

γουντος, και τον λογον βεβαιουντος δια των with, and the word ratifying through the

επακολουθουντων σημειων.] accompanying signs.]

15 †And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE WHO BELIEVES and is immersed will be saved; but HE WHO BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; †in my NAME they will expel Demons; †they will speak in new Languages;

18 †they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; †they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, †he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, †the Lord co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16 Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 46; xix. 6. † 18. Acts xxviii. 5. † 18. Acts xxviii. 8, James v. 14, 15. † 19. Luke xxiv. 51; Acts i. 6; ii. 34, 35. † 20 Acts v. 12; xiv. 3; 1 Cor. i. 4, 5; Heb. ii. 4.

ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

¹ Επειδηπερ πολλοι επεχειρησαν αναταξασθαι
Since many have undertaken to prepare
διηγησιν περι των πεπληροφορημενων εν ἡμιν
a narrative about those having been fully established among us,
πραγματων, ² καθως παρεδοσαν ἡμιν οἱ ἀπ'
facts, even as delivered to us those from
ἀρχης αυτοπται και ὑπηρεται γενομενοι του
a beginning eye-witnesses and ministers having been of the
λογου. ³ εδοξε καιοι, παρηκολουθηκοτι ανωθεν
word; it seemed right also to me, having traced from the first
πασιν ακριθως, καθεξης σοι γραφαι, κρα-
all accurately, in an orderly manner to thee to write, O most
τιττε Θεοφιλε, ⁴ ἵνα επιγνως περι ὧν
excellent Theophilus, that thou mayest know concerning which
κατηχηθης λογων την ασφαλειαν.
thou hast been taught of words the certainty.

⁵ Εγενετο εν ταις ἡμεραις Ἡρωδου, του βασι-
Was in the days of Herod, the king
λεως της Ιουδαιας, ἱερευς τις ονοματι Ζαχαριας,
of the Jews, a priest certain name Zacharias,
εξ εφημεριας Αβια· και ἡ γυνη αυτου εκ των
of course of Abia; and the wife of him of the
θυγατερων Ααρων, και το ονομα αυτης Ελισαβητ.
daughters of Aaron, and the name of her Elisabeth.

¹ Ἦσαν δε δικαιοι αμφοτεροι ενωπιον του θεου,
They were and righteous both in presence of the God,
πορευομενοι εν πασαις ταις εντολαις και δικαι-
walking in all the commandments and ordi-
ωμασι του κυριου αμεμπτοι. ⁷ Και ουκ ην αυτοις
nances of the Lord blameless. And not was to them
τεκνον, καθοτι ἡ Ελισαβητ ην στειρα, και
a child, because the Elisabeth was barren, and
αμφοτεροι προβεβηκοτες εν ταις ἡμεραις αυτων
both having been advanced in the days of them

ησαν. ⁸ Εγενετο δε εν τῳ ἱερατειειν αυτου
were. It happened now in the to perform sacred rites him
εν τη ταξει της εφημεριας αυτου εναντι του
in the order of the course of him before of the
θεου, ⁹ κατα το εθος της ἱερατειας ελαχε
God, according to the custom of the priesthood it fell to his lo

CHAPTER I.

1 Since many have un-
dertaken to prepare a His-
tory of those FACTS, which
have been FULLY ESTAB-
LISHED among us,

2 † even as THOSE, who
WERE from the Beginning
Eye-witnesses and Dispen-
sers of the WORD, delivered
them to us;

3 it seemed proper for
me also, having accurately
traced all things from the
first, to write to Thee in
consecutive order, † † Most
excellent Theophilus,

4 that thou mayest know
† the CERTAINTY of the
Words, concerning which
thou hast been taught.

5 † In the DAYS of
Herod, * King of JUDEA,
there was a certain Priest
named Zachariah, † of the
Course of Abijah; and his
* Wife was of the DAUGH-
TERS of Aaron, and her
NAME was Elizabeth.

6 And they were both
righteous in the sight of
GOD, walking in all the
COMMANDMENTS and In-
stitutions of the LORD
blameless.

7 And they had no Child,
because * Elizabeth was
barren, and both were far
advanced in YEARS.

8 Now it occurred, while
he was PERFORMING THE
PRIEST'S OFFICE before
GOD, in the ORDER of his
CLASS,

9 † that it fell to him by
lot, according to the cus-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.
‡ Elizabeth.

5. King.

5. Wife.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators. † 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—Pearce.

† 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xx. 31. † 5. Matt. ii. 1. † 5. 1 Chron xxiv. 10, 19; Neh. xii. 4, 17.

του θυμιασαι, εισελθων εις τον ναον του κυριου*
of the to burn incense, entering into the temple of the Lord;
¹⁰ και παν το πληθος ην του λαου προσευχομενον
and whole the multitude was of the people praying
εξω τη ωρα του θυμιαματος. ¹¹ Ωφθη δε
without to the hour of the incense burning. Appeared and
αυτω αγγελος κυριου, εστως εκ δεξιων του
to him a messenger of a lord, standing at right of the
θυσιαστηριου του θυμιαματος. ¹² Και εταραχθη
alter of the incense. And was troubled
Ζαχαριαν ιδων, και φοβος επεπεσεν επ' αυτον.
Zacharias seeing, and fear fell upon him.
¹³ Ειπε δε προς αυτον ο αγγελος· Μη φοβου,
Said but to him the messenger; Not fear,
Ζαχαρια· διοτι εισηκουσθη η δεησις σου, και η
Zacharias; because has been heard the prayer of thee, and the
γυνη σου Ελισαβητ γεννησει υιον σοι· και
wife of thee Elisabeth shall bear a son to thee; and
καλεσεις το ονομα αυτου Ιωαννην. ¹⁴ Και
thou shalt call the name of him John. And
εσται χαρα σοι και αγαλλιασις, και πολλοι
ne shall be a joy to thee and exultation, and many
επι τη γενεσει αυτου χαρησονται. ¹⁵ Εσται
at the birth of him shall be glad. He shall be
γαρ μεγας ενωπιον κυριου· και οινον και σικερα
for great in sight of a lord; and wine and strong drink
not μη πιη· και πνευματος αγιου πλησθησεται
not he may drink; and a spirit of holy shall be filled
ετι εκ κοιλιας μητρος αυτου. ¹⁶ Και πολλους
yet out of womb of mother of himself. And many
των υιων Ισραηλ επιστρεψει επι κυριον τον
of the sons of Israel shall be turn to a lord the
θεον αυτων. ¹⁷ Και αυτος προελυσεται ενωπιον
God of them. And he shall precede in the sight
αυτου εν πνευματι και δυναμει Ηλιου, επιστρε-
of him in spirit and power of Elias, to
ψαι καρδιας πατερων επι τεκνα, και απειθεισ εν
turn hearts of fathers to children, and disobedient by
φρονησει δικαιων, ετοιμασαι κυριω λαον κατε-
wisdom of just (ones), to make ready for a lord a people having
σκευασμενον. ¹⁸ Και ειπε Ζαχαριαν προς τον
been prepared. And said Zacharias to the
αγγελον· Κατα τι γνωσομαι τουτο; εγω γαρ
messenger; By what shall I know this? I for
ειμι πρεσβυτης, και η γυνη μου προβεβηκυια
am an old man, and the wife of me far advanced
εν ταις ημεραις αυτης. ¹⁹ Και αποκριθεις ο
in the days of herself. And answering the
αγγελος ειπεν αυτω· Εγω ειμι Γαβριηλ, ο
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD,
‡ to go into the † SANCTU-
ARY of the LORD to burn
INCENSE.

10 † And the Whole MUL-
TITUDE of the PEOPLE was
praying without, at the
HOUR of the INCENSE
BURNING.

11 And there appeared
to him an Angel of the
Lord, standing at the right
side of the ALTAR of IN-
CENSE.

12 And Zachariah see-
ing him, † was agitated,
and Fear fell on him.

13 But the ANGEL said
to him, "Fear not, Zacha-
riah; because thy PRAYER
has been heard; and thy
WIFE Elizabeth will bear
thee a Son, † and thou shalt
call his NAME John.

14 And he will be to
thee a Joy and Exultation;
and many will rejoice on
account of his BIRTH.

15 For he will be great
in the sight of the LORD;
and † will not partake of
Wine and † Strong drink;
but he will be filled with
holy Spirit, even from his
Birth.

16 And many of the
SONS of Israel will he turn
to the Lord their God.

17 † And he will come
first into his sight in the
Spirit and Power of Eljah,
to turn the Hearts of Fa-
thers to Children, and the
Disobedient, by the Wis-
dom of the Righteous; to
make ready for the Lord a
prepared People.

18 And Zachariah said
to the ANGEL, † "By what
shall I know this? for I
am old, and my WIFE is
far advanced in YEARS."

19 And the ANGEL an-
swering, said to him, † "I
am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 26.

† 15. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of *corn, apples, honey, dates*, or any other fruits." The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17.

† 11. Dan. x. 8; Luke i. 29; ii. 9. Acts x. 4; Rev. i. 17. † 13. ver. 60, 63.

† 15. Num. vi. 3; Judges xiii. 4; Mark vii. 33. † 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12. † 18. Gen. xvii. 17. † 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παρεστηκως ενωπιον του θεου και απεσταλην
 having attended in presence of the God; and I am sent
 λαλησαι προς σε, και ευαγγελισασθαι σοι
 to speak to thee, and to tell thee these glad tidings.
 ταυτα. ²⁰ Και ιδου, εση σιωπων, και μη
 these. And lo, thou shalt be having been dumb, and not
 δυναμενος λαλησαι, αχρι ης ημερας γενηται
 being able to speak, till of which day may be done
 ταυτα· ανθ' ων ουκ επιστευσας τοις λογοις
 these; because of which not thou hast believed the words
 μου, οτινες πληρωθησονται εις τον καιρον
 of me, which shall be fulfilled into the season
 αυτων. ²¹ Και ην ο λαος προσδοκων τον Ζαχα-
 of them. And was the people waiting for the Zacha-
 ριαν· και εθαυμαζον εν τω χρονιζειν αυτον εν
 riah; and wondering in the to delay him in
 τω ναω. ²² Εξελθων δε ουκ ηδυνατο λαλησαι
 the temple. Coming out but not he was able to speak
 αυτοις· και επεγνωσαν, οτι οπτασιαν εωρακεν
 to them; and they perceived, that a vision he has seen
 εν τω ναω· και αυτος ην διανευων αυτοις, και
 in the temple; and he was making signs to them, and
 διεμενε κωφος. ²³ Και εγενετο ως επλησθησαν
 remained dumb. And it happened as were filled
 αι ημεραι της λειτουργιας αυτου, απηλθεν εις
 the days of the ministration of him, he went to
 τον οικον αυτου. ²⁴ Μετα δε ταυτας τας ημερας
 the house of himself. After and these the days
 συνελαβεν Ελισαβητ η γυνη αυτου· και περι-
 conceived Elisabeth the wife of him; and hid
 εκρυβεν εαυτην μηνas πεντε, λεγουσα· ²⁵ Οτι
 herself months five, saying: That
 ουτω μοι πεποιηκεν ο κυριος εν ημεραις, αις
 thus to me has done the Lord in days, which
 επειδεν αφελειν το ονειδος μου εν ανθρωποις.
 he looked on to take away the reproach of me among men.
²⁶ Εν δε τω μηνι τω εκτω απεσταλη ο
 In now the month the sixth was sent the
 αγγελος Γαβριηλ υπο του θεου εις πολιν της
 messenger Gabriel by the God to a city of the
 Γαλιλαιας, η ονομα Ναζαρετ, ²⁷ προς παρ-
 Galilee, to which a name Nazareth, to a
 θενον μεμνηστευμενην ανδρι, ω ονομα Ιωσηφ,
 virgin having been betrothed to a man, to whom a name Joseph,
 εξ οικου Δαυιδ· και το ονομα της παρθενου,
 of house of David: and the name of the virgin,
 Μαριαμ. ²⁸ Και εισελθων ο αγγελος προς
 Mary. And coming the messenger to
 αυτην, ειπε· Χαιρε, κεχαριτωμενη· ο κυριος
 her, said: Hail, having been favored: the Lord
 μετα σου· * [ευλογημενη συ εν γυναιξιν.]
 with thee: [having been blessed thou among women.]
²⁹ Η δε επι τω λογω διεταραχθη, και διελογι-
 She but at the word was greatly agitated, and pon-
 ζετο, ποταπος ειη ο ασπασμος ουτος. ³⁰ Και
 dered, what could be the salutation this. And

ING in the presence of
 GOD; and I am sent to
 speak with thee, and to
 tell thee these glad tidings.

20 And behold, thou
 shalt be silent, and unable
 to speak, till the Day when
 these things are accom-
 plished; because thou hast
 not believed my words,
 which will be fulfilled in
 their SEASON."

21 And the PEOPLE
 were waiting for ZACHA-
 RIAH, and wondered at
 his CONTINUING so long
 in the SANCTUARY.

22 And coming out, he
 could not speak to them;
 and they perceived That
 he had seen a Vision in
 the SANCTUARY; for he
 made Signs to them, and
 continued † speechless.

23 And it occurred, when
 † the DAYS of his PUBLIC
 SERVICE were completed,
 he returned to his own
 HOUSE.

24 And after These DAYS
 Elizabeth his WIFE con-
 ceived, and concealed her-
 self five Months, saying,

25 "Thus has the LORD
 done for me, in the Days
 when he regarded me, † to
 take away my REPROACH
 among Men."

26 Now, in the SIXTH
 MONTH, the ANGEL Gabriel
 was sent by GOD to a City
 of GALILEE, named Naza-
 reth,

27 to a Virgin † betrothed
 to a Man whose name was
 Joseph, of the House of
 David; and the VIRGIN'S
 NAME was Mary.

28 And coming in to her,
 he said, † "Hail, favored
 one! the LORD is with
 thee!"

29 But SHE was greatly
 agitated at the WORD; and
 she pondered what this
 SALUTATION could mean.

* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

‡ 29. 2 Kings xi. 5; 1 Chron. ix. 25.
 † 27. Matt. i. 18; Mark ii. 4. 5.

‡ 25. Gen. xxx. 23; Isa. iv. 1; liv. 1, 4

ειπεν ὁ ἀγγελος αὐτῆ· Μη φοβου, Μαριαμ·
 said the messenger to her; Not fear, Mary;
 εὔρες γὰρ χάριν παρα τῷ θεῷ. ³¹ Καὶ ἰδου,
 thou hast found for favor with the God. And lo,
 συλληψῃ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ
 thou shalt conceive in womb, and shalt bear a son, and
 καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² Οὗτος
 thou shalt call the name of him Jesus. This
 ἐσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ
 shall be word, and a son of highest he shall be called; and
 δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ
 shall give to him a lord the God the throne of David the
 πατρὸς αὐτοῦ· ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον
 father of him; and he shall reign over the house
 Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
 of Jacob to the ages, and of the kingdom of him
 οὐκ ἐσται τέλος. ³⁴ Εἶπε δὲ Μαριαμ πρὸς τὸν
 not shall be an end. Said but Mary to the
 ἀγγελον· Πῶς ἐσται τοῦτο, ἐπεὶ ἀνδρα οὐ γι-
 messenger; How shall be this, since a man not I
 νωσκῶ; ³⁵ Καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν αὐτῆ·
 know? And answering the messenger said to her;
 Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις
 A spirit holy shall come upon thee, and a power
 ὑψίστου ἐπισκίαισει σοὶ· διὸ καὶ τὸ γεννωμένον
 of highest shall overshadow thee; therefore and the being begotten
 ἅγιον, κληθήσεται υἱὸς θεοῦ. ³⁶ Καὶ ἰδου,
 holy, shall be called a son of God. And lo,
 Ἐλισαβὲτ ἡ συγγενὴς σου, καὶ αὐτῆ συνειλη-
 Elisabeth the kinswoman of thee, even she having
 φεῖα υἱόν ἐν γῆρὶ αὐτῆς· καὶ οὗτος μὴ ἕκτος
 conceived a son in old age of her: and this month sixth
 ἐστὶν αὐτῆ τῆ καλουμένην στείρα. ³⁷ Ὅτι οὐκ
 is to her the being called barren. For not
 ἀδυνατῆσαι παρα τῷ θεῷ παν ῥῆμα. ³⁸ Εἶπε δὲ
 shall be impossible with the God every word. Said and
 Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γενοῖτο μοι
 Mary: lo, the handmaid of a lord: may it be done to me
 κατὰ τὸ ῥῆμα σου. Καὶ ἀπέλθεν ἀπ' αὐτῆς ὁ
 according to the word of thee. And went from her the
 ἀγγελος.
 messenger.
³⁹ Ἀναστασα δὲ Μαριαμ ἐν ταῖς ἡμέραις
 Arising and Mary in the days
 ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
 those, she went into the billy country with
 σπουδῆς, εἰς πόλιν Ἰουδα. ⁴⁰ Καὶ εἰσηλθεν εἰς
 haste, into a city of Juda. And entered into
 τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισα-
 the house of Zacharias, and saluted the Elisa-
 βετ. ⁴¹ Καὶ ἐγένετο, ὡς ἠκούσεν ἡ Ἐλισαβὲτ
 beth. And it happened, as heard the Elisabeth.

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, thy 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 * No Declaration is impossible with GOD."

38 And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy word." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to † the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the HOUSE of Zachariah, and saluted ELIZABETH.

41 And when ELIZA-

* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21. † 31. Luke ii. 21.

cxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30. † 33. Isa. xxiv. 23; Dan. i. 4; vii. 14, 27; Micah iv. 7; Heb. i. 8. † 35. Matt. i. 20.

xxxii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21. † 37. Gen. xviii. 14; Jer.

xxi. 9—11. † 39. Josh. xx. 7;

τω Αβρααμ και τω σπερματι αυτου εως αιωνος.
to the Abraam and to the seed of him even to an age.

⁵⁶ Εμεινε δε Μαριαμ συν αυτη ωσει μηνας τρεις.
Abode and Mary with her about months three:

και υπεστρεψεν εις τον οικον αυτης.
and returned to the house of her.

⁵⁷ Τη δε Ελισαβητ επλησθη ο χρονος του
To the now Elisabeth was fulfilled the time of the

τεκειν αυτην· και εγεννησεν υιον. ⁵⁸ Και ηκου-
to bear her; and she brought forth a son. And heard

σαν οι περιοικοι και οι συγγενεις αυτης, οτι
the neighbors and the kindred of her, that

εμεγαλυνε κυριος το ελεος αυτου μετ' αυτης.
had magnified a lord the mercy of himself towards her;

και συνεχαιρον αυτη. ⁵⁹ Και εγενετο, εν τη
and they rejoiced with her. And it came to pass, in the

ογδοη, ημερα ηλθον περιτεμειν το παιδιον· και
eighth day they came to circumcise the little child; and

εκαλουν αυτο, επι τω ονοματι του πατρος αυτου,
called it, after the name of the father of him,

Ζαχαριαν. ⁶⁰ Και απκριθεισα η μητηρ αυτου
Zacharias. And answering the mother of him

ειπεν· Ουχι· αλλα κληθησεται Ιωαννης. ⁶¹ Και
said; No: but he shall be called John. And

ειπον προς αυτην· 'Οτι ουδεις εστιν εν τη
they said to her; That no one is among the

συγγενεια σου, ος καλειται τω ονοματι τουτω.
kindred of thee, who is called to the name this.

⁶² Ενενεον δε τω πατρι αυτου, το τι αν θελοι
They made signs then to the father of him, the what he would desire

καλεισθαι αυτον. ⁶³ Και αιτησας πινακιδιον,
to be called him. And having requested a tablet,

εγραψε, λεγων· Ιωαννης εστι το ονομα αυτου.
he wrote, saying: John is the name of him.

Και εθαυμασαν παντες. ⁶⁴ Ανεωχθη δε το
And they wondered all. Was opened and the

στομα αυτου παραχρημα, και η γλωσσα αυτου·
mouth of him immediately, and the tongue of him;

και ελαλει ευλογων τον θεον. ⁶⁵ Και εγενετο
and he spoke blessing the God. And came

επι παντας φοβος τους περιοικουντας αυτους·
on all a fear those dwelling around them;

και εν ολη τη ορεινη της Ιουδαιας διελαλειτο
and in whole the hilly-country of the Judea talked of throughout

παντα τα ρηματα ταυτα. ⁶⁶ Και εθευτο παντες
all the things these. And placed all

οι ακουσαντες εν τη καρδια αυτων, λεγοντες·
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the Age."

⁵⁶ And Mary remained with her about three Months, and returned to her HOUSE.

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 towards 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 Zachariah, after the NAME of his FATHER;

⁶⁰ but his MOTHER interposing, said, "No; but ‡ he shall be called John."

⁶¹ And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

⁶² Then they asked his FATHER, by Signs, WHAT HE WISHED HIM TO BE CALLED.

⁶³ And requesting † a TABLET, he wrote, saying, ‡ "His NAME is John." And they all wondered,

⁶⁴ † for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

⁶⁵ And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through All the ‡ MOUNTAINOUS COUNTRY of JUDEA.

⁶⁶ And All THOSE HEARING, pondered them in their HEARTS, saying,

† 53. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women, Exod. iv. 25, and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in their schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—Whitby. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—A. Clarke.

† 59. Gen. xvii. 12; Lev. xii. 3. † 60. ver. 13. † 63. ver. 13. † 64. ver. 20. † 65. ver. 39.

Τι ἀρα τὸ παιδίον τούτο ἐσται; Καὶ χεὶρ
 What then the child this will be? And hand
 κυρίου ἦν μετ' αὐτοῦ.
 of Lord was with him.

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλησθῆ
 And Zacharias the father of him was filled

πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων·
 a spirit of holy, and prophesied, saying;

Εὐλογητός κυρίου, ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι
 Blessed Lord, the God of the Israel; for

ἐπεσκεψάτο καὶ ἐποίησεν λυτρώσιν τῷ λαῷ
 he has visited and wrought redemption to the people

αὐτοῦ, 69 καὶ ἠγειρεν κέρασ σωτηρίας ἡμῖν ἐν τῷ
 of himself, and raised up a horn of salvation to us in the

οίκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· 70 (καθὼς ἐλάλησεν
 house of David the servant of himself; (even as he spoke

διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος,
 through mouth of the holy ones, of those from an age,

προφητῶν αὐτοῦ) 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,
 of prophets of himself;) a salvation from enemies of us,

καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·
 and from hand of all those hating us:

72 ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ
 to perform mercy with the fathers of us, and

μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὄρκον, ὃν
 to remember covenant holy of himself, an oath, which

ᾠμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ
 he swore to Abraam the father of us, of the

δοῦναι ἡμῖν, 74 ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν
 to give to us, without fear, from hand of the enemies

ἡμῶν ῥυσθέντας, λατρεῖν αὐτῷ 75 ἐν ὁσιότητι
 of us having been rescued, to worship him in holiness

καὶ δικαιοσύνης ἐνώπιον αὐτοῦ, πάσας τὰς
 and righteousness in presence of him, all the

ἡμέρας ἡμῶν. 76 Καὶ σὺ, παιδίον, προφήτης
 days of us. And thou, little child, a prophet

ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ * [προ-
 of highest shalt be called; thou shalt go for before [face

σωποῦ] κυρίου, εἰτοιμασαὶ ὁδοὺς αὐτοῦ, 77 τοῦ
 of a lord, to prepare ways of him, of the

δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφε-
 to give knowledge of salvation to the people of him, in forgive-

σει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλαγχνᾶ ἐλεός
 ness of sins of them, on account of tender mercies

θεοῦ ἡμῶν, ἐν οἷς ἐπεσκεψάτο ἡμᾶς ἀνατολὴ ἐξ
 of God of us, by which he has visited us a rising from

ὑψους, 79 ἐπιφανεῖ τοῖς ἐν σκοτει καὶ σκιά
 on high, to shine to those in darkness and shade

“What then will this CHILD be?” * And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied, saying,

68 “Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and † has raised up † a Horn of Salvation for us, in the * House of David, his SERVANT;

70 (‡ even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, ALL our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go † before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

* VATICAN MANUSCRIPT.—68. For also the Hand. 69. the House of David. 76. face —omit.

† 69. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Savior, or Prince of Salvation.

‡ 69. Psa. xviii. 2; cxxxii. 17. † 70. Acts iii. 21; Rom. i. 2. † 73. Gen. xii. 8. xviii. 4; xxii. 16, 17; Heb. vi. 13, 17. † 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17.

θανατου καθημενοις, του κατευθυναι τους ποδας
 of death sitting, of the to guide the feet
 ἦμαν εἰς ὁδον ειρηνης. ⁸⁰ Το δε παιδιον ηυξανε,
 of us into a way of peace. The now little child grew,
 και εκραταιουτο πνευματι· και ην εν ταις ερη-
 and became strong in spirit; and was in the des-
 μοις, ἑως ἡμερας αναδειξεως αυτου προς τον
 erts, till day of manifestation of him to the
 Ισραηλ.
 Israel.

ΚΕΦ. β'. 2.

¹ Εγενετο δε εν ταις ἡμεραις ἐκειναις, εξηλθε
 It came to pass and in the days those, went forth
 δογμα παρα Καισαρος Αυγουστου, απογραφει-
 a decree from Cesar Augustus, to register
 θαι πασαν την οικουμενην. ² (Αυτη η απογραφη
 all the habitable. (This the registry
 πρωτη εγενετο ἡγεμονευοντος της Συριας
 first was made being governor of the Syria
 Κυρηνιου.) ³ Και επορευοντο παντες απογρα-
 Cyrenus.) And they went all to be
 φεσθαι, ἕκαστος εἰς την ἰδιαν πολιν. ⁴ Ανεβη
 registered, each into the his own city. Went up
 δε και Ιωσηφ απο της Γαλιλαιας, εκ πολεως
 and also Joseph from the Galilee, out of city
 Ναζαρετ, εἰς την Ιουδαιαν, εἰς πολιν Δαυιδ,
 Nazareth, into the Judea, into a city of David,
 ἣτις καλεῖται Βηθλεεμ, (δια το ειναι αυτου εξ
 which is called Bethlehem, (because the to be him of
 οικου και πατριας Δαυιδ,) ⁵ απογραφασθαι συν
 house and family of David,) to be registered with
 Μαριαμ τη μεμνηστευμενη αυτω * [γυναικι,]
 Mary the having been espoused to him [a wife,]
 ουση εγκυω. ⁶ Εγενετο δε εν τω ειναι αυτους
 being with child. It happened but in the to be them
 εκει, ἐπλησθησαν αι ἡμεραι του τεκειν αυτην.
 there were fulfilled the days of the to bear her.
⁷ Και ετεκε τον υιον αυτης του πρωτοτοκου,
 And she brought forth the son of her the first-born,
 και εσπαργανωσεν αυτον, και ανεκλινεν αυτον
 and swathed him, and laid him
 εν τη φατνη· διοτι ουκ ην αυτοις τοπος εν τω
 in the manger; because not was to them a place in the
 καταλυματι.
 guest-chamber.

our FEET into the Way of Peace."

⁸⁰ Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

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 Nazareth, into the [†] City of JUDEA, 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 swathed him, and laid him in * [†] a Manger; because there was no Place for them in the GUEST-CHAMBER.

* VATICAN Mss.—2. This was the first Registry.

5. Wife—omit.

7. a Manger.

† 1. *Oikoumene* 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 Judea*, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense. † 7. Wetstein has shown from a multitude of instances, that *phatnee* 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 Pearce, 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 verse 12, 16."

† 2. Acts v. 37. † 4. 1 Sam. xvi. 1, 4; John vii. 42.

† 4. Matt. i. 16; Luke 1

27. † 5. Matt. i. 18; Luke 1. 27. † 7. Matt. i. 25.

8 Και ποιμενες ησαν εν τη χωρα τη αυτη
 And shepherds were in the country the this
 αγραυλουντες, και φυλασσουντες φυλακας της
 abiding in the fields, and keeping watches of the
 νυκτος επι την ποιμνην αυτων. 9 Και * [ιδου,]
 might over the flock of them. And [lo,]
 αγγελος κυριου επεστη αυτοις, και δοξα κυριου
 a messenger of a lord stood near to them, and glory of a lord
 περιελαμψεν αυτους· και εφοβηθησαν φοβον
 shone round them; and they feared a fear
 μεγαν. 10 Και ειπεν αυτοις ο αγγελος· Μη
 great. And said to them the messenger; Not
 φοβεισθε· ιδου γαρ, ευαγγελιζομαι υμιν χαραν
 fear you; lo for, I bring glad tidings to you a joy
 μεγαλην, ητις εσται παντι τω λαω· 11 οτι
 great, which shall be to all the people; that
 ετεχθη υμιν σημερον σωτηρ, ος εστι Χριστος
 was born to you to-day a savior, who is anointed
 κυριος, εν πολει Δαυιδ. 12 Και τουτο υμιν το
 Lord, in city of David. And this to you the
 σημειον· Ευρησετε βρεφος εσπαργανωμενον
 sign; You shall find a babe having been swathed
 κειμενον εν φατην. 13 Και εξαιφνης εγενετο
 lying in a manger. And suddenly was
 συν τω αγγελω πληθος στρατιας ουρανιου,
 with the messenger a multitude of host of heaven,
 αινουντων τον θεον, και λεγοντων· 14 “ Δοξα
 praising the God, and saying; “Glory
 εν υψιστοις θεω, και επι γης ειρηνη· εν ανθρω-
 in highest heavens to God, and on earth peace; among men
 ποις ευδοκια.”
 good will.”

15 Και εγενετο, ως απηλθον απ’ αυτων εις τον
 And it came to pass, when went from them into the
 ουρανου οι αγγελοι, και οι ανθρωποι, οι ποιμε-
 heaven the messengers, and the men, the shep-
 νες, ειπον προς αλληλους· Διελθωμεν δη εως
 herds, said to one another; We should go now to
 βηθλεεμ, και ιδωμεν το ρημα τουτο το γεγονος,
 Bethlehem, and see the thing this the having been done,
 ο ο κυριος εγνωρισεν ημιν. 16 Και ηλθον
 which the Lord has made known to us. And they came
 σπευσαντες, και ανευρον την τε Μαριαμ και τον
 having made haste, and they found the both Mary and the
 Ιωσηφ, και το βρεφος κειμενον εν τη φατην.
 Joseph, and the babe lying in the manger.
 17 Ιδοντες δε, διεγνωρισαν * [περι] του ρηματος
 Having seen and, they published [around] the declaration
 του λαληθειντος αυτοις περι του παιδιου τουτου.
 that having been told to them concerning the little child this.
 18 Και παντες οι ακουσαντες εθαυματα περι
 And all those having heard wondered about
 των λαληθειντων υπο των ποιμενων προς αυτους.
 those having been told by the shepherds to them.
 19 Η δε Μαριαμ παντα συνετηρει τα ρηματα
 The but Mary all kept the words
 * [ταυτα,] συμβαλλουσα εν τη καρδια αυτης.
 [these,] pondering in the heart of herself.

8 And there were Shep-
 herds 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 PEOP-
 LE;
 11 † because To-day was
 born for you, in David’s
 City, a Savior, who is the
 Lord Messiah.
 12 And this will be a
 * Sign to you; you will
 find a Babe swathed, lying
 in a Manger.”
 13 And suddenly there
 was with the ANGEL a
 Multitude of the heavenly
 Host, praising God, and
 saying,
 14 “Glory to God in the
 highest heavens, on Earth
 Peace, and among Men
 Good will.”
 15 Now it occurred,
 when the ANGELS departed
 from them to HEAVEN, the
 MEN, the SHEPHERDS, said
 to one another, “Let us
 go now to Bethlehem, and
 see this THING which has
 transpired, which the LORD
 has made known to us.”
 16 And they came in
 haste, and found both
 MARY and JOSEPH, and
 the BABE lying in the
 MANGER.
 17 And having seen it,
 they published THAT DEC-
 LARATION which had been
 SPOKEN to them about
 this CHILD.
 18 And ALL THOSE HAV-
 ING HEARD, wondered at
 the THINGS RELATED to
 them by the SHEPHERDS.
 19 But MARY kept All
 these words, pondering
 them in her HEART.

* VATICAN MANUSCRIPT.—9. lo—omit.
 —omit.

12. Sign.

17. around—omit.

19. these

† 10. Gen. xii. 8; Psa. lxxii. 17; Jer. iv

† 11. Isa. ix. 6

20 Και ὑπεστρεψαν οἱ ποιμενες δοξαζοντες και
 And returned the shepherds glorifying and
 αιουνυτες τον θεον επι πασιν οἷς ηκουσαν και
 praising the God for all which they had heard and
 ειδον, καθως ελαληθη προς αυτους.
 seen, even as it had been told to them.

21 Και οτε επλησθησαν ημεραι οκτω του
 And when were fulfilled days eight of the
 περιτεμειν αυτον, και εκληθη το ονομα αυτου
 to circumcise him, and he was called the name of him
 Ιησους, το κληθεν ὑπο του αγγελου προ του
 Jesus, that being called by the messenger before of the
 συλληφθηναι αυτον εν τη κοιλια.
 was conceived him in the womb.

22 Και οτε επλησθησαν αι ημεραι του καθαρισ-
 And when were fulfilled the days of the purifica-
 μου αυτων, κατα τον νομον Μωσews, ανηγαγον
 tion of them, according to the law of Moses, they brought
 αυτον εις Ιεροσολυμα, παραστησαι τῷ κυριῳ,
 him to Jerusalem, to present to the Lord,

23 (καθως γεγραπται εν νομῳ κυριου· “Οτι
 (as it is written in law of Lord; That
 παν αρσεν διανοιγον μητραν, ἅγιον τῷ κυριῳ
 every male opening a womb, holy to the Lord
 κληθησεται.”) 24 και του δουναι θυσιαν, κατα
 shall be called,) and of the to offer a sacrifice, according to
 το ειρημενον εν νομῳ κυριου· “Ζευγος τρυγο-
 that having been said in law of Lord; “A pair of turtle
 νων, η δυο νεοσσους περιστερων.”
 doves, or two young pigeons.”

25 Και ιδου, ην ανθρωπος εν Ιερουσαλημ, ὃς
 And lo, was a man in Jerusalem, to whom
 ονομα Συμεων· και ο ανθρωπος ουτος δικαιος
 a name of Simeon; and the man this just
 και ευλαβης, προσδεχομενος παρακλησιν του
 and pious, waiting for consolation of the
 Ισραηλ. Και πνευμα ην ἅγιον επ’ αυτον. 26 και
 Israel. And a spirit was holy upon him; and

ην αυτω κεχρηματισμενον ὑπο του πνευματος
 it was to him having been informed by the spirit
 του ἁγιου, μη ιδειν θανατον, πριν η ιδη
 of the holy, not to see death, before he should see
 τον Χριστον κυριου. 27 Και ηλθεν εν τῷ πνευ-
 the anointed of Lord. And he came by the spirit

ματι εις το ιερον· και εν τῷ εισαγαγειν τους
 into the temple; and in the to bring the
 γονεις το παιδιον Ιησουν, του ποιησαι αυτους
 parents the little child Jesus, of the to do them
 κατα το ειθισμενον του νομου περι
 according to that having been instituted of the law concerning

αυτου. 28 και αυτος εδεξατο αυτο εις τας αγκα-
 him; also he took it into the arms
 λας αυτου, και ευλογησε τον θεον, και ειπε·
 of himself, and blessed the God, and said;

20 And the SHEPHERDS returned, glorifying and praising God for all which they had heard and seen, even as it had been declared to them.

21 † And when eight Days were ended, the [time] to CIRCUMCISE him, his NAME was called Jesus, THAT NAME given him by the ANGEL before his CONCEPTION.

22 † And when † the * Days of her Purification were completed, according to the LAW of Moses, they carried him up to Jerusalem, to present him to the LORD;—

23 (even as it is written in the Law of the Lord, that † “Every Male, being a first-born, shall be called holy to the Lord;”)

24 and to OFFER a Sacrifice, according to what is enjoined in * the LAW of the Lord,—† † “A Pair of Turtle-doves, or Two Young Pigeons.”

25 And behold, there was a Man in Jerusalem, whose Name was Simeon; and he was a righteous and pious MAN, expecting the Consolation of ISRAEL; and the holy Spirit was on him.

26 And he was divinely informed by the HOLY SPIRIT, that he would not die, till he should see the Lord’s MESSIAH.

27 And he came by the SPIRIT into the TEMPLE; and when the PARENTS BROUGHT IN the CHILD Jesus, † to DO according to the CUSTOM of the LAW concerning him,

28 he also took him in his ARMS, and praised GOD, and said,

* VATICAN MANUSCRIPT.—22. Days of her Purification.

24. the LAW of

† 22. That is, thirty-three days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

† 24. One for a burnt-offering, and the other for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers.

† 27. To present him to the Lord, and then redeem him by paying five shekels, Num. xviii. 15, 16.

† 21. Luke i. 59. † 21. Matt. i. 25; Luke i. 31. † 22. Lev. xii. 2—6, † 23. π. τοδ. xiii. 2; xxii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15. † 24. Lev. xii. 8.

29 *Νυν απολεις τον δουλou σου, δεσποτα,*
 Now dost thou dismiss the servant of thee, O sovereign,
κατα το ρημα σου, εν ειρηνη· 30 *οτι ειδou οι*
 according to the word of thee, in peace; for have seen the
οφθαλμοι μου το σωτηριον σου, 31 *ο ητοιμα-*
 eyes of me the salvation of thee, which thou hast
σας κατα προσωπον παντων των λαων· 32 *φως*
 prepared before face of all the people; a light
εις αποκαλυψιν εθνων, και δοξαν λαου σου
 for a revelation of nations, and a glory of people of thee
Ισραηλ. 33 *Και ην ο πατηρ αυτου και η μητηρ*
 Israel. And was the father of him and the mother
θαυμαζοντες επι τοις λαλουμενοις περι αυτου.
 wondering at those being spoken about him.
 34 *Και ευλογησεν αυτους Συμεων, και ειπε προς*
 And blessed them Simeon, and said to
Μαριαμ την μητερα αυτου· Ιδου, ουτος κειται
 Mary the mother of him; Lo, this is placed
εις πτωσιν και αναστασιν πολλων εν τω
 for a fall and rising of many in the
Ισραηλ, και εις σημειον αντιλεγουμενον· 35 *(και*
 Israel, and for a sign being spoken against; (also
σου δε αυτης την ψυχην διελευσεται ρομφαια·)
 of thee and of thyself the soul shall pierce through a sword;)
οπως αν αποκαλυφθωσιν εκ πολλων καρδιων
 so that may be disclosed of many hearts
διαλογισμοι.

reasonings.
 36 *Και ην Άννα προφητις, θυγατηρ Φανουηλ,*
 And was Anna a prophetess, a daughter of Phanuel,
εκ φυλης Ασηρ· αυτη προβεβηκυια εν ημεραις
 of tribe of Asher; she having been advanced in days
πολλαις, ζησασα ετη μετα ανδρος επτα απο
 many, having lived years with a husband seven from
της παρθενιας αυτης· 37 *και αυτη χηρα ως ετων*
 the virginity of herself; also she a widow about years
ογδοηκοντα τεσσαρων, η ουκ αφιστατο απο του
 eighty four, who not withdrew from the
ιερου, υηστειαις και δεησεισι λατρειουσα νυκτα
 temple, fastings and prayers serving night
και ημεραν. 38 *Και αυτη, αυτη τη ωρα επισ-*
 and day. And she, this the hour stand-
τασα, ανθρωμολογειτο τω κυριω, και ελαλει περι
 ing by, acknowledged the Lord, and spoke about
αυτου πασι τοις προσδεχομενοις λυτρωσιν εν
 him to all those looking for redemption in
Ιερουσαλημ.

Jerusalem.
 39 *Και ως ετελεσαν απαντα τα κατα τον*
 And when they finished all the things according to the
νομον κυριου, υπεστρεψαν εις την Γαλιλαιαν,
 law of Lord, they returned into the Galilee,
εις την πολιν αυτων, Ναζαρετ. 40 *Το δε παιδιον*
 into the city of themselves, Nazareth. The and little child
*ηυξανε, και εκραταιουτο * [πνευματι,] πληρου-*
 grew, and was strengthened [in spirit,] being
μενον σοφιας· και χαρις θεου ην επ' αυτο.
 filled with wisdom; and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 † a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the † Fall and Rising of many in ISRAEL; and for † a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the SOUL of Thee Thyself,) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with * a Husband seven Years from her VIRGINITY;

37 she was also a Widow * about eighty-four Years, who departed not from the TEMPLE, but serving God † Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised * GOD, and spoke of him to ALL THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

* VATICAN MANUSCRIPT.—§6. a HUSBAND. 37. till eighty-four. 38. God, and spoke. 40. in Spirit—omit.
 † 32. Isa. xlii. 6; xlix. 6; lx. 1; Acts xlii. 47; xxviii. 28. † 34. Isa. viii. 14; Matt. xxi. 41; Rom. ix. 33; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. † 34. Heb. vii. 3. † 37. Acts xxvi. 7; 1 Tim. v. 5. † 38. Luke xxiv. 21. † 40. Luke i. 59, ver. 52.

11 Και επορευοντο οι γονεις αυτου κατ' ετος εις
And went the parents of him every year to
'Ιερουσαλημ τη εορτη του πασχα.
Jerusalem of the feast of the passover.

42 Και οτε εγενετο ετων δωδεκα, αναβαντων
And when he was years twelve, having gone up
αυτων * [εις 'Ιεροσολυμα] κατα το εθος της
of them [to Jerusalem] according to the custom of the
εορτης. 43 και τελειωσαντων τας ημερας, εν
feast; and having ended the days, in

τω υποστρεφειν αυτους, υπεμεινεν Ιησους ο
the to return them, remained Jesus the
παις εν 'Ιερουσαλημ και ουκ εγνω Ιωσηφ και
boy in Jerusalem; and not knew Joseph and

η μητηρ αυτου. 44 Νομισαντες δε αυτον εν
the mother of him. Having supposed and him in
τη συνοδια ειναι, ηλθον ημερας οδον, και
the company to be, they went of a day a journey, and

ενεζητουν αυτον εν τοις συγγενεσι και τοις
they sought him among the kinsmen and the
γνωστοις. 45 Και μη ευροντες, υπεστρεψαν
acquaintances. And not finding, they returned

εις 'Ιερουσαλημ, ζητουντες αυτον. 46 Και
to Jerusalem, seeking him. And

εγενετο, μεθ' ημερας τρεις ευρον αυτον εν τω
it happened, after days three they found him in the
ιερω καθεζομενον εν μεσω των διδασκαλων,
temple sitting in middle of the teachers,

και ακουοντα αυτων, και επερωτωντα αυτους.
and hearing of them, and asking them.

47 Εξισταντο δε παντες * [οι ακουοντες αυτου,]
Were amazed and all [those hearing him,]

επι τη συνεσει και ταις αποκρισειν αυτου.
upon the understanding and the answers of him.

48 Και ιδοντες αυτον, εξεπλαγησαν και προς
And seeing him, they were amazed; and to

αυτον η μητηρ αυτου ειπε· Τεκνον, τι εποιη-
him the mother of him said; O child, why hast thou
σας ημιν ουτως; ιδου, ο πατηρ σου καγω
done to us thus? lo, the father of thee and I

οδυνωμενοι εζητουμεν σε. 49 Και ειπε προς
being in distress have sought thee. And he said to

αυτους· Τι οτι εζητετε με; ουκ ηδειτε,
them; Why for did you seek me? not know you,

οτι εν τοις του πατρος μου δει ειναι με; 50 Και
that in the of the father of me must to be me? And

αυτοι ου συνηκαν το ρημα, ο ελαλησεν αυτοις.
they not understood the word, which he spoke to them.

51 Και κατεβη μετ' αυτων, και ηλθεν εις Ναζα-
And he went down with them, and came into Naza-
ρεθ· και ην υποτασσομενος αυτοις. Και η
reth; and was being subject to them. And the

41 And his PARENTS went yearly to Jerusalem to the † FEAST of the PASS-OVER.

42 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And having † completed the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And * his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and ACQUAINTANCES.

45 But not finding him, they returned to Jerusalem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in † the Midst of the TEACHERS, both hearing them, and asking them questions.

47 And ALL were astonished at his INTELLIGENCE and REPLIES.

48 And seeing him, they were amazed; and his MOTHER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I * seek thee sorrowing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURTS] of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS knew, 47. those hearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover. Children were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xvii. 3. † 49. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

‡ 41. Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1. 16.

μητηρ αυτου διετηρει παντα τα ρηματα ταυτα
 mother of him treasured all the words these
 εν τη καρδια αυτης. ⁵² Και Ιησους προεκοπτε
 in the heart of herself. And Jesus advanced
 σοφια, και ηλικια, και χαριτι παρα θεω και
 wisdom, and in vigor, and in favor with God and
 ανθρωποις.

kept All *these THINGS in
 her HEART.

⁵² † And Jesus advanced
 *in WISDOM, and in Man-
 liness, and in Favor with
 God and Men.

CHAPTER 'III.

ΚΕΦ. γ'. 3.

¹ Εν ετει δε πεντεκαιδεκατης ηγεμονιας
 In year now fifteenth of the government
 Τιβεριου Καισαρος, ηγεμονευοντος Ποντιου Πι-
 latias Cesar, being governor Pontius Pi-
 λατου της Ιουδαιας, και τετραρχοντος της
 late of the Judea, and being tetrarch of the
 Γαλιλαιας Ηρωδου, Φιλιππου δε του αδελφου
 Galilee Herod, Philip and the brother
 αυτου τετραρχοντος της Ιτουραιας και Τραχω-
 of him being tetrarch of the Ituria and Trachoni-
 νιτιδος χωρας, και Λυσανιου της Αβιληνης
 nitis region, and Lysanias of the Abilene
 τετραρχοντος, ² επι αρχιερεως Αννα και Και-
 being tetrarch, under high priests Anna and Cai-
 αφα, εγενετο ρημα θεου επι Ιωαννην, του
 apas, came a word of God to John, the
 Ζαχαριου υιου, εν τη ερημω. ³ Και ηλθεν εις
 of Zacharias son, in the desert. And he went into
 πασαν την περιχωρον του Ιορδανου, κηρυσσαν
 all the country about the Jordan preaching
 βαπτισμα μετανοιας εις αφεσιν αμαρτιων ⁴ ως
 a dipping of reformation into forgiveness of sins, as
 γεγραπται εν βιβλω λωγων Ησαιου του προ-
 it is written in a book of words of Esaias the pro-
 φητου, * [λεγοντες:] " Φωνη βοωντος εν τη
 phet, [saying:] " A voice crying in the
 ερημω " Ετοιμασατε την οδον κυριου, ευθειας
 desert; Make you ready the way of a lord, straight
 ποιειτε τας τριβους αυτου ⁵ Πασα φαραγγις
 make you the beateu tracks of him; Every ravine
 πληρωθησεται, και παν ορος και βουνος ταπει-
 shall be filled up, and every mountain and hill shall be
 νωθησεται: και εσται τα σκολια εις ευθειαν,
 made low; and shall be the crooked into straight,
 και αι τραχειαι εις οδους λειας ⁶ και οψεται
 and the rough into ways smooth; and shall see
 πασα σαρχ το σωτηριον του θεου. ⁷ Ηλεγεν
 all flesh the salvation of the God." He said
 ουν τοις εκπορευομενοις οχλοις βαπτισθηναι υπ'
 then to those coming out of crowds to be dipped by
 αυτου Γεννηματα εχιδων, τισ υπεδειξεν υμιν
 him; O broods of venomous serpents, who pointed out to you

¹ Now in the fifteenth
 Year of the GOVERNMENT
 of Tiberius Cesar, Pontius
 Pilate being Governor of
 JUDEA, and Herod tetra-
 rarch of GALILEE, and
 Philip his BROTHER tetra-
 rarch of ITUREA, and the
 Province of Trachonitis,
 and Lysanias, the tetrarch
 of ABILENE,

² † in the * High-priest-
 hood of † Anna, and Cai-
 apas, 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
 Esaias, the PROPHET; † "A
 " Voice proclaiming in the
 " DESERT Prepare the WAY
 " for the Lord, make the
 " HIGHWAYS straight for
 " him.

⁵ " Every Ravine shall
 " be filled up, and Every
 " Mountain and Hill shall
 " be made low; and the
 " CROOKED roads shall be-
 " come straight, and the
 " ROUGH 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

* VATICAN MANUSCRIPT.—51. the SATINOS. 52. in wisdom and. 2. High-
 priest. 3. Country. 4. saying—omit.

† 2. Doddridge says, "I cannot suppose, as some have done, that Anna was high-priest
 the former part of this year, and Caiaphas the latter; much less that Luke knew so little of
 the Jewish constitution, as to suppose there could be two high-priests properly so called.
 The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so
 that the title might, with a very pardonable liberty, be applied to both."

† 52. 1 Sam ii 26; ver. 40. † 2. John xi 49, 51; xviii 13; Act iv. 6. † 3. Matt.
 i 1; Mark 4. † 3. Luke 1. 77. † 4. Isa. xl 3; Matt. iii. 3; Mark 1 3; John 1
 33. † 6. Isa. xlviii. 3; Isa. lii. 10; Luke ii. 10. † 7. Matt. iii. 7.

δηγειν απο της μελλουσης οργης; ⁸ Ποιησατε
to see from the coming wrath? Bring forth

ουν καρπους αξιους της μετανοιας· και μη
then fruits worthy of the reformation; and not

αρησηθε λεγειν εν εαυτοις· Πατερα εχομεν τον
you should begin to say in yourselves; A father we have the

Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος
Abraam. I say for to you, that is able the God

εκ των λιθων τουτων εγειραι τεκνα τω Αβρααμ.
out of the stones of these to raise up children to the Abraam.

⁹ Ηδη δε και η αξινη προς την ριζαν των δενδρων
Now and even the axe to the root of the trees

κειται· παν ουν δενδρον μη ποιουν παρπον
is placed, every therefore tree not bearing fruit

καλον, εκκοπτεται, και εις πυρ βαλλεται.
good, is cut down, and into a fire is cast.

²⁰ Και επηρωτων αυτον οι οχλοι, λεγοντες· Τι
And asked him the crowds, saying; What

ουν ποιησομεν; ¹¹ Αποκριθεις δε λεγει αυτοις·
then should we do? Answering and he says to them;

Ο εχων δυο χιτωνας, μεταδοτω τω μη εχοντι·
He having two tunics, let him share with the not having;

και ο εχων βρωματα, ομοιως ποιειτω.
and he having meats, in like manner let him do.

¹² Ηλθον δε και τελωναι βαπτισθηναι, και
Came and also tax-gatherers to he dipped, and

ειπον προς αυτον· Διδασκαλε, τι ποιησομεν·
said to him; O teacher, what should we do?

¹³ Ο δε ειπε προς αυτους· Μηδεν πλεον παρα
He and said to them; Nothing more from

το διατεταγμενον υμιν πρασσετε. ¹⁴ Επηρωτων
that having been appointed you collect you. Asked

δε αυτον και στρατευομενοι, λεγοντες· Και
and him also soldiers, saying; And

ημεις τι ποιησομεν; Και ειπε προς αυτους·
we what should we do? And he said to them:

Μηδενα διασεισητε, μηδε συκοφαντησητε· και
No one may you extort from, neither may you accuse wrongfully; and

αρκεισθε τοις οψωνιοις υμων.
be you content with the wages of you.

¹⁵ Προσδοκωντος δε του λαου, και διαλογιζο-
Expecting and of the people, and reasoning

μενων παντων εν ταις καρδιαις αυτων περι του
ing all in the hearts of them about the

Ιωαννου, μηποτε αυτος ειη ο Χριστος, ¹⁶ απεκ-
John, whether he were the Anointed, an-
ρινατο ο Ιωαννης απاسι, λεγων· Εγω μεν
swered the John to all, saying; I indeed

δατι βαπτιζω υμας· ερχεται δε ο ισχυροτερος
in water dip you: comes but the mightier

μου, ου ουκ ειμι ικανος λυσαι τον ιμαντα των
of me, of whom not I am worthy to loose the strap of the

υποδηματων αυτου· αυτος υμας βαπτισει εν
sandals of him: he you will dip in

πνευματι αγιω και πυρι. ¹⁷ Ου το πτυον
spirit holy and fire. Of whom the winnowing shovel

εν τη χειρι αυτου, και διακαθαριει την
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING VENGEANCE?

⁸ Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM;' for I assure you, That GOD is able from these STONES to raise up CHILDREN to ABRAHAM.

⁹ And even now the AXE lies at the ROOT of the TREES; † Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire."

¹⁰ And the CROWDS asked him, saying, "What then should we do?"

¹¹ He *answered and said to them, † "Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same."

¹² † And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"

¹³ And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."

¹⁴ And Soldiers, also, asked him, "What also should we do?" And he said to them, "Oppress, and falsely accuse, No one; and be satisfied with your WAGES."

¹⁵ And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

¹⁶ JOHN answered all, saying, † "I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

¹⁷ Whose WINNOWING SHOVEL in his HAND will effectually cleanse his

* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† 9. Matt. vii. 10.

† 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17

iv. 20.

† 12. Matt. xxi. 32; Luke vii. 29.

† 16. Matt. iii. 11; Mark i. 7, 8.

ἀλωνα αὐτοῦ και συναξει τον σιτον εις την
 floor of him: and he will gather the wheat into the
 αποθηκην αὐτου, το δε αχυρον κατακαυσει πυρι
 storehouse of himself, the but chaff he will burn up in fire
 ασβεστω. ¹⁸ Πολλα μεν ουν και ετερα
 inextinguishable. Many indeed then also other things
 παρακαλων ευηγγελιζετο τον λαον. ¹⁹ Ο δε
 exhorting he preached glad tidings the people. The but
 Ἡρωδης ὁ τετραρχης, ελεγχομενος ὑπ' αὐτου
 Herod the tetrarch, being reproved by him
 περι Ἡρωδιαδος της γυναικος του αδελφου
 about Herodias of the wife of the brother
 αὐτου, και περι παντων ὧν εποιησε πονηρων ὁ
 of him, and about all of which had done evils the
 Ἡρωδης, ²⁰ προσεθηκε και τουτο επι πασι, και
 Herod. added also this to all, and
 κατεκλεισε τον Ιωαννην εν τη φυλακη.
 shut up the John in the prison.

²¹ Εγενετο δε εν τω βαπτισθηναι ἅπαντα του
 It occurred and in the to have been dipped all the
 λαον, και Ιησου βαπτισθεντος και προσευχο-
 people, and Jesus having been dipped and pray-
 μενου, ανεφχθηναι τον ουρανον, ²² και καταβη-
 ing, to have been opened the heaven, and to des-
 ναι το πνευμα το ἅγιον σωματικῳ ειδει, ὡσει
 cend the spirit the holy in a bodily form, like
 περιστεραν, επ' αὐτον, και φωνην εξ ουρανου
 a dove, upon him, and a voice out of heaven
 γενεσθαι, * [λεγουσαν] "Συ ει ὁ υἱος μου ὁ
 to have come, [saying;] "Thou art the son of me the
 αγαπητος, εν σοι ηυδοκησα."
 beloved, in thee I delight.

²³ Και αὐτος ην ὁ Ιησους ὡσει ετων τριακοντα,
 And he was the Jesus about years thirty,
 αρχομενος, ὡν, ἄς ενομιζετο, υἱος Ιωσηφ, του
 beginning, being, as was allowed, a son of Joseph, of the
 Ἡλι, ²⁴ του Ματθαι, του Λευι, του Μελχι,
 Heli, of the Matthat, of the Levi, of the Melchi,
 του Ιαννα, του Ιωσηφ, ²⁵ του Ματταθιου, του
 of the Janna, of the Joseph, of the Mattathias, of the
 Αμωσ, του Ναουμ, του Εσλι, του Ναγγαι, ²⁶ του
 Amos, of the Naoum, of the Esli, of the Naggai, of the
 Μααθ, του Ματταθιου, του Σευει, του Ιωσηφ,
 Maath, of the Mattathias, of the Seucei, of the Joseph,
 του Ιουδα, ²⁷ του Ιωαννα, του Ῥητα, του Ζορο-
 of the Juda, of the Joanna, of the Rheta, of the Zoro-
 βοβελ,
 babel,

* THRESHING-FLOOR; † he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire."

18 And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

19 † But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,

20 added also this to all, —he shut up John in * Prison.

21 And it occurred, when All the PEOPLE were IMMERSSED, † Jesus also having been immersed, and praying, the HEAVEN was opened,

22 and the HOLY SPIRIT, in a Bodily Form like a Dove, descended upon him, and there came a Voice from Heaven, saying, "Thou art my SON, the BELOVED; in thee I delight."

23 And he, JESUS was about † thirty years old, when he began [his work,] being, (as was allowed, a * Son of JOSEPH, the † son of ELI,

24 the son of MATTHAI, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

25 the son of MATTA THIAH, the son of AMOS the son of NAHUM, the son of ESILI, the son of NAGGAI,

26 the son of MAATH, the son of MATTATHIAH, the son of SHIMEI, the son of JOSEPH, the son of JU-DAH,

27 the son of JOHANAH, the son of RESA, the son of ZERUBBABEL, the son

* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his THRESHING-FLOOR, and to gather.
 20. Prison 22. saying—omit. 23. a Son (as was allowed) of JOSEPH.
 † 23. or son-in-law of Eli, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.
 † 17. Micah vi. 12; Matt. xiii. 30. † 19. Matt. xiv. 3; Mark vi. 17. † 21. Matt. iii. 13; Mark i. 9; John i. 32. † 23. See Num. iv. 3 35 39, 43, 47. † 23. Matt. xiii. 63; John vi. 42.

του Σαλαθιηλ, του Νηρι, ²³ του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the
Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, ²⁹ του
Addi, of the Cosam, of the Elmodam, of the Er, of the
Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Jorem, of the Matthat,
του Λευι, ³⁰ του Συμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,
του Ιωανν, του Ελιακειμ, ³¹ του Μελεα, του
of the Jonan, of the Eliakim, of the Melea, of the
Μαιναν, του Ματταθα,
Mainan, of the Mattatha,

του Ναθαν, του Δαυιδ, ³² του Ιεσσαι, του
of the Nathan, of the David, of the Jesse, of the
Ωβηδ, του Βοοζ, του Σαλμων, του Ναασων,
Obed, of the Booz, of the Salmon, of the Naasson,
³³ του Αμιναδαβ, του Αραμ, του Εσρωμ, του
of the Aminadab, of the Aram, of the Esrom, of the
Φαρες, του Ιουδα, ³⁴ του Ιακωβ, του Ισαακ,
Phares, of the Juda, of the Jacob, of the Israel,

του Αβρααμ, του Οχρα, του Ναχωρ, ³⁵ του
of the Abraam, of the Thua, of the Nachor, of the
Σερουχ, του Ραγαυ, του Φαλεκ, του Εβερ, του
Saruch, of the Ragau, of the Phalec, of the Eber, of the
Σαλα, ³⁶ του Καιναν, του Αρφαξαδ, του Σημ,
Sala, of the Cainan, of the Arphaxad, of the Sem,
του Νωε, του Λαμεχ, ³⁷ του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the
Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καιναν,
Enoch, of the Jared, of the Maleleel, of the Cainan,
³⁸ του Ενωσ, του Σηθ, του Αδαμ, του θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. δ'. 4.

¹ Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπεστρεψεν ἀπο τοῦ Ἰορδάνου· καὶ ἠγέτο ἐν τῷ πνεύματι εἰς τὴν ἐρημον, ² ἡμέρας τεσσαρακοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, * [ὕστερον] ἐπεινάσε.
Jesus and spirit of holy full re-
turned from the Jordan; and was led about by the
spirit into the desert, days forty
being tempted by the accuser. And not
he ate nothing in the days those; and
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,

²⁸ the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,

²⁹ the son of Joses, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,

³⁰ the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of ELIAKIM,

³¹ the son of MELIAH, the son of MAINAN, the son of NATHAN, the son of DAVID,

³² the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAHSHON,

³³ the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHAREZ, the son of JUDAH,

³⁴ the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TE-RAH, the son of NAHOR,

³⁵ the son of SERUG, the son of REU, the son of PEL-LEK, the son of EBER, the son of SALAH,

³⁶ the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

³⁷ the son of METHUSELAH, the son of ENOCH, the son of JAREL, the son of MAHALALEEL, the son of CAINAN,

³⁸ the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

¹ And † Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT * in the DESERT

² forty Days, being tempted by the ENEMY. † And he ate nothing in those DAYS; and when they were completed, he was hungry.

* VATICAN MANUSCRIPT.—1. in the DESERT.

2. afterwards—omit.

1. Matt. iv. 1 Mark i. 12.

‡ 2. Exod. xxxiv. 28; 1 Kings xix. 8.

Και ειπεν αυτω ο διαβολος· Ει υιος ει του θεου, ειπε τω λιθω τούτῳ, ἵνα γενηται αρτος.

And said to him the accuser. If ason thou art of the God, say to the stone this, that it may become a loaf.

⁴ Και απεκριθη Ιησους προς αυτον, * [λεγων·] Γεγραπται· “Οτι ουκ επ’ αρτω μονω ζησεται ο ανθρωπος, * [αλλ’ επι παντι ρηματι θεου.”]

And answered Jesua to him, [saying;] It is written; “That not on bread alone shall live the man, [but on every word of God.”]

⁵ Και αναγαγων αυτον ο διαβολος εις ορος υψηλον, εδειξεν αυτω πασας τας βασιλειαις της οικουμενης εν στιγμη χρονου.

And having led up him the accuser into mountain high, he showed to him all the kingdoms of the habitable in a moment of time.

⁶ Και ειπεν αυτω ο διαβολος· Σοι δωσω την εξουσιαν ταυτην ἅπασαν, και την δοξαν αυτων· οτι εμοι παραδεδοται, και ὅς εαν θελω, διδωμι αυτην·

And said to him the accuser; To thee I will give the authority all, and the glory of them; that to me it has been prepared, and to whoever I will, I give her;

⁷ συ ουν εαν προσκυνησης ενωπιον μου, εσται σου πασα.

And answering to him said the θεος· Γεγραπται· “Προσκυνησεις κυριον του θεου σου, και αυτω μονω λατρευσεις.”

And he brought him to Jerusalem, and placed him on the wing of the temple; and said to him, “If thou art a Son of God, cast thyself down from this place;

¹⁰ γεγραπται γαρ· “Οτι τοις αγγελιοις αυτου εντελειται περι σου, του διαφυλαξαι σε·”

And answering said to him the Jesus; That it is said; “Not thou shalt tempt a lord the God of thee.”

¹¹ και οτι επι χειρων αρουσι σε, μηποτε προσκοψης προς λιθον τον ποδα σου.”

And answering said to him the Jesus; That it is said; “Not thou shalt tempt a lord the God of thee.”

¹² Και απκριθεις ειπεν αυτω ο Ιησους· “Οτι ειρηται· “Ουκ εκπειρασεις κυριον τον θεον σου.”

And answering said to him the Jesus; That it is said; “Not thou shalt tempt a lord the God of thee.”

¹³ Και συντελεσας παντα πειρασμον ο διαβολος, απεστη απ’ αυτου αχρι καιρου.

And having ended every temptation the accuser, departed from him for a season.

¹⁴ Και η Ιησους ην εν τω πνευματι εν τη εκκλησια.

And Jesus was in the spirit in the church.

3 And the ENEMY said to him, “If thou art a Son of GOD, command this STONE to become Bread.”

4 And *JESUS answered him, “It is written, † ‘MAN shall not live on Bread ‘only.’”

5 And *taking him up, he showed him A’ THE KINGDOMS of the HABITABLE in a MOMENT OF TIME.

6 And the ENEMY said to him, “I will give Thee All this AUTHORITY, and the GLORY of these; † For it has been delivered to me, and I give it to whom I please.

7 If, then, thou wilt render homage before me, all shall be thine.”

8 And *Jesus answering said, to him, † “It is written, ‘Thou shalt worship the Lord thy God, and Him only shalt thou ‘serve.’”

9 † And he brought him to Jerusalem, and placed him on the † BATTLEMENT of the TEMPLE, and said to him, “If thou art a Son of GOD, cast thyself down from this place;

10 for it is written, † ‘He ‘will give his ANGELS ‘charge concerning thee, ‘to PROTECT thee;

11 ‘and they will uphold thee on their Hands, lest thou strike thy FOOT ‘against a Stone.’”

12 And JESUS answering, said to him, “It is said, † ‘Thou shalt not ‘try the Lord thy God.’”

13 And the ENEMY having finished every Temptation, departed from him for a Season.

14 † And JESUS returned

* VATICAN MANUSCRIPT.—4. JESUS. 4. saying—omit. 4. but on every word of God—omit. 5. bringing him onward, he showed. 8. Jesus. † 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, “That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep.” † 4. Dent. viii. 3. † 6. John xii. 31; xiv. 30. † 8. Dent. vi. 13; x. 20. † 9. Matt. iv. 5. † 10. Psa. xci. 11. † 12. Dent. vi. 16. † 14. Matt. iv. 12; John iv. 43; Acts x. 37.

ὑπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσηλθε, κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνεστῆ ἀναγνῶναι. 17 Καὶ ἐπεδοθη αὐτῷ βιβλίον Ἑσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· 18 “ Πνεῦμα κυρίου ἐπ’ ἐμὲ· οὐ εἶνεκεν ἀχρίσε με εὐαγγελισασθαί με· ὅχις ἂν ἀπεσταλκε με κηρύξαι αἰχμαλώτους ἀφ’ ἑσῶν, καὶ τυφλοῖς ἀναβλεψίην, ἀποστείλαι τεθραυσμένους ἐν ἀφεσεί, 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.” 20 Καὶ πτυξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρωταὶ ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ ἐθαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλέγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; 23 Καὶ

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to † NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, † he entered the SYNAGOGUE, and † stood up to read.

17 And the Book of Isaiah the PROPHET was given to him; † and having unrolled the BOOK, he found the PLACE where it was written,

18 † “The Spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the Poor; he has sent me † to publish a Release to the Captives, and Recovery of sight to the Blind; to dispense Freedom to the oppressed;

19 “to proclaim an Era of acceptance with the “Lord.”

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, “To-day, this SCRIPTURE, which is now in your EARS, is fulfilled.”

22 And all bore testimony to him, and wondered at † THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, “Is not this the son of Joseph?”

† 16. The Jewish doctors, in honor of the law and the prophets, invariably *stood up* while they read them; but *sat down* while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—“I sat teaching in the TEMPLE every day.”

† 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two *rollers* beginning at each end; so that in reading from right to left, they roll *off* with the left, while they roll *on* with the right. The place that he opened was probably the section for the day.—Clarke. † 18. “To heal the broken in heart,” is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 16. Matt. ii. 23; xlii. 54, Mark vi. 1. † 16. Acts xiii. 14, xvii. 2.

† 18. Isa.

lxi. 1. † 22. Psa. xlv. 2. † 22. John vi. 42.

ειπε προς αυτους· Παντως ερειτε μοι την παραβολην ταυτην· “ Ιατρε, θεραπευσον σεαυτον.”
 he said to them: Surely you will say to me the illustration this; “ Physician, heal thyself;”
 οσα ηκουσαμεν γενομενα εις Καπερναουμ,
 what things we have heard having been done in Capernaum,
 ποιησον και ωδε εν τη πατριδι σου. ²⁴ Ειπε δε·
 do thou also here in the country of thee. He said and;
 Αμην λεγω υμιν, οτι ουδεις προφητης δεκτος
 Indeed I say to you, that no one a prophet acceptable
 εστιν εν τη πατριδι αυτου. ²⁵ Επ’ αληθειας δε
 is in the country of himself. In truth but
 λεγω υμιν, πολλαι χηραι ησαν εν ταις ημεραις
 I say to you, many widows were in the days
 Ηλιου εν τω Ισραηλ, οτε εκλεισθη ο ουρανος
 of Elias in the Israel, when was shut up the heaven
 επι ετη τρια και μηνια εξ, ως εγενετο λιμος
 for years three and months six, so that came a famine
 μεγας επι πασαν την γην· ²⁶ και προς ουδεμιαν
 great over all the land; and to no one
 αυτων επεμφθη Ηλιας, ει μη εις Σαρεπτα της
 of them was sent Elias, if not into Sarcpta of the
 Σιδωνος προς γυναικα χηραν. ²⁷ Και πολλοι
 Sidon to a woman a widow And many
 λεπροι ησαν επι Ελισσαιου του προφητου εν τω
 lepers were in of Elisha the prophet in the
 Ισραηλ· και ουδεις αυτων εκαθαρισθη, ει μη
 Israel; and no one of them were cleansed, if not
 Νεεμαν ο Συρος. ²⁸ Και επλησθησαν παντες
 Naaman the Syrian. And they were filled all
 θυμου εν τη συναγωγη, ακουοντας ταυτα.
 of wrath in the synagogue, having heard these things.
²⁹ Και ανασταντες εξεβαλον αυτον εξω της
 And rising up they cast out him outside of the
 πολews· και ηγαγον αυτον εως οφρους του
 city; and they led him even to a brow of the
 ορους, εφ’ ου η πολις αυτων ωκοδομητο, ωστε
 mountain, on which the city of them was built, so as
 κατακρημνισαι αυτον· ³⁰ αι το; δε διελθων δια
 to cast down him; he but passing through
 μεσση αυτων, επορευετο.
 midst of them, went away.
³¹ Και καταηλθεν εις Καπερναουμ, πολιν της
 And he came down into Capernaum, a city of the
 Γαλιλαιας· και ην διδασκων αυτους εν τοις
 Galilee; and he was teaching them in the
 σαββασι. ³² Και εξεπλησσοντο επι τη διδαχη
 sabbaths. And they were astonished on the teaching
 αυτου· οτι εν εξουσια ην ο λογος αυτου,
 of him; for with authority was the word of him.
³³ Και εν τη συναγωγη ην ανθρωπος εχων
 And in the synagogue was a man having

23 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 Sarcpta, of SIDON.

27 † And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN.”

28 And all in the SYNAGOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

30 but HE, † passing through the Midst of them, went away.

31 † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck with awe at his mode of INSTRUCTION; † For his WORD was with Authority.

33 † Now there was a Man in the SYNAGOGUE,

† 20. Behind the Maronite church is a steep precipice, forty or fifty feet high, “ on the brow of the hill;” the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James v. 17. † 27. 2 Kings v. 14. † 30. John viii. 69; x. 39. † 31. Matt. iv. 13; Mark i. 21. † 32. Matt. vii. 28, 29. † 33. Mark i. 23.

πνευμα δαιμονιον ακαθαρτου, και ανεκραξε
 a spirit of a demon unclean, and he cried out
 φωνη μεγαλη, 34 * [λεγων] Εα, τι ημιν και
 with a voice loud, [saying:] Ah, what to us and
 σοι, Ιησεν Ναζαρηνη; ηλθες απολεσαι ημας.
 o thee Jesus O Nazarene? comest thou to destroy us;
 οδα σε τις ει, ο αγιος του θεου. 35 Και
 I know thee who thou art, the holy the God. And
 επιτιμησεν αυτω ο Ιησους, λεγων Φιμωθητι,
 rebuked him the Jesus, saying, Be silent,
 και εξελθε εξ αυτου. Και ριψαν αυτον το
 and come out of him. And having thrown him the
 δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν
 demon into midst, came out of him, nothing
 λαλψαν αυτον. 36 Και εγενετο βαυβος επι
 hurting him; And came amazement on
 παντας και συνελαλουν προς αλληλους, λεγοι-
 all, and talked to one another, say-
 ες Τις ο λογος ουτος, οτι εν εξουσια και
 ing What the word this, for with authority and
 δυναμει επιτασσαι τοις ακαθαρτοις πνευμασι,
 power he commands the unclean spirits,
 και εξερχονται; 37 Και εξεπορευετο ηχος περι
 and they come out? And went forth a report concerning
 αυτου εις παντα τοπον της περιχωρου.
 him into every place of the country around.
 38 Αναστας δε εκ της συναγωγης, εισηλθεν
 Having risen up and out of the synagogue, he entered
 εις την οικιαν Σιμωνος πενθερα δε του Σιμωνος
 into the house of Simon; mother-in-law of the Simon
 ην συνεχομενη πυρετω μεγαλω και ηρωτησαν
 was seized with a fever great; and they asked
 αυτον περι αυτης. 39 Και επιστας επανω
 him about her. And standing above
 αυτης, επιτιμησε τω πυρετω και αφηκεν
 her, he rebuked the fever; and it left
 αυτην. Παραχρημα δε αναστασα διηκονει
 her. Forthwith and rising up she served
 αυτοις.
 them.
 40 Δυνοντος δε του ηλιου, παντες υσοι ειχον
 Setting and of the sun, all as many as had
 ασθενουκτας νοσοις ποικιλαις, ηγαγον αυτους
 being afflicted with diseases various, brought them
 προς αυτον ο δε ενι εκαστω αυτων τας
 to him: he and one by one separately of them the
 χειρας επιθεις, εθεραπευσεν αυτους. 41 Εξηρ-
 hands; having placed, he healed them. Came
 χετο δε και δαιμονια απο πολλων, κραζοντα
 out and also demons from many, crying out
 και λεγοντα Οτι συ ει ο υιος του θεου. Και
 and saying: That thou art the son of the God. And
 επιτιμων ουκ εια αυτα λαλειν, οτι ηδεισαν
 rebuking not he permitted them to say, that they knew
 τον Χριστον αυτον ειναι.
 the Anointed him to be.

having a Spirit of an impure Demon; and he exclaimed with a loud Voice,
 34 "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; † the HOLY ONE of GOD."

35 And JESUS rebuked him, saying, "Be silent, and come out of him." And the DEMON having thrown him into the Midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What word is this! For with Authority and Power he commands the IMPURE Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the SURROUNDING COUNTRY.

38 † And rising-up out of the SYNAGOGUE, he entered the HOUSE of SIMON. And SIMON'S Mother-in-law was confined with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the FEVER, and it left her; and instantly rising up. she served them.

40 † Now as the SUN was setting, all who had any sick with various Diseases, brought them to him; and he, placing his HANDS on each one of them, cured them.

41 And Demons also departed from many, crying out and saying, "Thou art the SON of GOD." And rebuking them, he permitted them not to say That they knew him to be the MESSIAH.

† 33. As demon was used both in a good and bad sense before and after the time of the evangelists, the word unclean 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. Psa. xvi. 10; Dan. ix. 24. Matt. i. 10; Mark i. 22.

† 33. Matt. viii. 14; Mark i. 29.

‡ 40. Matt.

⁴² Γενομενης δε ημερας, εξελθων επορευθη εις
 Being come and day, coming out he went into
 ερημον τοπον· και οι οχλοι επεζητουν αυτον,
 a desert place: and the crowds sought him,
 και ηλθων εως αυτου, και κατειχον αυτον μη
 and came to him, and urged him not
 πορευεσθαι απ' αυτων. ⁴³ Ο δε ειπε προς
 to depart from them. He but said to
 αυτους· 'Οτι και ταις ετεραις πολεισιν ευαγ-
 them; That also to the other cities to publish
 γελισασθαι με δει την βασιλειαν του θεου· οτι
 glad tidings me must the kingdom of the God; because
 εις τουτο απεσταλμαι.
 for this I have been sent forth.

⁴⁴ Και ην κηρυσων εν ταις συναγωγαίς της
 And he was preaching in the synagogues of the
 Γαλιλαιας. ΚΕΦ. ε'. β. ¹ Εγενετο δε εν τω
 Galilee. It happened but in to the
 του οχλον επικεισθαι αυτω του ακουειν τον
 the crowd to press him of the to hear the
 λογον του θεου, και αυτος ην εστως παρα την
 word of the God and he was standing by the
 λιμνην Γεννησαρετ· ² και ειδε δυο πλοια
 lake Genuesaret; and he saw two ships
 εστωτα παρα την λιμνην· οι δε αλιεις αποβαν-
 standing by the lake; the but fishermen having
 τες απ' αυτων, απεπλυναν τα δικτυα. ³ Ευβας
 gone from them, were washing the nets. Eutering
 δε εις εν των πλοιων, ο ην του Σιμωνος· ηρω-
 and into one of the ships, which was of the Simon; he
 νησεν αυτον απο της γης επαναγαγειν ολιγον·
 asked him from the land to put off a little;
 και καθισας εδιδασκεν εκ του πλοιου τους
 and sitting down he taught out of the ship the
 οχλους. ⁴ Ως δε επαυσατο λαλων, ειπε προς
 crowds. When and he ceased speaking, he said to
 τον Σιμονα· Επαναγαγε εις το βαθος, και
 the Simon; Put out into the deep, and
 χαλασατε τα δικτυα υμων εις αγραν. ⁵ Και
 let: down the nets of you for a draught. And
 αποκριθεις ο Σιμων ειπεν * [αυτω·] Επιστατα,
 answering the Simo· said [to him·] O master
 δι' ολης της νυκτος κοπασαυτες, ουδεν ελα-
 through whole of the night having toiled, nothing we
 βωμεν· επι δε τω ρηματι σου χαλασω το
 have taken; at but the word of thee I will let down the
 δικτυον. ⁶ Και τουτο ποιησαντες, συνεκλει-
 net. And this having done, they enclo-
 σαν πληθος ιχθυων πολυ· διερρηγνυτο δε το
 set a multitude of fishes great; was rending and the
 δικτυον αυτων. ⁷ Και κατενευσαν τοις μετο-
 net of them. And they beckoned to the part-
 νησι τοις εν τω ετερω πλοιω, του ελθοντας
 ners to those in the other ship, of the coming
 συλλαβεσθαι αυτοις· και ηλθων, και επλησαν
 to help them; and they came, and filled

⁴² And Day having come, he retired to a Desert Place; and the crowds sought him, and came to him, and urged him not to leave them.

⁴³ But HE said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER Cities also; because for this I have been sent."

⁴⁴ † And he was preaching * in the SYNAGOGUES of GALILEE.

CHAPTER V.

¹ † Now it occurred, as the CROWD PRESSED on him to HEAR the WORD of GOD, he was standing by the LAKE Gennesaret;

² and he saw * two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

³ And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

⁴ And when he ceased speaking, he said to SIMON, † "Put out into the DEEP, and let down your NETS for a Draught."

⁵ And * Simon answering said "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy WORD, I will let down the * NETS.

⁶ And having done this, they enclosed a great Multitude of Fishes: and their * NETS were rending.

⁷ And they beckoned to their PARTNERS in the OTHER Boat to come and ASSIST them. And they came, and filled Both the

° VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 5. to him—ομιλ. 5. NETS. 6. NETS.

2. two Boats.

5. Simon.

† 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

† 44. Mark i. 39.

† 1. Matt. iv. 18; Mark i. 16.

† 4. John xxi. 6.

αμφοτερα τα πλοια, ωστε βυθιζεσθαι αυτα.
both the ships, so as to sink them.

8 Ιδων δε Σιμων Πητρος, προσπεσε τοις γονασι
Seeing and Simon Peter, fell down to the knees

του Ιησου, λεγων· Εξελθε απ' εμου, οτι ανηρ
of the Jesus, saying; Depart from me, for a man

αμαρτωλος ειμι, κυριε. 9 Θαμβος γαρ περι
a sinner I am, O lord. Amazement for seized

εσχεν αυτον και παντες τους συν αυτω, επι τη
him and all those with him, at the

αγρα των ιχθυων, η συνελαβον 10 ομοιως
draught of the fishes, which they had taken; in like manner

δε και Ιακωβον και Ιωαννην, υιους Ζεβεδαιου,
and also James and John, sons of Zebedee,

οι ησαν κοινωνοι τω Σιμωνι. Και ειπε προς
who were partners with the Simon. And said to

τον Σιμονα ο Ιησους· Μη φοβου απο του νυν
the Simon the Jesus; Not fear; from of the now

ανθρωπους εση ζαωρων. 11 και καταγαγοντες
men thou wilt be catching. And having brought

τα πλοια επι την γην, αφεντες απαντα, ηκολου
the ships to the land, having left all, they fol-

θησαν αυτω.
lowed him.

12 Και εγενετο εν τω ειναι αυτον εν μια τω
And it happened in to the to be him in one of the

πολεων, και ιδου, ανηρ πληρης λεπρας· και
cities, and lo, a man full of leprosy; and

ιδων τον Ιησουν, πεσων επι προσωπον, εδεηθη
seeing the Jesus, having fallen on face, entreated

αυτου, λεγων· κυριε, εαν θελης, δυνασαι με
him, saying; O lord, if thou wilt, thou art able to

καθαρισαι. 13 Και εκτεινας την χειρα, ηψατο
to cleanse. And stretching out the hand, he touched

αυτου, ειπων· Θελω, καθαρισθητι. Και ευθεως
him, saying; I will, be thou cleansed. And immediately

η λεπρα απηλθεν απ' αυτου. 14 Και αυτος
the leprosy departed from him. And he

παρηγγειλεν αυτω μηδενι ειπειν· αλλα απελ-
commanded him no one to tell; but going

θων δεixon σεαυτον τω ιερει, και προσενεγκε
show thyself to the priest, and offer

περι του καθαρισμου σου, καθως προσεταξε
on account of the cleansing of thee, as enjoined

Μωσης, εις μαρτυριον αυτοις.
Moses, for a witness to them.

15 Διηρχετο δε μαλλον ο λογος περι αυτου·
Spread abroad but more the word concerning him;

και συνηρχοντο οχλοι πολλοι ακουειν, και
and came together crowds great to hear, and

θεραπευσθαι * [υπ' αυτου] απο των ασθενειων
to be healed [by him] from the weaknesses

BOATS, so that they were sinking.

8 And Simon Peter seeing it, fell down at the KNEES of * Jesus, saying, "Depart from me, O Lord, For I am a sinful Man."

9 For amazement seized him, and ALL who were with him, at the DRAUGHT of FISHES which they had taken;

10 and in like manner also, James and John, Sons of 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 it occurred, when he WAS in one of the CITIES, behold, a Man full of Leprosy, seeing JESUS, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

13 And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

14 † And he commanded him to tell no one; "but go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, † as Moses commanded, for Notifying [the cure] to the people."

15 But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

* VATICAN MANUSCRIPT.—8. Jesus.

10. Jesus.

15. by him—omit.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17.

‡ 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii

28. † 12. Matt. viii. 2; Mark i. 40.

‡ 14. Matt. viii. 4.

‡ 14. Lev. xiv. 4, 16

οἰτων¹⁶ Αυτος δε ην υποχωρων εν ταις ερημοις, of them: He but was setting in the deserta, και προσευχομενος. and praying.

17 Και εγενετο εν μια των ημερων, και αυτος And it happened in one of the days, and he ην διδασκων και ησαν καθημενοι Φαρισαιοι και was teaching; and were sitting Pharisees and νομοδιδασκαλοι, οἱ ησαν ελληυθοτες εκ πασης teachers of the law, they were having come out of all κωμης της Γαλιλαιας και Ιουδαιας, και Ἱερου- villages of the Galilee and Judea and Ἱερου- σαλημ και δυναμις κυριου ην εις το ασθα. salem; and power of Lord was into he to heal αυτους.

18 Και ιδου, ανδρες φεροντες επι them. And lo, men bringing on κλινης ανθρωπον, ος ην παραλελυμενος και a couch a man, who was having been palsied; and εζητουν αυτον εισενεγκειν, και θειναι ενωπιον sought him to bring in, and to place in presence αυτου.

19 Και μη ευροντες ποιας εισενεγκωσιν of him. And not finding how they might bring in αυτον, δια τον οχλον, αναβαντες επι το δαμα, him, through the crowd, having gone up to the roof, δια των κεραμων καθηκων αυτον συν τω through the tiles they let down him with the κλινιδι εν το μεσον εμπροσθεν του Ιησου. little bed into the midst in presence of the Jesus.

20 Και ιδων την πιστιν αυτων, ειπεν Ανθρωπε, And seeing the faith of them, he said; O man, αφεωνται σοι αι αμαρτια σου. 21 Και ηρξαντο have been forgiven to thee the sins of thee. And began διαλογισσθαι οἱ γραμματεις και οἱ Φαρισαιοι, to reason the scribes and the Pharisees, λεγοντες Τις δυναται αφιεναι αμαρτιας, ει μη μονος ο saying; Who is this who speaks blasphemies; τις δυναται αφιεναι αμαρτιας, ει μη μονος ο who is able to forgive sins, it not alone the θεος; 22 Επιγινους δε ο Ιησους τους διαλογισμους God? Knowing but the Jesus the reasonings αυτων, αποκριθεις ειπε προς αυτους Τι διαλο- of them, answering said to them; Τι do you γιζεσθε εν ταις καρδιας υμων; 23 Τι εστιν reason in the hearts of you? Which is ευκοπωτερον; ειπουν Αφεωνται σοι αι αμαρ- easier? to say; Have been forgiven to thee the sins

24 Τις δυναται αφιεναι αμαρτιας, ει μη μονος ο who is able to forgive sins, it not alone the θεος; 22 Επιγινους δε ο Ιησους τους διαλογισμους God? Knowing but the Jesus the reasonings αυτων, αποκριθεις ειπε προς αυτους Τι διαλο- of them, answering said to them; Τι do you γιζεσθε εν ταις καρδιας υμων; 23 Τι εστιν reason in the hearts of you? Which is ευκοπωτερον; ειπουν Αφεωνται σοι αι αμαρ- easier? to say; Have been forgiven to thee the sins

24 Τις δυναται αφιεναι αμαρτιας, ει μη μονος ο who is able to forgive sins, it not alone the θεος; 22 Επιγινους δε ο Ιησους τους διαλογισμους God? Knowing but the Jesus the reasonings αυτων, αποκριθεις ειπε προς αυτους Τι διαλο- of them, answering said to them; Τι do you γιζεσθε εν ταις καρδιας υμων; 23 Τι εστιν reason in the hearts of you? Which is ευκοπωτερον; ειπουν Αφεωνται σοι αι αμαρ- easier? to say; Have been forgiven to thee the sins

24 Τις δυναται αφιεναι αμαρτιας, ει μη μονος ο who is able to forgive sins, it not alone the θεος; 22 Επιγινους δε ο Ιησους τους διαλογισμους God? Knowing but the Jesus the reasonings αυτων, αποκριθεις ειπε προς αυτους Τι διαλο- of them, answering said to them; Τι do you γιζεσθε εν ταις καρδιας υμων; 23 Τι εστιν reason in the hearts of you? Which is ευκοπωτερον; ειπουν Αφεωνται σοι αι αμαρ- easier? to say; Have been forgiven to thee the sins

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 up the ROOF, they lowered him, with the LITTLE BED, †through the TILES, INTO the MIDDLE before * them all.

20 And perceiving their FAITH, he said, "Man, thy SINS are forgiven thee."

21 † And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? † Who can forgive Sins, except God only?"

22 But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?"

23 Which is easier? to say, 'Thy SINS are forgiven thee;' or to say, [with effect,] 'Arise, and walk?'

24 But that you may know that the SON OF MAN has AUTHORITY ON EARTH to forgive Sins, (he says to the PALSIED MAN,) "I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'"

* VATICAN MANUSCRIPT.—17. PHARISEES. 17. him to CURE. And. 19. them all.

† 19. 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.

‡ 16. Matt. xiv. 23; Mark vi. 46. † 18. Matt. ix. 2; Mark ii. 8. † 21 Matt. ix. 8. Mark ii. 6, 7. † 21. Psa. xxxii. 5; Isa. xlii. 25.

οικον σου. ²⁵ Και παραχρημά αναστας ενωπιον
house of thee. And instantly arising in presence
αυτων, αρas εφ' ω κατεκειτο, απηλθεν
of them, having taken up on which he had been laid, went
εις τον οικον αυτου, δοξαζων τον θεον. ²⁶ Και
into the house of himself, glorifying the God. And
εκστασις ελαβεν απαντας, και εδοξαζον τον
amazement took all, and they glorified the
Θεου και επλησθησαν φοβου, λεγοντες· 'Οτι
God: and were filled of fear, saying: That
ειδομεν παραδοξα σημερον.
we have seen wonderful things to-day.

²⁷ Και μετα ταυτα εξηλθε, και θεασατο
And after these he went out, and saw
τελωνην, ονοματι Λευιν, καθημενον επι το
a publican, with a name Levi, sitting at the
τελωνιου· και ειπεν αυτω· Ακολουθει μοι.
custom-house: and he said to him: Follow me.

²⁸ Και καταλιπων απαντα, αναστας ηκολουθησεν
And forsaking all, rising up he followed
αυτω. ²⁹ Και εποιησε δοχην μεγαλην Λευι
him. And made a feast great Levi
αυτω εν τη οικια αυτου· και ην οχλος τελωνων
to him in the house of himself: and was a crowd of publicans
πολυς, και αλλων, οι ηταν μετ' αυτων κατακει-
rent, and of others, who were with them reclin-
μενοι. ³⁰ Και εγογγυζον οι γραμματεις αυτων
ing. And murmured the scribes of them

και οι Φαρισαιοι προς τους μαθητας αυτου,
and the Pharisees to the disciples of him,
λεγοντες· Διατι μετα των τελωνων και αμαρ-
saying: Why with the publicans and sin-
τωλων εσθιετε και πινετε; ³¹ Και αποκριθεις ο
ners do you eat and drink? And answering the

Ιησους ειπε προς αυτους· Ου χρεϊαν εχουσιν
Jesus said to them: No need have
οι υγιαινοντες ιατρου, αλλ' οι κακως εχοντες·
those being in health of a physician, but those sick being:

³² ουκ εληλυθα καλεσαι δικαιοις, αλλα αμαρτω-
not I have come to call just (ones,) but sinners
λους εις μετανοιαν.
to reformation.

³³ 'Οι δε ειπον προς αυτον· * [Διατι]· οι
They and said to him: [Why] the
μαθηται Ιωαννου νηστεουσι πυκνα, και δεησεις
disciples of John fast often, and pray
ποιουνται, ομοιως και οι των Φαρισαιων· οι δε
make, in like manner and those of the Pharisees: those but

σοι εσθιουσι και πινουσιν; ³⁴ Ο δε ειπε προς
to thee eat and drink? He and said to
αυτους· Μη δυνασθε τους υιους του νυμφιος, εν
them: Not you are able the sons of the bridal-chamber, in

ω ο νυμφιος μετ' αυτων εστι, ποιησαι
which the bride-room with them is, to make
νηστευειν; ³⁵ Ελευσονται δε ημεραι, και οταν
to fast? Will come but days, and when
απαρθη απ' αυτων ο νυμφιος, τότε νηστεουσου-
may be taken from them the bridegroom, then they will fast

²⁵ And instantly arising
in their presence, and tak-
ing up that on which he
had been lying, he pro-
ceeded 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 to-
day."

²⁷ † And after this, he
went out, and saw a Tri-
bute-taker, named Levi,
sitting at the TAX-OFFICE;
and he said to him, "Fol-
low 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 Tri-
bute-takers, and of others,
who were reclining with
them.

³⁰ And * the PHARISEES
and their SCRIBES com-
plained to his DISCIPLES,
saying, "Why do you eat
and drink with TRIBUTE-
TAKERS and SINNERS?"

³¹ And * Jesus answer-
ing, said to them, "THOSE
who are in HEALTH have
no need of a Physician,
but THOSE who are SICK.

³² † I have not come to
call the Righteous, but
Sinners to Repentance."

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 BRIDEMEN 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."

* VATICAN MANUSCRIPT.—20. LEVI,
31. JESUS.

30. the PHARISEES and their SCRIBES.

† 27. Matt. ix. 9; Mark ii. 13, 14.
‡ 29; † Tim. i. 15.

† 20. Matt. ix. 10; Mark ii. 15.

‡ 32. Matt.

‡ 33. Matt. ix. 14; Mark ii. 18.

36 **ΕΙΝ ΕΝ ΕΚΣΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ.** ³⁶ **ΕΛΕΓΕ ΔΕ ΚΑΙ**
 in those the days. He spoke and also
ΠΑΡΑΒΟΛΗΝ ΠΡΟΣ ΑΥΤΟΥΣ· **‘ΟΤΙ ΟΥΔΕΙΣ ΕΠΙΒΛΗΜΑ**
 a parable to them: That no one a patch
ΙΜΑΤΙΟΥ ΚΑΙΝΟΥ ΕΠΙΒΑΛΛΕΙ ΕΠΙ ΙΜΑΤΙΟΝ ΠΑΛΑΙΟΥ·
 of a mantle new sews on to a mantle old:
ΕΙ ΔΕ ΜΗΓΕ, ΚΑΙ ΤΟ ΚΑΙΝΟΝ ΣΧΙΖΕΙ, ΚΑΙ Τῷ ΠΑΛΑΙΩ
 if but not, and the new it rends, and the old
ΟΥ ΣΥΜΦΩΝΕΙ ΕΠΙΒΛΗΜΑ ΤΟ ΑΠΟ ΤΟΥ ΚΑΙΝΟΥ.
 r. t agrees a patch that from the new.
³⁷ **ΚΑΙ ΟΥΔΕΙΣ ΒΑΛΛΕΙ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ**
 And no one puts wine new into skins
ΠΑΛΑΙΟΥ· ΕΙ ΔΕ ΜΗΓΕ, ΡΗΞΕΙ Ο ΝΕΟΣ ΟΙΝΟΣ ΤΟΥΣ
 old: if but not, will burst the new wine the
ΑΣΚΟΥΣ, ΚΑΙ ΑΥΤΟΣ ΕΚΧΥΘΗΣΕΤΑΙ, ΚΑΙ ΟΙ ΑΣΚΟΙ
 skins, and he will be spilt, and the skins
ΑΠΟΛΟΥΝΤΑΙ. ³⁸ **ΑΛΛΑ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ ΚΑΙ-**
 will be destroyed: but wine new into skins new
ΝΟΥΣ ΒΛΗΤΕΟΝ· * [και αμφοτεροι συντηρουνται.]
 requires to be put: [and both are preserved.]
³⁹ * [Και] **ΟΥΔΕΙΣ ΠΙΝΩ ΠΑΛΑΙΟΝ, * [ευθως] ΘΕΛΕΙ**
 [And] no one having drunk old, [immediately] desires
ΝΕΟΝ· ΛΕΓΕΙ ΓΑΡ· ‘Ο ΠΑΛΑΙΟΣ ΧΡΗΣΤΟΤΕΡΟΣ ΕΣΤΙΝ.
 new: he says for: The old better is.

ΚΕΦ. σ'. 6.

¹ **ΕΓΕΓΕΝΕΤΟ ΔΕ ΕΝ ΣΑΒΒΑΤῶ** * [δευτεροπρωτῶ]
 It happened and in sabbath [second-first]
ΔΥΝΑΜΕΥΕΣΘΑΙ ΑΥΤΟΝ ΔΙΑ ΤΩΝ ΣΠΟΡΙΜΩΝ· ΚΑΙ
 to pass him through the grain-fields: and
ΕΤΙΛΛΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΟΥΣ ΣΤΑΧΥΑΣ, ΚΑΙ
 plucked the disciples of him the ears of grain, and
ΗΣΘΙΟΝ, ΨΩΧΟΝΤΕΣ ΤΑΙΣ ΧΕΡΣΙ. ² **ΤΙΝΕΣ ΔΕ ΤΩΝ**
 ate, rubbing the hands. Some and of the
ΦΑΡΙΣΑΙΩΝ ΕΙΠΟΝ * [αυτοις:] ΤΙ ΠΟΙΕΙΤΕ, Ο ΟΥΚ ΕΞ-
 Pharisees said [to them:] Why do you, which not it is
ΕΣΤΙ * [ποιειν] ΕΝ ΤΟΙΣ ΣΑΒΒΑΣΙ; ³ **ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ**
 lawful [to do] in the sabbaths? And answering
ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΠΕΝ Ο ΙΗΣΟΥΣ· ΟΥΔΕ ΤΟΥΤΟ ΑΝΕΓ-
 to them said the Jesus; Not even this have you
ΝΩΤΕ, Ο ΕΠΟΙΗΣΕ ΔΑΥΙΔ, ΟΠΟΤΕ ΕΠΕΙΝΑΣΕΝ ΑΥΤΟΣ
 read, what did David, when was hungry he
ΚΑΙ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΟΝΤΕΣ; ⁴ **ΩΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ**
 and those with him being? how he entered into the
ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ, ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ
 house of the God, and the loaves of the presence
ΕΛΑΒΕ, ΚΑΙ ΕΦΑΓΕ, ΚΑΙ ΕΔΩΚΕ * [και] ΤΟΙΣ
 he took, and ate, and gave [also] to those
ΜΕΤ' ΑΥΤΟΥ· ΟΥΣ ΟΥΚ ΕΞΕΣΤΙ ΦΑΓΕΙΝ, ΕΙ ΜΗ ΜΟΝΟΣ
 with him; which not it is lawful to eat, if not alone
ΤΟΥΣ ΙΕΡΕΙΣ; ⁵ **ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ· * [‘Οτι]**
 the priests? And he said to them; [That]

36 † And he also spoke a Parable to them; “No one puts a Piece * rent from a new Garment on an old; else the NEW also * will make a rent, and THAT Piece from the NEW * will not agree with the OLD.

37 And no one puts new Wine into † old Skins; else the *NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, ‘The OLD is * good.’”

CHAPTER VI.

1 † And it occurred on the Sabbath, that he went through the * Grain-fields, and his DISCIPLES plucked the HEADS OF GRAIN, and ate, rubbing them in their HANDS.

2 And some of the PHARISEES said, “Why do you † what is not lawful on the SABBATH?”

3 And * Jesus answering them, said, “Have you not even read this, † which David did, when hungry, he and THOSE who * were with him?

4 He went into the 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 cat.”

5 And he said to them,

* VATICAN MANUSCRIPT.—36. rent from a new. 36. will make a rent, and the PIECE.
 36. will not agree with. 37. NEW WINE. 38. and both are preserved—omit.
 3. And—omit. 39. immediately—omit. 1. second-first—omit. 1. Grain-fields.
 2. to them—omit. 2. to do—omit. 3. Jesus. 3. were.
 4. how—omit. 4. also—omit. 5. That—omit.

† 37. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 19.
 † 36. Matt. ix. 16, 17; Mark ii. 21, 22. † 1. Matt. xii. 1; Mark ii. 23. † 2. Exod. xx 10.
 † 3. 1 Sam. xxi. 6. † 4. Lev. xxiv. 9.

Βαρθολομαιον, ¹⁵ Ματθαιον και Θωμαν, Ιακωβον
 Bartheolomew, Matthew and Thomas, James
 του του Αλφαιου, και Σιμωνα τον καλουμενον
 the of the Alpheus, and Simon the being called
 ζηλωτην, ¹⁶ Ιουδαν Ιακωβου και Ιουδαν Ισκαρι-
 Zelotes, Judas of James and Judas Iscar-
 ωτην, ^{ος} * [και] εγενετο προδοτης. ¹⁷ και
 lot, who [also] became a traitor;) and
 καταβας μετ' αυτων, εστη επι τοκου πεδινου,
 descending with them, he stood on a place level,
 και οχλος μαθητων αυτου, και πληθος πολυ
 and a crowd of disciples of him, and a multitude great
 του λαου απο πασης της Ιουδαιας, και Ιερο-
 of the people from all of the Judea, and Jeru-
 σαλημ, και της παραλιου Τυρου και Σιδωνος,
 salem, and of the sea-coast of Tyre and Sidon,
 οι ηλθον ακουσαι αυτου, και ιαθναι απο των
 who came to hear him, and to be healed from the
 νοσων αυτων. ¹⁸ και οι οχλουμενοι απο πνευμα-
 diseases of themselves; and those being troubled from spirits
 των ακαθαρτων και εθεραπευοντο. ¹⁹ Και πας
 unclean; and they were healed. And all
 ο οχλος εζητει απτεσθτι αυτου. ^{δι} δυναμις
 the crowd sought to touch him; for a power
 παρ' αυτου εξηρχετο, και ιατο παντας.
 from him went out, and healed all.

²⁰ Και αυτος επaras τους οφθαλμους αυτου
 And he having lifted up the eyes of himself
 εις τους μαθητας αυτου, ελεγε· Μακαριοι οι
 on the disciples of himself, he said; Blessed the
 πτωχοι· ^{δι}τι υμετερα εστιν η βασιλεια του
 poor: for yours is the kingdom of the
 θεου. ²¹ Μακαριοι οι πεινωντες νυν· ^{δι}τι χορτασ-
 God. Blessed the hungering now; for you shall
 θησεσθε. Μακαριοι οι κλαιοντες νυν· ^{δι}τι
 be satisfied. Blessed the weeping now; for
 γελασετε.
 you shall laugh.

²² Μακαριοι εστε, ^{οταν} μισησωσιν υμας οι
 Blessed are you, when may hate you the
 ανθρωποι, και ^{οταν} αφορισωσιν υμας, και
 men, and when they may separate you, and
 ορειδωσι, και εκβαλωσι το ονομα υμων ^{ως}
 they may revile, and may cast out the name of you as
 πονηρον, ^{ενεκα} του υιου του ανθρωπου. ²³ Χα-
 evil, on account of the son of the man. Re-
 ρητε εν εκεινη τη ημερα, και σκιρτησατε· ^{ιδου}
 rejoice you in that the day, and leap you for joy; lo
 γαρ, ^ομισθος υμων πολυς εν τω ουρανω· ^{κατα}
 for, the reward of you great in the heaven; according to
 ταυτα γαρ εποιουν τοις προφηταις οι πατερες
 these for did to the prophets the fathers
 αυτων.
 of them.

²⁴ Πλην ουαι υμιν τοις πλουσιοις· ^{δι}τι απε-
 But woe to you the rich; for you have

15 Mat' hew and Tho-
 mas, THAT James, son of
 * Alpheus, and THAT Si-
 mon who was CALLED the
 Zealot.

16 Judas † the brother
 of James, and Judas Isca-
 riot, who became a Trai-
 tor;—

17 and coming down
 with them, he stood on a
 level Place, with a * Crowd
 of his Disciples, † and a
 great Multitude of PEOPLE
 from ALL JUDEA and Jeru-
 salem, and the SEA-COAST
 of Tyre and Sidon, who
 came to hear him, and to
 be restored from their
 DISEASES;

18 and THOSE who were
 * distressed by unclean
 Spirits were cured.

19 And All the crowd
 sought to touch him, † For
 a Power went out from
 him, and healed all.

20 And he, having lifted
 up his EYES on his DIS-
 CIPLES, said; † "Happy,
 POOR ones! For yours is
 the KINGDOM of GOD.

21 † Happy now, HUN-
 GERING ones! Since you
 will be satisfied. † Happy
 now, WEEPING ones! Be-
 cause you will laugh.

22 † Happy are you,
 when MEN may hate you,
 and separate you, and may
 revile and cast out your
 NAMES as evil, on account
 of the Son of Man.

23 † Rejoice in That
 DAY, and leap for joy;
 for behold, your REWARD
 will be great in HEAVEN;
 † for thus their FATHERS
 did to the PROPHETS.

24 † But Woe to YOU,
 RICH ones; For you have
 YOUR CONSOLATION.

* VATICAN MANUSCRIPT.—15. Alpheus. 16. also—omit. 17. a great Crowd
 18. distressed by unclean Spirits were cured.
 † 16. Jude 1. † 17. Matt. iv. 25; Mark iii. 7. † 19. Mark v. 30; Luke viii. 40
 † 20. Matt. v. 3; xi. 5; James ii. 5. † 21. Matt. v. 6. † 21. Matt. v. 4. † 22. Matt.
 † 11; 1 Pet. ii. 10; iii. 14; iv. 14. † 23. Matt. v. 12; Acts v. 41; Col. ii. 24; James i. 7
 † 24. Acts vii. 51. † 24. James v. 2.

χετε την παρακλησιν υμων. ²⁵ Ουαι υμιν, οι
 in full the comfort of you. Woe to you, those
 εμπεπλησμενοι· οτι πεινασετε· ουαι υμιν, οι
 having been filled; for you shall hunger. Woe to you, those
 γελωντες νυν· οτι πευθησετε και κλαυσετε.
 laughing now: for you shall mourn and you shall weep.
²⁶ Ουαι, οταν καλως υμας ειπωσιν οι ανθρωποι·
 Woe, when well you may speak the men:
 κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις
 according to these for did to the false-prophets
 οι πατερες αυτων.
 the fathers of them.

²⁷ Αλλ' υμιν λεγω τοις ακουουσιν· Αγαπατε
 But to you I say to those hearing: Love you
 τους εχθρους υμων· καλως ποιειτε τοις μισου-
 the enemies of you: good do you to those hat-
 σιν υμας· ²⁸ ευλογειτε τους καταρωμενους υμας·
 ing you: bless you those cursing you:
 προσευχεσθε υπερ των επηραζοντων υμας.
 pray you for those traducing you.
²⁹ Τω τυκτοντι σε επι την σιαγονα, παρεχε και
 To the striking thee on the cheek, offer also
 την αλλην· και απο του αιροντος σου το ιματιον,
 the other: and from the taking of thee the mantle,
 και τον χιτωνα μη κωλυσης.
 also the tunic not thou mayest hinder.

³⁰ Παντι δε τω αιτουντι σε δίδου· και απο του
 To all and those asking thee give thou: and from the
 αιροντος τα σα, μη απαιτει. ³¹ Και καθως
 taking what is thine, not demand back. And all
 θελετε, ινα ποιωσιν υμιν οι ανθρωποι, * [και
 you wish, that may do to you the men, * [also
 υμεις] ποιειτε αυτοις ομοιως. ³² Και ει αγα-
 you] do you to them in like manner. And if you
 πατε τους αγαπωντας υμας, ποια υμιν χαρις
 love those loving you, what to you thanks
 εστι; και γαρ οι αμαρτωλοι τους αγαπωντας
 is it? also for the sinners those loving
 αυτους αγαπωσι. ³³ Και εαν αγαθοποιητε τους
 them love. And if you should do good those
 αγαθοποιουντας υμας, ποια υμιν χαρις εστι;
 doing good you, what to you thanks is it?
 και * [γαρ] οι αμαρτωλοι το αυτο ποιουσι.
 also [for] the sinners the same do.
³⁴ Και εαν δανειζητε παρ' ων ελπιζετε απολα-
 And if you should lend from whom you hope to re-
 βειν, ποια υμιν χαρις εστι, και * [γαρ] οι
 ceive, what to you thanks is it? also [for] the
 αμαρτωλοι αμαρτωλοις δανειζουσιν, ινα απολα-
 sinners to sinners lend, that they may
 βωσι το ισα. ³⁵ Πλην αγαπατε τους εχθρους
 receive the like things. But love you the enemies
 υμων, και αγαθοποιειτε και δανειζετε μηδεν
 of you, and do you good and lend you nothing

²⁵ Woe to YOU who are
 * FULL now! Because you
 will hunger. * Woe to
 YOU who LAUGH now! For
 you will mourn and weep.

²⁶ Woe, when MEN may
 speak well of you! for
 * thus their FATHERS did
 to the FALSE-PROPHETS.

²⁷ † But I say to YOU,
 who HEAR me, Love your
 ENEMIES; do good to
 THOSE who HATE you,

²⁸ † bless THOSE who
 CURSE you, pray for THOSE
 who INJURE you.

²⁹ † To HIM STRIKING
 thee on the CHEEK, present
 the OTHER also; † and
 from HIM who TAKES
 AWAY thy MANTLE, with-
 hold not even thy COAT.

³⁰ † Give to EVERY ONE
 ASKING thee; and from
 HIM who TAKES AWAY
 what is THINE, demand it
 not.

³¹ † And as you would
 that MEN should do to you,
 do in like manner to them.

³² † And if you love
 THOSE who LOVE you,
 What Thanks are due to
 you? for even SINNERS
 love THOSE who LOVE
 them.

³³ * And if you do good
 to THOSE DOING GOOD to
 you, What thanks are due
 to you? SINNERS even do
 the SAME.

³⁴ * And if you lend to
 those from whom you hope
 to receive, What Thanks
 are due to you? SINNERS
 even lend to Sinners, that
 they may receive an EQUI-
 VALENT.

³⁵ But love your ENE-
 MIES, and do good and
 lend, in Nothing despair-

* VATICAN MANUSCRIPT.—25. FULL NOW. 25. Woe, YOU who LAUGH now. 26. the
 SAME did they to the FALSE-PROPHETS. 31. you also—omit. 33. For if also you
 do good. 33. for—omit. 34. for—omit.

† 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. † 28. Matt. v. 44;
 Luke xxiii. 34; Acts vii. 60. † 29. Matt. v. 39. † 29. 1 Cor. vi. 7. † 30. Deut.
 xv. 7, 8, 10; Prov. xxi. 20; Matt. v. 42. † 31. Matt. vii. 12. † 32. Matt. v. 44
 † 34. Matt. v. 42.

απελπίζοντες· και εσται ο μισθος υμων πολυς,
despairing! and shall be the reward of you great,
 και εσεσθε υιοι υψιστου· οτι αυτος χρηστος
and you shall be sons of highest; for be kind
 εστιν επι τους αχαριστους και πονηρους.
is to the unthankful and evil.

36 Γινεσθε * [ουν] οικτιρμονες, καθως * [κα.]
Be you [therefore] compassionate, even as [also]
 ο πατηρ υμων οικτιρων εστι. 37 Και μη
the father of you compassionate is. And not

κρινετε, και ου μη κριθητε· μη καταδικαζετε,
judge you, and not not you may be judged: not condemn you,
 και ου μη καταδικασθητε· απολυετε, και απο-
and not not you may be condemned; release you, and you
 λυθητεσθε. 38 Διδοτε, και δοθησεται υμιν·
shall be released. Give you, and it shall be given to you:

μετρον καλον πεπιεσμενον * [και] σεσαλευ-
measure good having been pressed down [and] having been
 αενον * [και] υπερεκχυνομενον δωσουσιν εις τον
shaken [and] running over shall be given into the
 κολιπον υμων· τω γαρ αυτω μετρω, εφ
bosom of you, by the for same measure, with which

μετρειτε, αντιμετρηθησεται υμιν. 39 Ειπε δε
you measure, it shall be measured again to you. He spoke and
 παραβολην αυτοις· Μητι δυνατι τυφλος τυφλος
a parable to them; Not is able a blind blind

οδηγειν; ουχι αμφοτεροι εις βοθυνον πεσουναι;
to lead? not both into a pit will fall?

40 Ουκ εστι μαθητης υπερ τον διδασκαλον
Not is a disciple over the teacher
 αυτου· καθηρτισμενος δε πας εσται ως ο
of himself; having been fully qualified but every one shall be as the
 διδασκαλος αυτου. 41 Τι δε βλεπεις το καρφος
teacher of him. Why and seest thou the splinter

το εν τω οφθαλμω του αδελφου σου, την δε
that in the eye of the brother of thee, the but
 δοκον την εν τω ιδιω οφθαλμω ου κατανοεις;
beam that in thine own eye not perceivest?

42 * [η] πως δυνασαι λεγειν τω αδελφω σου·
[or] how art thou able to say to the brother of thee:
 Αδελφε, αφες, εκβαλω το καρφος το εν τω
O brother, allow me, I can cast out the splinter that in the
 οφθαλμω σου· αυτος την εν τω οφθαλμω σου
eye of thee; thyself the in the eye of thee

δοκον ου βλεπων; Υποκριτα, εκβαλε πρωτον
beam not beholding? O hypocrite, cast out first
 την δοκον εκ του οφθαλμου σου, και τοτε
the beam out of the eye of thee, and then
 διαβλεψεις εκβαλειν το καρφος το εν τω οφθαλ-
thou wilt see clearly to cast out the splinter that in the eye

μω του αδελφου σου. 43 Ου γαρ εστι δενδρον
of the brother of thee. Not for is a tree
 καλον, ποιουν καρπον σαπρον· ουδε δενδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD will be great, and † you will be Sons of the Most High: for he is kind to the UNTHANKFUL and Evil.

36 † Be you compassionate, as your FATHER is compassionate.

37 † And judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

38 † give, and it will be given to you; good Measure, pressed down, shaken together, and overflowing, will be given into your LAP. For by the SAME Measure with which you measure, it will be dispensed to you again."

39 And he spoke a Parable to them; † "Can a Blind man lead a Blind man? Will not both fall into a Pit?

40 † A disciple is not above his TEACHER: but every one fully qualified will be as his TEACHER.

41 † But why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not THY THORN in thine OWN Eye?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine OWN EYE? Hypocrite! first extract the THORN from thine OWN EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BROTHER'S EYE.

43 † For there is no good Tree which yields bad Fruit, nor * again a bad

* VATICAN MANUSCRIPT.—36. therefore—omit. 36. also—omit. 38. and—omit. 38. and—omit. 42. or—omit. 43. again.

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—Hammond and Lightfoot.

† 35. Matt. v. 45. † 36. Matt. v. 48. † 37. Matt. vii. 1. † 38. Prov. xiv. 17. † 39. Matt. xv. 14. † 40. Matt. x. 24; John xiii. 16; xv. 20. † 41. Matt. vii. 3. † 43. Matt. vii. 16-17.

σαπρον, ποιουν καρπον καλον. ⁴⁴ 'Εκαστον γαρ
 corrupt, bearing fruit good. Every for
 δενδρον εκ του ιδιου καρπου γινωσκεται ου γαρ
 tree from the own fruit is known; not for
 εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου
 from thorns do they gather figs, nor from a bramble
 τρυγωσι σταφυλην. ⁴⁵ 'Ο αγαθος ανθρωπος εκ
 do they pick a cluster of grapes. The good an out of
 του αγαθου θησαυρου της καρδιας αυτου προ-
 the good treasure of the heart of himself brings
 φερει το αγαθον και ο πονηρος * [ανθρωπος]
 forth the good; and the evil [man]
 εκ του πονηρου * [θησαυρου της καρδιας αυτου]
 out of the evil [treasure of the heart of himself]
 προφερει το πονηρον εκ γαρ του περισσευμα-
 brings forth the evil; out of for the fullness
 τος της καρδιας λαλει το στομα αυτου. ⁴⁶ Τι
 of the heart speaks the mouth of him. Why
 δε με καλειτε, κυριε, κυριε και ου ποιειτε α
 and me do you call, O lord, O lord; and not do what
 λεγω;
 I say?

⁴⁷ Πας ο ερχομενος προς με, και ακουων μου
 All the coming to me, and hearing of me
 των λογων, και ποιων αυτους, υποδειξω υμιν,
 the words, and doing them, I will show to you,
 ινι εστιν ομοιος. ⁴⁸ 'Ομοιος εστ' ανθρωπω
 whom he is like. Like he is to a man
 οικοδομουντι οικιαν, ος εσκαψε και εβαθυνε,
 building a house, who dug and went deep,
 και εθηκε θεμελιον επι την πετραν πλημμυρας
 and laid a foundation on the rock; and a flood
 δε γενομενης, προσερρηξεν ο ποταμος τη οικια
 and having come, dashed against the stream the house
 εκεινη, και ουκ ισχυσε σαλευσαι αυτην τεθε-
 that, and not was able to shake her: it was
 μελιωτο γαρ επι την πετραν. ⁴⁹ 'Ο δ' ακουσας,
 founded for upon the rock. He but having heard,
 και μη ποιησας, ομοιος εστιν ανθρωπω οικοδο-
 and not having done, like he is to a man having
 μψαντι οικιαν επι την γην χωρις θεμελιου
 built a house on the earth without a foundation:
 η προσερρηξεν ο ποταμος και ευθεως επεσε,
 to which dashed against the stream: and immediately it fell,
 και εγενετο το ρηγμα της οικιας εκεινης μεγα.
 and became the ruin of the house that great.

ΚΕΦ. ζ'. 7.

¹ Επει δε επληρωσε παντα τα ρηματα αυτου
 When and he had ended all the words of him
 εις τας ακοας του λαου, εισηλθεν εις Καπερ-
 in the ears of the people, he entered into Capern-
 ναουμ. ² 'Εκατονταρχου δε τινι δουλος κακως
 num. Of a centurion and certain alive sick
 εχων, ημελλε τελευταν, ος ην αυτη εντιμος.
 being, was about to die, who was to him valuable.

Tree which yields good Fruit.

⁴⁴ For † Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

⁴⁵ The GOOD Man out of the GOOD Treasure of of * the HEART produces GOOD; and the BAD Man out of the EVIL produces EVIL; for 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. his HEART—omit. 45. an Overflowing Heart.

45. Man—omit.

45. Treasure of

† 44. Matt. xii. 33. † 1. Matt. viii. 5.

† 40. Matt. vii. 21, 20; Luke xiii. 25

† 47. Matt. vii. 20

48. because it was WELL-BUILT ON

Ἄκουσας δε περι του Ιησου, απεστειλε προς
 Having heard and about the Jesus, he sent to
 αυτον πρεσβυτερους των Ιουδαιων, ερωτων
 him elders of the Jews, asking
 αυτον, οπως ελθων διασωση τον δουλον αυτου.
 him, that coming he would save the slave of himself.

Ἐπειδὴ οὖν ταραγενομένοι πρὸς τὸν Ἰησοῦν, παρεκά-
 They and having come to the Jesus, they be-
 λυσαν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξιός
 sought him earnestly, saying; That worthy

ἐστίν, ὃν παρεξει τούτο· ἡ ἀγάπη γὰρ το-
 he is, for whom thou wilt confer this; he loves for the
 εἶναι αὐτοῦ, καὶ τὴν συναγωγὴν αὐτοῦ ᾠκοδό-
 tion of us, and the synagogue he built
 μησεν ἡμῖν. Ὁ δὲ Ἰησοῦς ἐπορευέτο σὺν
 for us. The and Jesus went with

αὐτοῖς. Ἡδὴ δὲ αὐτοῦ οὐ μακρὰν ἀπεχόντος
 them. Already and of him not far being distant

ἀπὸ τῆς οἰκίας, ἐπέμψεν * [πρὸς αὐτὸν] ὁ κεν-
 from the house, sent [to him] the cen-
 τούρταρχος φίλων, λέγων αὐτῷ· Κύριε, μὴ
 turion friends, saying to him; O sir, not

σκυλλῶν· οὐ γὰρ εἰμι ἴκανος, ἵνα ὑπὸ τῆν
 he thou troubled: not for I am worthy, that under the

στεγῆν μου εἰσελθῆς· διὸ οὐδὲ ἐμαυτοῦ
 roof of me thou shouldst enter: therefore not even myself

ἤξιωσα πρὸς σε ελθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ
 I deemed fit to thee to come; but speak a word, and

ἰαθῆσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἀνθρώπος
 will be healed the boy of me. Even for I a man

εἰμι ὑπὸ ἐξουσίαν ταπσομένος, ἐχὼν ὑπ' ἐμαυ-
 am under authority being set, having under my-

τὸν στρατιώτας· καὶ λέγω τούτῳ· Πορευθητι,
 self soldiers; and I say to this; Go,

καὶ πορευεταί· καὶ ἄλλῳ· Ἐρχου, καὶ ἐρχεταιί·
 and he goes and to another; Come, and he comes:

καὶ τῷ δούλῳ μου· Ποίησον τούτο, καὶ ποιεί·
 and to the slave of me: Do this, and he does.

Ἄκουσας δε ταυτα ὁ Ἰησοῦς, εθαυμασεν αυτον·
 hearing and these the Jesus, admired him:

καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε·
 and turning, to the following him crowd he said:

Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
 I say to you, not even in the Israel so great faith

εὑρόν. Καὶ ὑποστρεψάντες οἱ πεμψθέντες
 I have found. And having returned those having been sent

εἰς τὸν οἶκον, εὑρόν τὸν * [ἀσθενούντα] δούλον
 into the house, they found the [being sick] slave

ὕγιαίνοντα.
 being well.

Ἐγένετο δὲ ἐν τῇ ἐξῆς, ἐπορευέτο εἰς
 And it happened in the next, he was going to

πολὴν καλουμένην Ναιν· καὶ συνεπορευόντο
 a city being called Nain: and were going

3 And having heard concerning JESUS, † he sent Elders of the JEWS to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the 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 my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 AND THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

* VATICAN MANUSCRIPT.—6. to him—omit. 7. let my SERVANT be healed. 10. being sick—omit.

† 3. Either magistrates of the place, or elders of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke.

† 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτῷ οἱ μαθηταὶ αὐτοῦ * [ἱκανοί,] καὶ ὄχλος
 with him the disciples of him many,] and a crowd
 πολὺς. 12 Ὡς δὲ ἤγγισε τῇ πυλῆι τῆς πόλεως,
 great. As and he drew near to the gate of the city,
 καὶ ἰδοὺ, ἐξεκομιζέτο τεθνηκώς, υἱὸς μονογενῆς
 and lo, was being carried out a dead man, a son only-born
 τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χηρὰ· καὶ ὄχλος
 to the mother of himself, and she a widow; and a crowd
 τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 Καὶ ἰδὼν
 of the city great was with her. 13 And seeing
 αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ
 her the lord, he had compassion on her, and
 εἶπεν αὐτῇ· Μὴ κλαίει. 14 Καὶ προσελθὼν
 said to her; Not weep. And coming up
 ἤψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἐστήσαν.
 he touched the hier: those and bearing stood still.
 Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθητί.
 And he said; O young man, to thee I say, rise.
 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν·
 And sat up the dead, and began to speak
 καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἐλάβε δὲ
 and he gave him to the mother of him. Seized and
 φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·
 a fear all, and they glorified the God, saying:
 Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ
 That a prophet great has risen among us, and
 ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ
 that has visited the God the people of himself. And
 ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
 went out the word this in whole the Judea concerning
 αὐτοῦ, καὶ * [ἐν] πᾶσιν τῇ περιχώρῳ.
 him, and [in] all the surrounding country.

18 Καὶ ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ
 And told John the disciples of him
 περὶ πάντων τούτων. 19 Καὶ προσκαλεσαμέ-
 about all these. And having called
 νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,
 to two certain of the disciples of himself the John,
 ἐπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχο-
 sent to the Jesus, saying: Thou art the coming
 μένος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενομένοι
 one, or another are we to look for? Having come
 δὲ πρὸς αὐτοὺς οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-
 and to him the men they said: John the dip-
 τιστῆς ἀπεστάλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ
 per has sent us to thee, saying: Thou
 εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν
 art the coming one, or another are we to look for? In
 αὐτῇ δὲ τῇ ᾠρᾷ ἐθεράπευσε πολλοὺς ἀπο νοσῶν
 this and the hour he delivered many from diseases
 κα· μαστιγῶν καὶ πνευμάτων πονηρῶν, καὶ
 and plagues and spirits evil, and

were going with him, and a great Crowd.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

13 And seeing her, the LORD had pity on her, and said to her, "Weep not."

14 And approaching, he touched the TIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all; and they praised GOD, saying, † "A great Prophet has risen among us" and, ‡ "GOD has visited his PEOPLE."

17 And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

18 † And JOHN'S DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, JOHN sent to * the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John, the IMMERSER, *sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

21 And in THAT HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

* VATICAN MANUSCRIPT.—11. many—omit. ing. 20. sent.

17. in—omit.

19. the LORD. say-

† 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 at Nain was borne to the grave."—Hackett.

† 16. Luke xxiv. 19; John iv. 19; vi. 14; ix. 17.

† 16. Luke i. 63.

1 18 Matt.

τυφλοις πολλοις εχαρισατο το βλεπειν. ²² Και
 to blind, ones many he gave the to see. And
 αποκριθεισ ο Ιησους ειπεν αυτοις· Πορευθεντες
 answering the Jesus said to them: Going away
 απαγγειλατε Ιωαννη υ ειδετε και ηκουσατε·
 relate to John what you have seen and heard;
 * [οτι] τυφλοι αναβλεπουσι, χωλοι περιπατ-
 [that] blind ones see again, lame ones are walking
 ουσι, λεπροι καθαριζονται, κωφοι ακουουσι,
 about, lepers are cleansed, deaf ones are hearing,
 νεκροι εγειρονται, πτωχοι ευαγγελιζονται·
 dead ones are raised up, poor ones are addressed with glad tidings
²³ και μακαριος εστιν, ος εαν μη σκανδαλισθη
 and blessed is, whoever not may be stumbled
 εν εμοι.
 in me.
²⁴ Απελθοντων δε των αγγελων Ιωαννου,
 Having departed and the messengers of John,
 ηρξατο λεγειν προς τους οχλους περι Ιωαννου·
 he began to say to the crowds concerning John;
 Τι εξεληλυθατε εις την ερημον θεασασθαι;
 What have you come out into the desert to see?
 καλαμον υπο ανεμου σαλευομενον; ²⁵ Αλλα τι
 a reed by wind being shaken? But what
 εξεληλυθατε ιδειν; ανθρωπον εν μαλακοις ιμα-
 have you come out to see? a man in soft gar-
 τιοις ημφισμενον; Ιδου, οι εν ιματισμω
 ments having been clothed? Lo, those in clothing
 ενδοξω και τρυφη υπαρχοντες, εν τοις βασι-
 showy and in luxury living, in the royal
 λειοις εισιν. ²⁶ Αλλα τι εξεληλυθατε ιδειν;
 palaces are. But what have you come out to see?
 προφητην; Ναι λεγω υμιν, και περισσοτερον
 a prophet? Yes I say to you, and much more
 προφητου. ²⁷ Ουτος εστι, περι ου γεγραπ-
 of a prophet. This is, concerning whom it is writ-
 ται· “Ιδου, εγω αποστελλω τον αγγελου μου
 ten; “Lo, I send the messenger of me
 προ προσωπου σου, ος κατασκευασει την οδον
 before face of thee, who shall prepare the way
 σου εμπροσθεν σου.” ²⁸ Λεγω [γαρ] υμιν,
 of thee in presence of thee.” I say [for] to you,
 μειζων εν γεννητοις γυναικων * [προφητης]
 a greater among off-spring of women [prophet]
 Ιωαννου * [του βαπτιστου] ουδεις εστιν· ο δε
 of John [the dipper] not is; the but
 μικροτερος εν τη βασιλεια του θεου, μειζων
 less in the kingdom of the God, greater
 αυτου εστι. ²⁹ Και πασ ο λαος ακουσας, και
 of him is. And all the people having heard, and
 οι τελωναι, εδικαιωσαν τον θεον, βαπτισθεντες
 the tax-gatherers, justified the God, having been dipped
 το βπκτισμα Ιωαννου. ³⁰ Οι δε Φαρισαιοι και
 the dipping of John. The but Pharisees and
 οι νομικοι την βουλην του θεου ηθετησαν εις
 the lawyers the purpose of the God set aside for
 εαυτους, μη βαπτισθεντες υπ’ αυτου.
 themselves, not having been dipped by him.

* sight to many Blind per-
 sons.
²² And * Jesus answer-
 ing, said to them, † “Go,
 tell John what you have
 seen and heard; the Blind
 are made to see, the Lame
 are made 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 † AND JOHN’S MESSEN-
 GERS HAVING departed, he
 began to say to the CROWDS
 concerning John, “Why
 went you out into the DES-
 ERT? To see a Reed sha-
 ken by the Wind?
²⁵ But why went you
 out? To see a Man clothed
 in soft garments? Behold,
 THOSE robed in SPLENDID
 APPAREL, and living in
 luxury, are in ROYAL PAL-
 ACES.
²⁶ But why went you
 out? To see a Prophet?
 Yes, I tell you, and one
 more excellent than a Pro-
 phet.
²⁷ This is he concerning
 whom it is written, † ‘Be-
 hold! * I send my MES-
 SENER before thy Face,
 who will prepare thy WAY
 before thee.’
²⁸ I say to you, Among
 those born of Women, there
 is not a greater than John;
 yet the LEAST in the KING-
 DOM of GOD is superior to
 him.
²⁹ And All the PEOPLE
 having heard, and the
 TRIBUTE-TAKERS, justified
 GOD, ‡ having been im-
 mersed with the IMMERS-
 ION of John.
³⁰ But the PHARISEES
 and LAWYERS set aside the
 ‡ PURPOSE of GOD towards
 themselves, not having been
 immersed by him.

* VATICAN MANUSCRIPT.—21. sight. 22. he answering. 22. That—omit.
 † 22. Matt. xi. 5. † 22. Luke iv 18. † 24 Matt. xi. 7. † 27 Mal iii 1
 ‡ 29. Matt. iii. 5; Luke iii. 12. † 30 Acts xx. 27.

31 **Τι**νι ουν **ὀμοιωσω** τους **ανθρωπους** της
 To what then shall I compare the men of the
γενεας ταυτης. και **τινι** εισιν **ὀμοιοι**; 32 **Ὀμοι-**
 generation this? and to what are they like? Like
οι εισι **παιδιοις** τοις **εν** αγορα **καθημενοις**, και
 they are boys those in a market sitting, and
προφωνουσιν **αλληλοις**, και **λεγουσιν**. **Ηυλη-**
 calling to one another, and saying; We have played
σαμεν **ὑμιν**, και **ουκ** **ωρχησασθε**. **εθρηνησαμεν**
 the flute for you, and not you have danced; we have mourned
ὑμιν, και **ουκ** **εκλαυσате**. 33 **Εληλυθε** **γαρ**
 for you, and not you have wept. Has come for
Ιωαννης **ὁ** **βαπτιστης**, **μητε** **αρτον** **εσθιων**,
 John the dipper, neither bread eating,
μητε **οινον** **πινων** και **λεγετε**. **Δαιμονιον** **εχει**.
 nor wine drinking; and you say; A demon he has.
 34 **Εληλυθεν** **ὁ** **υιός** του **ανθρωπου**, **εσθιων** και
 Has come the son of the man, eating and
πινων και **λεγετε**. **Ιδου**, **ανθρωπος** **φαγος** και
 drinking; and you say; Lo, a man glutton and
οινοποτης, **φιλος** **τελωνων** και **αμαρτωλων**.
 a wine-drinker, a friend of tax-gatherers and sinners.
 35 **Και** **εδικαιωθη** **ἡ** **σοφια** **απο** των **τεκνων** **αυτης**
 And is justified the wisdom by the children of herself
παντων.
 all.

36 **Ηρωτα** **δε** **τις** **αυτον** των **Φαρισαιων**, **ινα**
 Asked and one him of the Pharisees, that
φαγη **μετ'** **αυτου** και **εισηλθων** **εις** **την** **οικιαν**
 he might eat with him; and entering into the house
του **Φαρισαιου**, **ανεκλιθη**. 37 **Και** **ιδου**, **γυνη**
 of the Pharisee, he reclined. And lo, a woman
εν **τη** **πολει**, **ἡτις** **ην** **αμαρτωλος**, **επιγνουσα** **ὅτι**
 in the city, who was a sinner, knowing that
ανακειται **εν** **τη** **οικια** **του** **Φαρισαιου**, **κομισασα**
 he reclines in the house of the Pharisee, having brought
αλαβαστρον **μυρον**, 38 **και** **στασα** **οπισω** **παρα**
 an alabaster-box of balsam, and standing behind at
τους **ποδας** **αυτου**, **κλαιουσα**, **ηρξατο** **βρεχειν**
 the feet of him, weeping, she began to wet
τους **ποδας** **αυτου** **τοις** **δακρυσιν** και **ταις** **τριξι**
 the feet of him with the tears; and with the hairs
της **κεφαλης** **αυτης** **εξεμασσε**, και **κατεφιλει**
 of the head of herself wiped, and kissed
τους **ποδας** **αυτου**, και **ηλειψε** **τω** **μυρω**. 39 **Ιδων**
 the feet of him, and anointed with the balsam. Seeing
δε **ὁ** **Φαρισαιος** **ὁ** **καλεσας** **αυτον**, **ειπεν** **εν** **ἑαυτω**,
 but the Pharisee that having called him, spoke in himself,
λεγων. **Ουτος** **ει** **ην** **προφητης**, **εγινωσκεν** **αν**,
 saying; This if he was a prophet, would know,

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 for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 † For John the IMMERSER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 † But WISDOM is vindicated by All her CHILDREN."

36 † And one of the PHARISEES invited him to eat with him. And entering the HOUSE of the PHARISEE, he reclined.

37 And, behold, a † Woman * who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S HOUSE, brought an Alabaster box of Balsam,

38 and standing † behind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and anointed them with the BAL-SAM.

39 But THAT PHARISEE who had INVITED him observing this, spoke within himself, saying, † "This man, if he were a Prophet,

* 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 *Gentile*, and therefore in the estimation of the Pharisee a *sinner*. *Hamartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Wakefield.

† 31. Matt. xi. 16.

† 33. Matt. iii. 4; Mark i. 6; Luke i. 15.

† 35. Matt. xi.

† 36. Matt. xxvi. 6; Mark xiv. 8; John xi. 2.

† 39. Luke xv. 2.

τις και ποταπη ἡ γυνη, ἣτις ἅπτεται αὐτου·
 who and what the woman, who touches him;
 ὅτι ἁμαρτωλος ἐστι. ⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 that a sinner she is. And answering the Jesus
 εἶπε πρὸς αὐτον· Σίμων, ἔχω σοι τι εἰπεῖν.
 said to him; Simon, I have to thee something to say.
 Ὁ δὲ φησὶ· Διδασκαλε, εἶπε. ⁴¹ Δυο χρεωφει-
 He and says: O teacher, say. Two debt-
 λεται ἦσαν δανειστῆ τινι· ὁ εἰς ὠφειλε δηναρια
 were to a creditor certain: the one owed denarii
 πεντακοσια, ὁ δὲ ἕτερος πεντηκοντα. ⁴² Μὴ
 five hundred, the and other fifty. Not
 εχοντων * [δὲ] αὐτων ἀποδουαι, ἀμφοτεροῖς
 having [and] of them to pay, both
 εχαρισατο. Τισ οὖν αὐτων, * [εἶπε] πλειον
 he forgave. Which then of them, [say] more
 αὐτον αγαπησει; ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν·
 him will love? Answering and the Simon said:
 Ὑπολαμβάνω, ὅτι ὧ το πλειον εχαρισατο.
 I suppose, that to whom the more he forgave.
 Ὁ δὲ εἶπεν αὐτῷ· Ὀρθως ἐκρινας. ⁴⁴ Καὶ στρα-
 He and said to him: Rightly thou hast judged. And turn-
 φεις πρὸς τὴν γυναικα, τῷ Σίμωνι εφη· Βλεπ-
 ing to the woman, to the Simon he said: Seest
 εις ταυτην τὴν γυναικα; εἰσηλθον σου εἰς τὴν
 thou this the woman? I came of thee into the
 οικίαν· ὕδωρ ἐπὶ τοὺς ποδας μου οὐκ ἔδωκας·
 house: water for the feet of me not thou gavest:
 αὐτῆ δε τοῖς δακρυσιν ἐβρεξε μου τοὺς ποδας,
 she but with the tears she wet of me the feet,
 και ταις θριξι αὐτῆς ἐξεμαξε. ⁴⁵ Φιλημα μοι
 and with the hairs of herself has wiped. A kiss to me
 οὐκ ἔδωκας· αὐτῆ δε ἀφ' ἧς εἰσηλθον, οὐ δει-
 not thou gavest: she but from of her came in, not has
 λιπε καταφιλουσα μου τοὺς ποδας. ⁴⁶ Ἐλαιῳ
 ceased kissing of me the feet. With oil
 τὴν κεφαλῆν μου οὐκ ἠλειψας· αὐτῆ δε μυρῷ
 the head of me not thou didst anoint: she but with balsam
 ἠλειψε τοὺς ποδας μου. ⁴⁷ Οὐ χάριν, λεγω
 anointed the feet of me. Therefore, I say
 σοι, αφεωνται αἱ ἁμαρτια αὐτῆς αἱ πολλαι,
 to thee, have been forgiven the sins of her the many,
 ὅτι ἠγαπησε πολυ· ὧ δε ολιγον αφιεται,
 for that she loved much; to whom but little is forgiven,
 ολιγον αγαπα. ⁴⁸ Εἶπε δε αὐτῆ· Αφεωνται
 little he loves. He said and to her; Have been forgiven
 σου αἱ ἁμαρτια. ⁴⁹ Καὶ ἠρξαντο οἱ συνανακει-
 of the the sins. And began those reclining
 μενοι λεγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστιν, ὃς
 with to say in themselves: Who this is, who
 και ἁμαρτίας αφιησιν; ⁵⁰ Εἶπε δε πρὸς τὴν
 even sins forgives? He said and to the
 γυναικα· Ἡ πιστις σου σεσωκε σε· πορευου εἰς
 woman; The faith of thee has saved thee; go in
 εἰρηνην.
 peace.

would know who and what the woman is, that touches him; For she is a Sinner."

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 seest This WOMAN: I came into Thy HOUSE, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not † anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 † Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, * also loves little."

48 And he said to her, † "Thy SINS have been forgiven."

49 And the GUESTS began to say among themselves; † "Who is this that even forgives Sins?"

50 And he said to the WOMAN, † "Thy FAITH has saved thee; go in Peace."

* VATICAN MANUSCRIPT.—42. and—omit.

42. say—omit.

47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

† 43. Psa. xxiii. 5.

† 47. 1 Tim. i. 14.

† 48. Matt. ix. 2; Mark ii. 5.

† 49. Matt

ix. 3; Mark ii. 7.

† 50. Matt. ix. 22; Mark v. 34; x. 52; Luke viii. 43; xviii. 42.

ΚΕΦ. η'. 8.

¹ Και εγενετο εν τω καθεξης, και αυτος
 And it happened in the afterwards, also he
 διωδευε κατα πολιν και κωμην, κηρυσσων
 traveled through every city and village, publishing
 και ευαγγελιζομενος την βασιλειαν του θεου·
 and proclaiming the glad tidings the kingdom of the God;
 και οι δωδεκα συν αυτω, ² και γυναικες τινες,
 and the twelve with him, and women certain,
 αι ησαν τεθεραπευμεναι απο πνευματων πονη-
 who were having been healed from spirits evil
 ρων και ασθενειων· Μαρια η καλουμενη Μαγδα-
 and infirmities; Mary that being called Magda-
 ληνη, αφ' ης διαμονια επτα εξεληλυθει, ³ και
 lene, from whom demons seven had gone out, and
 Ιωαννα, γυνη Χουζα επιτροπου Ηρωδου, και
 Joanna, a wife of Chuza a steward of Herod, and
 Σουσαννα, και ετεροι πολλοι, αιτινες διηκονουν
 Susanna, and others many, who ministered
 αυτω απο των υπαρχοντων αυταις.
 to him from the possessions of them.

⁴ Συνιοντος δε οχλου πολλου, και ιων κατα
 Was assemblin and a crowd great, and ofte every
 πολιν επιπορευομενων προς αυτον, ειπε δια
 city were coming to him, he said by
 παραβολης· ⁵ Εξηλθεν ο σπειρων του σπειραι
 a parable; Went out the sower of the to sow
 τον σπορον αυτου· και εν τω σπειρειν αυτον, ο
 the seed of himself; and in the sowing it, this
 μεν επεσε παρα την οδον· και κατεπατηθη, και
 indeed fell by the path: and it was trodden down, and
 τα πετεινα του ουρανου κατεφαγεν αυτο. ⁶ Και
 the birds of the heaven ate it. And
 ετερον επεσεν επι την πετραν· και φυνε
 another fell on the rock; and having sprung up
 εξηραυθη, δια το μη εχειν ικμαδα. ⁷ Και
 it dried up, through the not to have moisture. And
 ετερον επεσεν εν μεσω των ακανθων· και συμ-
 another fell in midst of the thorns; and having
 φνεται αι ακανθαι απεπνιξαν αυτο. ⁸ Και
 sprung up with the thorns they choked it. And
 ετερον επεσεν εις την γην την αγαθην· και
 another fell in the ground the good: and
 φυνε εποιησε καρπον εκατονταπλασιονα.
 having sprung up bore fruit a hundredfold.
 Ταυτα λεγων, εφωνει· Ο εχων ωτα ακουειν,
 These things having said, he cried: He having ears to hear,
 ακουετω. ⁹ Επηρωτων δε αυτον οι μαθηται
 let him hear. Asked and him the disciples
 αυτου, * [λεγοντες,] τις ειη η παραβολη
 of him, [saying,] what may be the parable
 αυτη. ¹⁰ Ο δε ειπεν· Υμιν δεδοται γνωνα τα
 this. He and said; To you it is given to know the
 μυστηρια της βασιλειας του θεου· τοις δε λοι-
 secrets of the kingdom of the God; to the but others
 ποις εν παραβολαις· ινα βλεποντες μη βλεπωσι,
 in parables; that seeing not they may see,

CHAPTER VIII.

¹ And it occurred AFTER-
 WARDS that he traveled
 through every City and
 Village, publishing and
 proclaiming the glad tidings
 of the KINGDOM of
 GOD; and the TWELVE
 were with him,

² and † certain Women,
 who had been delivered
 from evil Spirits and In-
 firmities, THAT Mary who
 was CALLED OF MAGDALA,
 ‡ from whom seven Demons
 had been expelled,

³ and Joanna, the Wife
 of Chuza, Herod's Steward,
 and Susanna, and many
 others, who assisted him
 from their POSSESSIONS.

⁴ † Now when a great
 Crowd was assembling, and
 THEY were COMING to him
 from every City, he spoke
 by a Parable:

⁵ "The SOWER went
 forth to sow his SEED; and
 in SOWING, part fell by the
 ROAD; and it was trodden
 down, or the BIRDS of
 HEAVEN picked it up.

⁶ And another part fell
 on the ROCK; and having
 sprung up, it withered
 away, because it HAD NO
 Moisture.

⁷ And another part fell
 in the MIDST of the THORNS;
 and the THORNS springing
 up with it, choked it.

⁸ And another part fell
 into the GOOD GROUND,
 and having sprung up,
 yielded Increase, a hun-
 dredfold." 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.

† 2. Matt. xxvii. 55, 56.

‡ 2 Mark xvi. 9.

‡ 4. Matt. xiii. 2; Mark iv. 1.

‡ 9. Matt. xiii. 10; Mark iv. 10.

‡ 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. ¹¹ Εστι δε αυτη η
and hearing not they may understand. Is now this the
παροβολη· Ο σπορος, εστιν ο λογος του θεου.

¹² Οι δε παρα την οδον, εισιν οι ακουοντες·
Those and by the path, are those hearing;

ειτα ερχεται ο διαβολος, και αιρει τον λογον
then comes the accuser, and takes away the word
απο της καρδιας αυτων, ινα μη πιστευσαντες
from the heart of them, so that not having believed
σωθωσιν. ¹³ Οι δε επι της πετρας, οι, οταν
they may be saved. They and on the rock, who, when

ακουωσι, πετα χαρας δεχονται τον λογον·
they may hear, with joy receives the word;

και ουτοι ριζαν ουκ εχουσιν, οι προς καιρον
and these a root not they have, who for a season
πιστευουσι, και εν καιρω πειρασμου αφισται-
will believe, and in a season of temptation fall away.

ται. ¹⁴ Το δε εις τας ακανθας πεσον, ουτοι
That and into the thorns having fallen, these
εισιν οι ακουσαντες, και υπο μεριμνων και
are they having heard, and by anxious cares and

πλουτου και ηδονων του βιου πορευομενοι συμ-
riches and pleasures of the life going forth are
πνιγονται, και ου τελεσφορουσι. ¹⁵ Το δε εν
choked, and not bear fruit to perfection. That and in

τη καλη γη, ουτοι εισιν, οιτινες εν καρδια
the good ground, these are, who in heart
καλη και αγαθη ακουσαντες τον λογον, κατε-
good and upright having heard the word, re-

χουσιν, και καρποφορουσιν εν υπομονη. ¹⁶ Ου-
tain, and bear fruit with perseverance. No
δεις δε λυχνον αψας, καλυπτει αυτον σκευει, η
one and a lamp having lighted, covers him with a vessel, or

υποκατω κλινης τιθησιν· αλλ' επι λυχνιας επι-
under a couch places: but upon a lamp-stand pla-
τιθησιν, * [ινα οι εισπορευομενοι βλεπωσι το
ces, [that those entering may see the

φως.] ¹⁷ Ου γαρ εστι κρυπτον, ο ου φανερον
light.] Not for is hidden, which not manifest
γενησεται· ουδε αποκρυφον, ο ου γνωσθησεται
will become; nor stored away, which not will be known

και εις φανερον ελθη. ¹⁸ Βλεπετε ουν, πως
and into light may come. Take heed then, how
ακουετε· ος γαρ αν εχη, δοθησεται αυτω· και
you hear; who for ever may have, it will be given to him: and

ος αν μη εχη, και ο δοκει εχειν, αρθησεται
whoever not may have, even what he seems to have, will be taken
απ' αυτου.
from him.

¹⁹ Παρεγενοντο δε προς αυτον η μητηρ και
Came and to him the mother and
οι αδελφοι αυτου, και ουκ ηδυναντο συντυχειν
and brothers of him, and not was able to get near

αυτω δια τον οχλον. ²⁰ Και απηγγελη
to him on account of the crowd. And it was told
αυτω, * [λεγοντων·] 'Η μητηρ σου και οι
to him, [saying;] The mother of thee and the

ing they may not under-stand.

¹¹ † Now the PARABLE is this: The SEED is the WORD of GOD.

¹² THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

¹³ THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

¹⁴ And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity,

¹⁵ But THAT in the GOOD Ground are those, who, having heard the WORD, retain it in a good and honest Heart, and bear fruit with Perseverance.

¹⁶ † Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, * that THOSE COMING IN may see the LIGHT.

¹⁷ † For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

¹⁸ Take heed, therefore, how you hear; † for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

¹⁹ † Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

²⁰ And it was told him, "Thy MOTHER and thy

VATICAN MSS.—16. THOSE COMING IN may see the LIGHT—omit. 20. saying—omit.

† 11. Matt. xiii. 18; Mark iv. 14. † 16. Matt. v. 15; Mark iv. 21; Luke xi. 33.

† 17. Matt. x. 26; Luke xii. 2. † 18. Matt. xiii. 12; xxv. 29; Luke xix. 26. † 19. Matt. xii. 46; Mark iii. 31.

ιδελοι σου εστηκασιν εξω, ιδειν σε θελοντες.
 brothers of thee stand without, to see thee desiring.

11 'Ο δε αποκριθεις ειπε προς αυτους· Μητηρ
 He and answering said to them; Mother
 ιου και αδελφοι μου ουτοι εισιν, οι του λογον
 of me and brothers of me these are, who the word
 του θεου ακουουτες και ποιουντες.
 of the God hearing and doing.

22 Και εγενετο εν μια των ημερων, και αυτος
 And it happened in one of the days, and he
 ενεβη εις πλοιον, και οι μαθηται αυτου και
 went into a ship, and the disciples of him; and
 ειπε προς αυτους· Διελθωμεν εις το περην της
 said to them; We may pass over to the other side of the
 λιμνης· και ανηχησαν. 23 Πλεοντων δε αυτων,
 lake; and they put on. Sailing but of them,

αφηπνωσε· Και κατεβη λαλαψ ανεμου εις την
 he fell asleep. And came down a squall of wind on the
 λιμνην, και συνεπληρουντο, και εκινδυνευον.
 lake, and they were filling, and were in danger.

14 Προσελθοντες δε διηγειραν αυτον, λεγοντες·
 Coming to and they awoke him, saying;

Επιστατα, επιστατα, απολλυμεθα. 'Ο δε εγερ-
 O master, O master, we are perishing. He and aris-
 θεις επετιμησε τω ανεμω και τω κλυδωνι του
 ag rebuked the wind and the raging of the
 υδατος· και επαυσαντο, και εγενετο γαληνη.
 water: and they ceased, and there was a calm.

15 Ειπε δε αυτοις· Που εστιν η πιστις υμων;
 He said and to them: Where is the faith of you?

Φοβηθεντες δε εθαυμασαν, λεγοντες προς
 Fearing and they wondered, saying to

εαλων· Τις ara ουτος εστιν, οτι και τοις
 one another; Who then this is, that even to the
 ανεμ· is επιτασσει και τω υδατι, και υπακουου-
 winds he gives a charge and to the water, and they hearkeu

σιν αυτω; 26 Και κατεπλευσαν εις την χωραν
 to him? And they sailed into the country

των Γαδαρηνων, ητις εστιν αντιπεραν της
 of the Gadarens, which is over-against the

Γαλιλαιας.
 Galilee.

27 'Εξελθοντι δε αυτω επι την γην, υπηνητη-
 Going out and to him on the land, met

σεν αυτω ανηρ τις εκ της πολεως, ος ειχε
 him a man certain out of the city, who had

δαιμονια εκ χρονων ικανων, και ιματιον ουκ
 demons from times many, and a mantle not

ινεδιδυσκετο, και εν οικια ουκ εμενεν, αλλ' εν
 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 deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, * and they obey him."

26 † And they sailed to the REGION of the * † GERASENES, which is opposite to GALILEE.

27 And going out on SHORE, * a Certain Man of the CITY met him, who had * Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

* VATICAN MANUSCRIPT.—25, and they obey him—omit. 26. GERASENES. 27. a Certain Man. 27. Demons; and for a long Time he wore.

† 26. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala,) or just about opposite where we turned south, there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*kreeonnou*) Matt. vii. 32; Mark v. 13; Luke vii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the term *Gadarene* may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gerasene* instead of *Gadarene*."
 —Hackett.

‡ 22. Matt viii. 23; Mark iv. 35.

‡ 26. Matt. viii. 23; Mark v. 1.

τοῖς μνημασιν. ²⁸ Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ
 the tombs. Seeing and the Jesus, and
 ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ
 crying out, he fell down to him, and with a voice loud
 εἶπε· Τι ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ θεοῦ τούτου
 he said; What to me and to thee, Jesus, O son of the God of the
 ὑψίστου; δεομαι σου, μὴ με βασανίσῃς.
 highest? I beseech thee, not me thou mayst torment.

²⁹ (Παρηγγεῖλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ
 (He had commanded for the spirit the unclean
 ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοῖς γὰρ χρό-
 ναῖς συνήρπακεν αὐτὸν· καὶ ἐδεσμεῖτο ἄλυσεσι
 it had seized him; and he was bound with chains
 καὶ πεδαῖς, φυλασσομενός· καὶ διαρρήσων τὰ
 and fetters, being guarded; and breaking the
 δεσμά, ἤλαυνετο ὑπὸ τοῦ δαιμονοῦ εἰς τὰς ἐρη-
 mouς.) ³⁰ Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς,
 bonds, he was driven by the demon into the des-
 erts.) Asked and him the Jesus,

*[Λεγὼν] Τι σοὶ ἐστὶν ὄνομα; Ὁ δὲ εἶπε·
 [saying:] What to thee is a name? He and said;
 Λεγὼν· ὅτι δαίμονια πολλὰ εἰσηλθεν εἰς αὐτὸν.
 Legion: for demons many had entered into him.

³¹ Καὶ παρεκαλεῖ αὐτὸν, ἵνα μὴ ἐπιταξῇ αὐτοῖς
 And he besought him, that not he would command them
 εἰς τὴν ἀβύσσον ἀπελθεῖν. ³² Ἦν δὲ ἐκεῖ
 into the abyss to go. Was and there
 ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει·
 a herd of swine many feeding in the mountain:
 καὶ παρεκαλοῦν αὐτὸν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
 and they besought him, that he would permit them into
 ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.
 them to enter. And he permitted them.

³³ Ἐξελθόντα δὲ τὰ δαίμονια ἀπο τοῦ ἀνθρώπου,
 Having gone out and the demons from the man,
 εἰσηλθεν εἰς τοὺς χοίρους· καὶ ὄρμησεν ἢ
 they entered into the swine: and rushed the
 ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λιμνὴν, καὶ
 herd down the precipice into the lake, and
 ἀπεπνίγη. ³⁴ Ἰδόντες δὲ οἱ βοσκοῦντες τὸ
 were choked. Seeing and those feeding that
 γεγονός, ἐφυγον καὶ ἀπηγγείλαν εἰς τὴν πόλιν
 having been done, fled and reported in the city
 καὶ εἰς τοὺς ἀγρούς. ³⁵ Ἐξήλθον δὲ εἶδεν τὸ
 and in the villages. They came out and to see that
 γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ
 having been done: and came to the Jesus, and
 εὑρὸν καθήμενον τὸν ἀνθρώπον, ἀφ' οὗ τα
 found sitting the man, from whom the
 δαίμονια ἐξέληλυθει, ἱματισμένον καὶ σωφρο-
 demons had gone out, having been clothed and being of
 νουνοτά, παρα τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-
 sano mind, at the feet of the Jesus; and they
 θήσαν· ³⁶ Ἀπηγγείλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,
 were afraid. Reported and to them and those having seen

28 And seeing JESUS. he fell down before him, and crying out with a loud Voice, said, "What hast thou to do with me, Jesus, —O Son of GOD—the HIGHEST? I beseech thee, torment me not."

29 (For he had commanded the IMPURE SPIRIT to come out of the MAN. For it had frequently seized him; and he was bound with Chains and Fetters, and guarded; and breaking the BONDS, he was driven by the DEMON into the DESERTS.)

30 And JESUS asked him, "What is thy Name?" And HE said, "Legion;" Because many DEMONS had entered into him.

31 And he besought him that he would not command them to go out into the ABYSS.

32 Now there was a Herd of many Swine feeding on the MOUNTAIN; and they besought him to permit them to go into them. And he permitted them.

33 Then the DEMONS having come out of the MAN, went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned.

34 And the SWINE-HERDS, seeing THAT HAVING BEEN DONE, fled, and reported it in the CITY and in the VILLAGES.

35 And they went out to see THAT HAVING BEEN DONE. And they came to JESUS, and found the MAN from whom the DEMONS had gone out, sitting at the FEET of *JESUS, clothed, and in his right mind; and they were afraid.

36 Then THOSE who SAW it informed them how

* VATICAN MANUSCRIPT.—30. saying—omit. 35. Jesus.

† 33. Some sceptics have objected to this transaction, as not conformable to the character of Jesus. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on the violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them showed how well they needed correction.

οἱ ὄχλοι συνεχουσι σε καὶ αποθλιβουσι· καὶ
 the crowds press on thee and crowd; and
 λεγεις· Τίς ὁ ἄψαμενος μου; ⁴⁶ Ὁ δὲ Ἰησοῦς
 sayest thou; Who the having touched me? The and Jesus
 εἶπεν· Ἦψατο μου τίς· ἐγὼ γὰρ ἐγνων
 said; Touched me some one; I for know
 δυναμὴν ἐξελθουσαν ἀπ' ἐμοῦ. ⁴⁷ Ἰδουσα δὲ ἡ
 a power went out from me. Seeing and the
 γυνή, ὅτι οὐκ ἔλαβε, τρεμουσα ἦλθε, καὶ
 woman, that not she was unnoticed, trembling came, and
 προσπεσουσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ,
 falling down to him, through what cause she touched him,
 ἀπηγγείλεν * [αὐτῷ] ἐνωπιον παντος τοῦ λαοῦ,
 related [to him] in presence of all of the people,
 καὶ ὡς ἰαθὴ παραχρημα. ⁴⁸ Ὁ δὲ εἶπεν αὐτῇ·
 and how she was cured immediately. He and said to her;
 * [Θαρσεῖ,] θυγατερ· ἡ πίστις σου σέσωκε σε·
 [Take courage,] O daughter; the faith of thee has saved thee:
 πορευοῦ εἰς εἰρήνην. ⁴⁹ Ἐτι αὐτοῦ λαλοῦντος,
 go in peace. While of him speaking,
 ἐρχεται τις παρὰ τοῦ ἀρχισυναγωγῶν, λεγών
 comes some one from of the synagogue-ruler's, saying
 * [αὐτῷ]· Ὅτι τεθνήκεν ἡ θυγάτηρ σου· μὴ
 [to him;] That is dead the daughter of thee: not
 σκυλλε τὸν διδασκαλόν. ⁵⁰ Ὁ δὲ Ἰησοῦς
 trouble thou the teacher. The but Jesus
 ἀκουσας, ἀπεκρίθη αὐτῷ, * [λεγών·] Μὴ
 having heard, answered him, [saying:] Not
 φοβού· μόνον πιστεῦε, καὶ σωθησεται. ⁵¹ Ἐλ-
 fear: only believe thou, and she shall be saved. Com-
 θῶν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν
 ing and into the house, not he suffered to enter
 οὐδενά, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰακώβον,
 no one, except Peter and John and James,
 καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
 and the father of the child and the mother of the
⁵² Ἐκλαίον δὲ πάντες, καὶ ἐκοπτοῦτο αὐτὴν.
 Was weeping and all, and lamenting her.
 Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπεθάνεν, ἀλλὰ
 He but said: Not weep you: not she is dead, but
 καθευδει. ⁵³ Καὶ κατεγελῶν αὐτοῦ, εἰδοτες ὅτι
 sleeps. And they derided him, knowing that
 ἀπεθάνεν. ⁵⁴ Αὐτος δὲ * [ἐκβαλὼν ἐξω πάντας,
 she was dead. He but [having put out all,
 καὶ] κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε,
 and] having grasped the hand of her, called out,
 λεγών· Ἡ παῖς, ἐγειροῦ. ⁵⁵ Καὶ ἐπεστρεψε τὸ
 saying: The child, arise. And returned the
 πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρημα· Καὶ
 breath of her, and she stood up immediately: And
 διατάξαν αὐτῇ δοθῆναι φαγεῖν. ⁵⁶ Καὶ ἐξέστη-
 he commanded to her to be given to eat. And were aston-
 σαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρηγγείλεν αὐτοῖς
 ished the parents of her. He but charged them
 μὴδενὶ εἰπεῖν τὸ γεγονός.
 no one to tell that having been done.

"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 dis-
 covered, came trembling,
 and falling down, related
 to him in presence of All
 the PEOPLE, why she had
 touched him, and how she
 was immediately cured.
⁴⁸ And he said to her:
 "Daughter, thy FAITH has
 cured thee; go in Peace."
⁴⁹ † While he was still
 speaking, some one came
 from the SYNAGOGUE-
 RULER's house, who said,
 "Thy DAUGHTER is dead;
 trouble *no more the
 TEACHER."
⁵⁰ But Jesus having
 heard it, answered him,
 "Fear not, only believe,
 and she will be saved."
⁵¹ And coming to the
 HOUSE, he permitted no
 one *to go in with him,
 except Peter, and John,
 and James, and the FATHER
 and the MOTHER of the
 CHILD.
⁵² And all were weeping
 and lamenting her. But
 HE said, "Weep not; * for
 she is not dead, †but
 sleeps."
⁵³ And they derided
 him, knowing That she was
 dead.
⁵⁴ But he, grasping her
 HAND called out, saying,
 "MAIDEN, †arise,"
⁵⁵ And her BREATH re-
 turned, and she stood up
 immediately; and he or-
 dered them to give her
 food.
⁵⁶ And her PARENTS
 were astonished, but †HE
 charged them to tell no
 one WHAT had been DON".

* VATICAN MANUSCRIPT.—47. to him—omit. 48. Take courage—omit. 49. to him—omit. 50. no more the TEACHER. 51. to go in with him, except. 52. for she. 54. having put them all out, and—omit.

† 48. Mark v. 30; Luke vi. 19. † 49. Mark v. 25. † 52. JOHN XI. 11, 12. † 54. Luke vii. 14; John xi. 42. † 56. Matt. viii. 4, 14. 56; Mark v. 43.

ΚΕΦ. Θ'. 9.

¹ Συγκαλεσαμενος δε τους δωδεκα, εδωκεν αυτοις δυναμιν και εξουσιαν επι παντα τα δαιμονια, και νοσους θεραπευειν. ² Και απεστειλεν αυτους κηρυστειν την βασιλειαν του θεου, και ιασθαι * [τους ασθενουντας.] ³ Και ειπε προς αυτους· Μηδεν αιρετε εις την οδον, μητε ραβδον, μητε πηραν, μητε αρτον, μητε αργυριον· μητε * [ανα] δυο χιτωνας εχειν. ⁴ Και εις ην αν οικιαν εισελθητε, εκει μενετε, και εκειθεν εξερχεσθε. ⁵ Και οσοι αν μη δεξονται υμας, εξερχομενοι απο της πολεως εκεινης, και τον κοινορτον απο των ποδων υμων αποτιναξατε, εις μαρτυριον επ' αυτους. ⁶ Εξερχομενοι δε διηρχοντο δια τας κωμας, ευαγγελιζομενοι και θεραπευοντες πανταχου.

⁷ Ηκουσε δε Ηρωδης ο τετραρχης τα γινόμενα * [υπ' αυτου] παντα· και διηπορει, δια το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται εκ νεκρων· ⁸ υπο τινων δε, οτι Ηλιας εφανη· αλλων δε, οτι προφητης εις των αρχαιων ανεστη. ⁹ Και ειπεν Ηρωδης· Ιωαννην εγω απεκελευσα· τις δε εστιν ουτος, περι ου εγω ακουω τοιαυτα· Και εζητει ιδειν αυτον.

¹⁰ Και υποστρεψαντες οι αποστολοι διηγησαντο αυτω οσα εποιησαν· και παραλαβων αυτους υπεχωρησε κατ' ιδιαν εις * [τοπον ερημον] πολεως καλουμενης Βηθσαιδα. ¹¹ Οι δε οχλοι ος· α city being called Bethsaida. The and crowds

CHAPTER IX.

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 † 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 † 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 aside, he withdrew privately into * a desert place of a City, called Bethsaida.

¹¹ And the CROWDS

* VATICAN MANUSCRIPT.—2. the sick—omit. E. a certain Prophet of the ANCIENTS was. desert place—omit.

3. each—omit. 9. But HEROD.

7. by him—omit. 9. I hear. 10. †

† 1. Matt. x. 1; Mark iii. 13; vi. 7. † 2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9. † 3. Matt. x. 9; Mark vi. 8; Luke x. 4; xxii. 35. † 4. Matt. x. 11; Mark vi. 10. † 5. Acts xiii. 51. † 6. Matt. vi. 12. † 7. Matt. xiv. 1; Mark vi. 14. † 9. Luke x. 11. † 10. Mark vi. 36. † 10. Matt. xiv. 13.

ἄκουοντες, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένους
having heard, they followed him. And having received
αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ
them, he spoke to them concerning the kingdom
θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἠἴθε
God, and those need having of healing, he cured.

¹² Ἡ δὲ ἡμέρα ἤρξε κλίνειν προσελθόντες
The now day began to decline: coming

δὲ οἱ δώδεκα, εἶπον αὐτῷ· Ἀπολύσον τὸν ὄχλον,
and the twelve, said to him; Dismiss the crowd,

ἵνα πορευθέντες εἰς τὰς κυκλῶν κώμας καὶ τοὺς
that having gone into the surrounding villages and the

ἀγρούς, κατὰ ὁδοὺς, καὶ εὐρώσιν ἐπισιτισμόν·
farms, they may come, and find provisions;

ὅτι ὧδε ἐν ἐρημῷ τόπῳ ἐσμεν. ¹³ Εἶπε δὲ πρὸς
for here in a desert place we are. He said but to

αὐτοῦ· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ
them; Give to them you to eat. They and

εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι,
said: Not are to us more than five loaves,

καὶ ἰχθύες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγο-
and fishes two, if not going we may

ράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα.
buy for all the people this food.

¹⁴ Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε
They were for about men five thousand. He said

δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε
and to the disciples of himself; Make recline

αὐτοὺς κλισίας ἀνα πεντηκοντά. ¹⁵ Καὶ ἐποίη-
them in companies each fifty And they

σεν οὕτω, καὶ ἀνεκλίναν ἅπαντας. ¹⁶ Λαβὼν
so, and they made recline all. Taking

δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
and the five loaves and the two fishes,

ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς·
looking up to the heaven, he blessed them:

καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρα-
and broke, and gave to the disciples, to

τιθεῖναι τῷ ὄχλῳ. ¹⁷ Καὶ ἐφαγόν, καὶ ἐχορτάσ-
set before the crowd. And they ate, and were satis-

θησαν πάντες· καὶ ἠρθὴ τὸ περισσεύσαν ἀ-
fied all: and was taken up that having been left to

τοῖς κλασματῶν, κυφίνοι δώδεκα.
them of fragments, baskets twelve.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχο-
And it happened in the to be him praying

μενὸν καταμονας, συνῆσαν αὐτῷ οἱ μαθηταί·
in private, came to him the disciples:

καὶ ἐπηρώτησεν αὐτούς, λέγων· Τίνα με
and he asked them, saying: Who me

λεγουσὶν οἱ ὄχλοι εἶναι; ¹⁹ Οἱ δὲ ἀποκρίθentes
say the crowds to be? They and answering

εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν,
said: John the dipper: others but, Elias.

ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
others and, that a prophet one of the ancients has stood up.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε
He said and to them: You but who me say you

knowing it, followed him; and having *gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

¹² † The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the crowd, that they may go into the adjacent VILLAGES and *Farms, to lodge, and find Provisions; For we are here in a Desert Place."

¹³ But he said to them, "You supply them." And they said, "We have no more than Five Loaves and Two Fishes: unless we should go and buy Food for All this PEOPLE;"

¹⁴ For they were about five thousand Men. And he said to his DISCIPLES. "Make them recline in Companies of *fifty each."

¹⁵ And they did so, and caused them all to recline.

¹⁶ 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.

¹⁷ And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

¹⁸ † 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?"

¹⁹ And THEY answering said, † "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

²⁰ And he said to them, "But who do you say that

* VATICAN MANUSCRIPT.—11. gladly received. ecline, when the TWELVE came. 12. Farms. : 13. Matt. xiv. 13; Mark vi 35; John vi. 1. 5. 19. Matt. xiv. 2; ver. 7 &

12. The DAY already began to decline, as it were by. † 18. Matt. xvi. 13; Mark viii. 27.

ειναι ; Αποκριθεις δε ο Πητρος ειπε· Τον
 to be? Answering and the Peter said; The
 Χριστον του θεου. ²¹ Ο δε επιτιμησας αυτοις,
 Anointed of the God. He and having strictly charged them,
 παρηγγειλε μηδενι λεγειν τουτο· ²² ειπων· Οτι
 commanded to no one to tell this; saying; That
 δει τον υιον του ανθρωπου πολλα παθειν, και
 must the son of the man many things to suffer, and
 αποδοκιμασθηναι απο των πρεσβυτερων και
 to be rejected by the elders and
 αρχιερων και γραμματεων, και αποκτανθηναι,
 high-priests and scribes, and to be killed,
 και τη τριτη ημερα εγερθηναι.
 and the third day to be raised.

²³ Ελεγε δε προς παντας· Ει τις θελει οπισω
 He said and to all; If any one wishes after
 μου ερχεσθαι, αρνησασθω εαυτον, και αρατω
 me to come, let him deny himself, and let him bear
 τον σταυρον αυτου καθ' ημεραν, και ακολου-
 the cross of himself every day, and fol-
 θειτω μοι. ²⁴ Ος γαρ αν θελη την ψυχην
 low me. Who for ever may wish the life
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απο-
 of himself to save, shall lose her; who but ever may
 λεση την ψυχην αυτου ενεκεν εμου, ουτος σωσει
 lose the life of himself on account of me, he shall save
 αυτην. ²⁵ Τι γαρ ωφελειται ανθρωπος κερδησας
 her. What for profited a man having won
 τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-
 the world whole, himself and having lost, or having for-
 θεις ; ²⁶ Ος γαρ αν επαισχυθη με και τους
 feited? Who for ever may be ashamed me and the
 εμους λογους, τουτον ο υιος του ανθρωπου
 my words, this the son of the man
 επαισχυθησεται, οταν ελθη εν τη δοξη
 will be ashamed, when he may come in the glory
 αυτου, και του πατρος, και των αγιων αγγελων.
 of himself, and of the father, and of the holy messengers.
²⁷ Λεγω δε υμιν αληθως, εισι τινες των ωδε
 I say but to you truly, are some of those here
 εστωσαν, οι ου μη γευσωνται θανατου, εως αν
 standing, who not not shall taste of death, till
 ιδωσι την βασιλειαν του θεου.
 they may see the royal majesty of the God.

I am? † “And *Peter an-
 swering said, “The CHRIST
 of GOD.”

²¹ † And HE having
 strictly charged them, or-
 dered them to tell this to
 no one;

²² saying, † “The SON
 of MAN must suffer many
 things, and be rejected by
 the ELDERS, and High-
 priests, and Scribes, and
 be killed, and on the THIRD
 Day be raised.”

²³ † And he said to all,
 “If any one wish to come
 after me, let him renounce
 himself, and take up his
 CROSS daily, and follow
 me.

²⁴ For whoever would
 save his LIFE, shall lose it;
 and whoever loses his LIFE
 on my account, he shall
 save it.

²⁵ † For what is a Man
 profited, if he gain the
 whole WORLD, and destroy
 or forfeit Himself.

²⁶ † For whoever is
 ashamed of me, and MY
 WORDS, of him the SON of
 MAN will be ashamed,
 when he comes in his own
 GLORY, and that of the FA-
 THER, and of the HOLY
 Angels,

²⁷ † But I tell you truly
 There are SOME STANDING
 * here, who will not taste
 of Death, till they see
 GOD'S ROYAL MAJESTY.”

²⁸ And it occurred about
 eight Days after these
 WORDS, taking * Peter,
 and John, and James, he
 went up into the MOUN-
 TAIN to pray.

²⁹ And it happened, as
 he PRAYED, the FORM of
 his FACE was changed,
 and his RAIMENT became
 white and dazzling.

²⁸ Εγενετο δε μετα τους λογους τουτους,
 It happened and after the words these
 ωσει ημεραι οκτω, και παραλαβων Πητρον και
 about days eight, and having taken Peter and
 Ιωαννην και Ιακωβον, ανεβη εις το ορος
 John and James, he went up into the mountain
 προσευξασθαι. ²⁹ Και εγενετο, εν τω προσευ-
 to pray. And it occurred, in the to
 χεσθαι αυτον, το ειδος του προσωπου αυτου
 pray him, the form of the face of him.
 ετερον, και ο ιματισμος αυτου λευκος εξαστραπ-
 different, and the raiment of him whiteness flashing

· VATICAN MANUSCRIPT.—20. Peter. 27. there, who.

† 20. Matt. xvi. 16; John vi. 69. † 21. Matt. xvi. 20. † 22. Matt. xvi. 21; xvii.
 22. † 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27. † 25. Matt. xvi. 20;
 Mark viii. 36. † 26. Matt. x. 33; Mark viii. 33; 2 Tim. ii. 12. † 27 Matt. xvi. 28;
 Mark ix. 1.

των. ³⁰ Και ιδου, ανδρες δυο συνελαλουν αυτω, forth. And lo, men two were talking with him, οιτινες ησαν Μωσης και Ηλιας. ³¹ οί οφθεντες who were Moses and Elias: they appearing εν δοξη, ελεγον την εξοδον αυτου, ην εμελλε in glory, spoke of the departure of him, which he was about πληρουν εν Ιερουσαλημ. ³² Ο δε Πητρος και to fulfil in Jerusalem. The but Peter and οί συν αυτω ησαν βεβαρημενοι ύπνω. Δια- those with him were having been heavy with sleep. Ηνα- γρηγορησαντες δε ειδον την δοξαν αυτου, και ing awakened but they saw the glory of him, and τους δυο ανδρας τους συνεστατας αυτω. ³³ Και the two men those standing with him. And εγενετο εν τω διαχωριζεσθαι αυτους απ' αυτου, it happened in the to depart them from him, ειπεν ο Πητρος προς τον Ιησουν. Επιστατα, said the Peter to the Jesus: O master, καλον εστιν ημας ωδε ειναι και ποιησωμεν good it is us here to be: and we may make σκηνας τρεις, μιαν σοι, και μιαν Μωσει, και tents three, one for thee, and one for Moses, and μιαν Ηλια: μη ειδως ο λεγει. ³⁴ Ταυτα δε αυτου one for Elias: not knowing what he says. These and of him λεγοντος, εγενετο νεφελη, και επεσκιασεν saying, came a cloud, and overahadowed αυτους, εφοβηθησαν δε εν τω εκεινους εισηληθειν them, they feared and in the those to enter εις την νεφελην. ³⁵ Και φωνη εγενετο εκ της into the cloud. And a voice came out of the νεφελης, λεγουσα: "Ουτος εστιν ο υιος μου ο αγαπητος. αυτου ακουετε." ³⁶ Και εν τω beloved: him hear you." And in the γενεσθαι την φωνην, ευρηθη ο Ιησους μονος. to have been the voice, was found the Jesus alone. Και αυτοι εσιγησαν, και ουδενι απηγγειλαν εν And they were silent, and to no one told in εκειναις ταις ημεραις ουδεν ων εωρακασιν. those the days nothing of what they had seen.

³⁷ Εγενετο δε εν τη εξης ημερα, καταλθοντων It happened and in the next day, having come down κρυτων απο του ορους, συνητησεν αυτω οχλος them from the mountain, met him a crowd πολυς. ³⁸ Και ιδου, ανηρ απο του οχλου ανε- great. And lo, a man from the crowd cried βοηση, λεγων: Διδασκαλε, δεομαι σου, επιβλε- loudly, saying: O teacher, I pray thee, to look ψαι επι τον υιον μου, οτι μονογενης εστι μοι on the son of me, for only-born he is to me;

³⁹ και ιδου, πνευμα λαμβανει αυτον, και εξαι- and lo, a spirit seizes him, and sud-

30 And behold, two Men were conversing with him, and these were Moses and Elijah;

31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

32 Now PETER and THOSE with him †were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO MEN STANDING with him.

33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;" not knowing what he said.

34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when *they ENTERED the CLOUD.

35 And a Voice proceeded from the CLOUD, saying, † "This is my *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 †Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the CROWD, cried loudly, saying, "Teacher, I beseech thee, to look on my *SON, For he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly

* VATICAN MANUSCRIPT.—34. they.

35. CHOSEN SON.

36. Jesus.

† 36. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 2), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenuous workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—Wakefield.

‡ 32. Dan. viii. 18; x. 9.

‡ 35. Matt. iii. 17.

‡ 35. Acts iii. 22.

‡ 36. Matt.

avii. 9.

‡ 37. Matt. xvii. 14; Mark ix. 14, 27.

φνης κραξει, και σπαρασσει αυτον μετα αφρου,
 denly he cries out, and convulses him with foam,
 και μογυς αποχωρει απ' αυτου, συντριβον αυτον.
 and hardly departs from him, bruising him.

40 Και εδεθηην των μαθητων σου, ινα εκβαλωσιν
 And I besought the disciples of thee, that they might expel
 αυτο· και ουκ ηδυνηθησαν. 41 Αποκριθεισ δε ο
 it; and not they were able. Answering and the

Ιησους ειπεν· Ω γενεα απιστος και διεσ-
 Jesus said; O generation without faith and having
 τραμμενη· εως ποτε εσομαι προς υμας, και
 been perverted; till when shall I be with you, and
 ανεξομαι υμων; Προσαγαγε τον υιον σου ωδε.
 Bear with you? Lead the son of thee here.

42 Η δε προσερχομενου αυτου, ερρηξεν αυτον
 While and coming to him, dashed down him
 το δαιμονιον, και συνεσπαραξεν. Επετιμησε δε
 the demon, and violently convulsed. Rebuked and

ο Ιησους τω πνευματι τω ακαθαρτω, και ιασατο
 the Jesus the spirit the unclean, and healed
 τον παιδα, και απεδωκεν αυτον τω πατρι αυτου.
 the child, and delivered him to the father of him.

43 Εξεπλησσοντο δε παντες επι τη μεγαλειοτητι
 Were amazed and all at the majesty
 του θεου.
 of the God.

Παντων δε θαυμαζοντων επι πασιν οϊς εποιει
 All an' were wondering at all which did
 ο Ιησους, ειπε προς τους μαθητας αυτου
 the Jesus, he said to the disciples of himself;

44 Θεσθε υμεις εις τα ωτα υμων τους λογους
 Give you into the ears of you the words
 τούτους· ο γαρ υιος του ανθρωπου μελλει παρα-
 these; the for son of the man is about to be

διδοςθαι εις χειρας ανθρωπων· 45 Οϊ δε ηγγισουν
 delivered into hands of men; They but understood not
 ρημα τουτου, και ην παρακεκαλυμμενον απ'
 the word this, and it was having been veiled from

αυτων, ινα μη αισθωνται αυτο· και εφοβουοντο
 them, that not they might perceive it; and they feared
 ερωτησαι αυτον περι του δηματος τουτου.
 to ask him concerning the word this.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις αν
 rose and a dispute among them, that, which
 ειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον
 would be greater of them. The and Jesus perceiving the

διαλογισμον της καρδιας αυτων, επιλαβομενος
 thought of the heart of them, having taken
 παιδιον, εστησεν αυτο παρ' εαυτω, και ειπεν
 a little child, placed it near himself, and said

υτοις· 48 Ος εαν δεχεται τουτο το παιδιον επι
 to them; Whoever may receive this the little child in
 τω ονοματι μου, εμε δεχεται· και ος εαν εμε
 the name of me, me receives; and whoever me

δεχεται, δεχεται τον απουστειλαντα με. Ο γαρ
 may receive, receives the having sent me. Be for
 μικροτερος εν πασιν υμιν υπαρχων· ουτις εσται
 less among all you being, he shall be

cries out; and it so convulses him that he foams; and after bruising him; with difficulty departs from him.

40 And I entreated thy DISCIPLES to expel it; and they could not."

41 And Jesus answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy son here."

42 And while he was approaching, the DEMON dashed him down, and violently convulsed him. And JESUS rebuked the IMPURE SPIRIT, and cured the CHILD, and delivered him to his FATHER.

43 And they were all struck with awe at the MAJESTIC POWER of GOD. But while all were wondering at every thing which JESUS did, he said to his DISCIPLES;

44 † "Place ye these words in your EARS—The SON of MAN is about to be delivered into the Hands of Men."

45 † But THEY did not understand this SAYING; and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this SAYING.

46 † And a Dispute arose among them, WHICH OF THEM WOULD BE GREAT-EST.

47 But JESUS, perceiving the THOUGHT of their HEART, having taken a Little child, placed it near himself,

48 and said to them, † "Whoever may receive This LITTLE CHILD in my NAME, receives Me, and whoever may receive Me, receives HIM who SENT me; † for HE WHO IS LEAST among you all, he shall be great."

* VATICAN MANUSCRIPT.—48. is great.

† 44. Matt. xvii. 23.
 xviii. 1; Mark ix. 34.
 † 48. Matt. xxiii. 11, 12.

† 45. Mark ix. 32; Luke vi. 50. xviii. 26.
 † 48. Matt. x. 40. xviii. 3. Mark ix. 47; John xii. 46; xvii. 26

† 46. Matt.

μεγας. ^{great.} ^{Answering} ^{and} ^{the} ^{John} ^{said;} ^O ^{mas-}
 τατα, ^{we} ^{saw} ^{one} ⁱⁿ ^{the} ^{name} ^{of} ^{thee} ^{casting}
 λοντα τα δαιμονια· και εκωλυσαμεν αυτον, ^{out} ^{the} ^{demons;} ^{and} ^{we} ^{forbade} ^{him,} ^{because}
 ουκ ακολουθει μεθ' ημων. ^{not} ^{he} ^{follows} ^{with} ^{us.} ⁵⁰ ^{Και} ^{ειπε} ^{προς}
 αυτον ο Ιησους· Μη κωλυετε· ^{him} ^{the} ^{Jesus:} ^{Not} ^{forbid} ^{you;} ^{who} ^{for} ^{not} ^{is}
 καθ' υμων, ^{against} ^{you,} ^{for} ^{you} ^{is.} ^{εστιν.}

⁵¹ ^{Εγενετο} ^{δε} ^{εν} ^{τη} ^{συμπληρουσθαι} ^{τας}
^{It} ^{came} ^{to} ^{pass} ^{and} ⁱⁿ ^{the} ^{to} ^{be} ^{completed} ^{the}
 ημερας της αναληφews αυτου, ^{days} ^{of} ^{the} ^{withdrawing} ^{of} ^{him,} ^{and} ^{he} ^{the}
 προσωπον αυτου εστηριξε του πορευεσθαι εις
^{face} ^{of} ^{himself} ^{firmly} ^{set} ^{of} ^{the} ^{to} ^{go} ^{to}
 Ιερουσαλημ. ^{Jerusalem.} ⁵² ^{Και} ^{απεστειλεν} ^{αγγελους}
^{And} ^{he} ^{sent} ^{messengers}

προ προσωπου αυτου· και πορευθεντες εισηλθον
 εις κωμην Σαμαρειτων, ^{before} ^{face} ^{of} ^{himself:} ^{and} ^{having} ^{gone} ^{they} ^{entered}
 ωστε ετοιμασαι αυτω. ^{into} ^a ^{village} ^{of} ^{Samaritans,} ^{so} ^{as} ^{to} ^{prepare} ^{for} ^{him.}
⁵³ ^{Και} ^{ουκ} ^{εδεξαντο} ^{αυτον,} ^{δι} ^{τι} ^{το} ^{προσωπον}
^{And} ^{not} ^{they} ^{received} ^{him,} ^{because} ^{the} ^{face}
 αυτου ην πορευομενον εις Ιερουσαλημ. ^{of} ^{him} ^{was} ^{going} ^{to} ^{Jerusalem.} ⁵⁴ ^{Ιδον-}

τες δε οι μαθηται αυτου, Ιακωβος και Ιωαννης,
 ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι
 απο του ουρανου, και αναλωσαι αυτους, * [ως και
 Ηλιας εποιησε ;] ⁵⁵ ^{Στραφεις} ^{δε} ^{επετιμωσεν}
^{Elias} ^{did?} ^{Turning} ^{and} ^{he} ^{rebuked}

αυτοις, [και ειπεν· Ουκ οιδατε, οίου πνευματος
 εστε υμεις ;] ⁵⁶ ^{Και} ^{επορευθησαν} ^{εις} ^{ετεραν}
^{them,} ^{[and} ^{said:} ^{Not} ^{you} ^{know,} ^{of} ^{what} ^{spirit}
^{are} ^{you?} ^{And} ^{they} ^{went} ^{to} ^{another}
 κωμην.
 village.

⁵⁷ * [Εγενετο] δε πορευομενων αυτων εν τη
 [It happened] and going of them in the
 οδω, ειπε τις προς αυτον· Ακολουθησω σοι,
 way, said one to him: I will follow thee,
 όπου αν απερχη, * [κυριε.] ⁵⁸ ^{Και} ^{ειπεν} ^{αυτω}
 wherever thou mayest go, [O master.] And said to him
 ο Ιησους· Αι αλωπεκες φωλεους εχουσι, και τα
 the Jesus: The foxes have dens have, and the

49 † And * John answer-
 ing 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 COM-
 PLETED, he resolutely set
 his FACE to GO to Jerusa-
 lem.

52 And he sent Mes-
 sengers before him; and
 having gone, they went
 into a Village of the Sa-
 maritans, in order to make
 preparation for him.

53 And † they did not
 receive him, Because he
 was going towards Jerusa-
 lem.

54 And * his DISCIPLES,
 James and John, observing
 this, said, " Master, dost
 thou wish that we com-
 mand Fire to come down
 from HEAVEN, to consume
 them?"

55 But turning he re-
 buked them;

56 and they went to An-
 other Village.

57 † And as they were
 travelling on the ROAD, one
 said to him, " I will follow
 thee wherever thou goest."

58 And * Jesus said to
 him, " The FOXES have
 Holes, and the BIRDS of

* VATICAN MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the
 DISCIPLES. 54. as even Elias did—omit. 55. and said, " Know ye not of what
 spirit you are"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.

† 51. " I think the word *analepsous* must signify, of Jesus's retiring or withdrawing himself,
 and not of his being received up; because the word *sumplerousthai* here used before it, de-
 notes a time completed, which that of his ascension was not then. The sense is, that the time
 was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem so
 he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid
 hold on him, before the work of his ministry was ended, and full proofs of his divine mis-
 sion given, and some of the prophecies concerning him accomplished. John says, chap. VII
 1, *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*
 Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by
 him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.

: 49. Mark ix. 39; see Num. xi. 23. † 50. See Matt. xi. 30; Luke xi. 23. † 53. John
 iv. 4, 9. † 57. Matt. viii. 10.

πετεινα του ουρανου κατασκηνωσεις· ο δε υιος
 birds of the heaven roosts: the but son
 του ανθρωπου ουκ εχει, που την κεφαλην κλινη.
 the man not has, where the head he may rest.
 53 Ειπε δε προς ετερον· Ακολουθει μοι. Ο δε
 He said and to another; Follow me. He but
 ειπε· Κυριε, επιτρεψον μοι απελθοντι πρωτον
 said; O master, permit thou me having gone first
 θαψαι τον πατερα μου. 60 Ειπε δε αυτω ο
 to bury the father of me. Said and to him the
 Ιησους· Αφες τους νεκρους θαψαι τους εαυτων
 Jesus; Leave the dead ones to bury the of themselves
 νεκρους· συ δε απελθων διαγγελλε την βασι-
 dead ones; thou and having gone publish the king-
 λειαν του θεου. 61 Ειπε δε και ετερος· Ακολου-
 dom of the God. Said and also another; I will
 θησω σοι, κυριε· πρωτον δε επιτρεψον μοι
 follow thee, O master; first but permit thou μοι
 αποταξασθαι τοις εις τον οικον μου. 62 Ειπε δε
 to bid farewell to those in the house of me. Said but
 * [προς αυτον] ο Ιησους· Ουδεις επιβαλων την
 [to him] the Jesus; No one having put the
 χειρα αυτου επ' αροτρον, και βλεπων εις τα
 hand of himself on a plough, and looking for the things
 οπισω, ευθετος εστιν εις την βασιλειαν του θεου.
 behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι'. 10.

1 Μετα δε ταυτα ανεδειξεν ο κυριος * [και]
 After now these things appointed the lord [also]
 ετερους εβδομηκοντα, και απεστειλεν αυτους
 others seventy, and sent them
 ανα δυο προ προσωπου αυτου εις πασαν πολιν
 each two before face of himself into every city
 και τοπον, ου εμελλεν αυτος ερχεσθαι. 2 Ελε-
 and place, where was about he to go. He
 γεν ουν προς αυτους· Ο μεν θερισμος πολυς,
 said then to them; The indeed harvest great,
 οι δε εργαται ολιγοι· δεηθητε ουν του κυριου
 the but laborers few; implore therefore the lord
 του θερισμου, οπως εκβαλη εργατας εις τον
 of the harvest, that he would send out laborers into the
 θερισμον αυτου. 3 Υπαγετε· ιδου, εγω αποσ-
 harvest of himself. Go you: lo, I send
 τελλω υμας ως αρνας εν μεσφι λυκων. 4 Μη
 you as lambs in midst of wolves. Not
 βασταζετε βαλαντιον, μη πηραν μηδε υποδη-
 carry you a purse, nor a bag nor san-
 ματα· και μηδενα κατα την οδον ασπασθηθε.
 dals: and no one by the way salute.
 5 Εις ην δ' αν οικιαν εισερχησθε, πρωτον λεγετε·
 Into what and ever house you may enter, first say you.
 Ειρηνη τω οικω τουτω. 6 Και εαν η εκει
 Peace to the house this. And if may be there
 υιος ειρηνης, επαναπαυσεται επ' αυτον η ειρηνη
 a son of peace, shall rest on him the peace

HEAVEN places of shelter; but the SON of MAN has not where he may recline his HEAD."

59 † And he said to another, "Follow me." But he said, "Sir, permit me first to go and bury my FATHER."

60 * And he said to him, "Leave the DEAD ONES to inter THEIR OWN Dead; but go thou and publish the KINGDOM of GOD."

61 And another also said, "Sir, † I will follow thee; but permit me first to set in order my affairs at HOME."

62 But JESUS said, "No one, having put his HAND on the Plough, and looking BEHIND, is properly disposed towards the KINGDOM of GOD."

CHAPTER X.

1 Now after this, the LORD appointed * Seventy Others, and † sent them two by two before him into Every City and Place, where he was about to go.

2 * And he said to them, † "THE HARVEST indeed is plenteous, but the REAPERS are few; beseech, therefore, the LORD of the HARVEST, that he would send out Laborers to REAP it.

3 Go; † behold, * I send you forth as Lambs among Wolves.

4 † Carry no Purse, nor Bag, nor Shoes, and salute no one by the ROAD.

5 † And into Whatever House you enter, say first, 'Peace to this HOUSE.'

6 And if a Son of Peace is there, your PEACE shall

* VATICAN MANUSCRIPT.—60. And he said. 62. to him—omit. 1. Seventy-two, and sent. 1. also—omit. 2. and he said. 3. I send.

† 59. Matt; viii. 28. † 61. See 1 Kings x:1. 20. † 2. Matt. ix. 37, 38; John iv. 35. † 3. Matt. x. 19. † 6; Luke ix. 3. † 5. Matt. x. 12.

† 1. Matt. x. 1; Mark vi. 7. † 4. Matt. x. 9, 10; Mark vi.

ὑμων· εἰ δε μὴγε, ἐφ' ὑμας ἀνακαμψει. Ἐν
 atyou; if but not, on you it shall return. In
 αὐτῇ δε τῇ οἰκίᾳ μενετε, ἐσθιοντες και πινοντες
 this and the house remain, eating and drinking
 τα παρ' αὐτων· αξιος γαρ ὁ εργατης του
 the things with them; worthy for the laborer of the
 μισθου αὐτου εστι.
 reward of himself is.

Μη μεταβαινετε ἐξ οικιας εἰς οικίαν. Ἐκει
 Not go you from house to house. Also
 εἰς ἣν δ' ἀν πολιν εἰσερχησθε, και δεχωνται
 into what and ever city you may enter, and they may receive

ὑμας, ἐσθιετε τα παρατιθεμενα ὑμιν, και
 you, eat you the things being set before you, and
 θεραπευετε τους ἐν αὐτῇ ασθενεις, και λεγετε
 cure you those in her sick, and say you

αυτοις· Ἠγγικεν ἐφ' ὑμας ἡ βασιλεια του θεου.
 to them; Has come nigh to you the kingdom of the God.

Ἐἰς ἣν δ' ἀν πολιν εἰσερχησθε, και μὴ
 Into what but ever city you may enter, and not

δεχωνται ὑμας, ἐξελθοντες εἰς τας πλατειας
 they may receive you, going out into the wide places
 αὐτης, εἰπατε· Καὶ ὄν κονιορτον, τον κολλη-
 of her, say you: Even the dust, that clea-

θεντα ἡμιν ἐκ της πολεως ὑμων, ἀπομασσομεθα
 ving to us from the city of you, we wipe off
 ὑμιν· πλην τουτο γινωσκετε, ὅτι ἡγγικεν ἡ
 for you: however this know you, that has approached the

βασιλεια του θεου. Λεγω ὑμιν, ὅτι Σοδομοις
 kingdom of the God. I say to you, that for Sodom

ἐν τῇ ἡμερᾷ ἐκεῖνῃ ἀνεκτοτερον εἰσται ἡ τῇ
 in the day that more tolerable it will be than the
 πολει ἐκεῖνῃ. Οὐαι σοι, Χοραζῖν, οὐαι σοι,
 city that. Woe to thee, Chorazin, woe to thee,

Βηθσαϊδα· ὅτι εἰ ἐν Τυρῷ και Σιδωνι ἐγεγοντο
 Bethsaida: for if in Tyre and Sidon had been done
 αἱ δυναμεις, αἱ γενομεναι ἐν ὑμιν, παλαι ἀν ἐν
 the miracles, those being done in you, long ago would in

σακκῷ και σποδῷ καθημεναι μετενοησαν.
 sackcloth and ashes sitting they have reformed.

Πλην Τυρῷ και Σιδωνι ἀνεκτοτερον εἰσται ἐν
 But for Tyre and Sidon more tolerable it will be in
 τῇ κρίσει, ἡ ὑμιν. Καὶ συ, Καπερναουμ, ἡ
 the judgment, than for you. And thou, Capernaum, which

ἕως του ουρανου ὑψωθεις, ἕως ἁδου κατα-
 ven to the heaven art being exalted, even to invisibility down
 βιβασθησῃ. Ὁ ακουων ὑμων, ἐμου ακουει·
 shalt be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

7 † And in That house remain, eating and drinking the things with them; for the laborer is worthy of his reward. Go not from House to House.

8 And into Whatever City you enter, and they receive you, eat what is placed before you;

9 and † cure the sick in it, and say to them, 'The kingdom of God has approached you.'

10 But into Whatever City you enter, and they receive you not, going out into its wide places, say,—

11 † even that dust of your city which adheres * to our feet, we wipe off for you; however, know this, That the kingdom of God has approached.'

12 But I tell you, † that it will be more tolerable for Sodom, in that day, than for that city.

13 † Woe to thee, Chorazin! woe to thee, Bethsaida! For if those miracles which are being performed in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon, in the judgment, than for you.

15 † And thou, Capernaum, thou * which art being exalted to heaven, wilt be brought down to † Hades.

16 † He who hears you, hears Me; and he who

* VATICAN MANUSCRIPT.—11. to our feet, we, thou shalt go down. 15. shalt not be exalted to heaven,

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—Burd. † 15. See note on Matt. xi. 23.

‡ 7. Matt. x. 11. † 9. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Matt. xi. 23.

‡ 10. Matt. x. 40; Mark ix. 37; John xiii. 20.

και ο αθετων υμας εμε αθετει· ο δε εμε αθεταν,
and he rejecting you me rejects: he and me rejecting,
αθειτει, τον αποστειλαντα με.
rejects, the one sending me.

17 Ὑπεστρεψαν δε οι εβδομηκοντα μετα χαρας,
Having returned and the seventy with joy,
λεγοντες· Κυριε, και τα δαιμονια υποτασσεται
saying: O lord, and the demons are subject
ημιν εν τω ονοματι σου. 18 Ειπε δε αυτοις· Εθετων
to us in the name of thee. He said and to them; I be-
ρουν τον σαταναν ως αστραπην εκ του ουρανου
held the adversary as lightning out of the heaven
πεσοντα. 19 Ιδου, διδωμ υμιν την εξουσιαν
having fallen. Lo, I give to you the authority
του πατειν επανω οφειων και σκορπιων, και επι
of the to tread on serpents and scorpions, and on
πασαν την δυναμιν του εχθρου· και ουδεν υμας
all the power of the enemy; and nothing you
ου μη αδικηση. 20 Πλην εν τωτῳ μη χαιρετε,
not not you may hurt. But in this not rejoice,
οτι τα πνευματα υμιν υποτασσεται· χαιρετε δε,
that the spirits to you are subject; rejoice you but,
οτι τα ονοματα υμων εγραφη εν τοις ουρανοις.
that the names of you are written in the heavens.

21 Εν αυτη τη ὡρα ηγαλλιασατο τῳ πνευματι
In this the hour exulted the spirit
δ Ιησους, και ειπεν· Εξομολογουμι σοι, πατερ,
the Jesus, and said; I praise thee, O father,
κυριε του ουρανου και της γης, οτι απεκρυψας
O lord of the heaven and the earth, that thou hast hid
ταυτα απο σοφων και συνετων, και απεκαλυψας
these things from wise men and discerning men, and thou hast revealed
αυτα νηπιοις· ναι, ο πατηρ, οτι οὕτως εγενετο
them to babes, yes, the father, for even so it was
ευδοκια εμπροσθεν σου. 22 Παντα μοι παρεδοθη
good in presence of thee. All to me are given
υπο του πατρος μου· και ουδεις γινωσκει, τις
by the father of me; and no one knows, who
εστιν ο υιος ει μη ο πατηρ· και τις εστιν ο
is the son if not the father; and who is the
πατηρ, ει μη ο υιος, και ὡ εαν βουληται ο
father, if not the son, and to whom may be willing the
υιος αποκαλυψαι. 23 Και στραφεις προς τους
son to reveal. And turning to the
μαθητας, κατ' ιδιαν ειπε· Μακαριοι οι οφθαλμοι,
disciples, privately he said; Blessed the eyes,
οι βλεποντες, ἃ βλεπετε. 24 Λεγω γαρ υμιν,
those seeing, what you see. I say for to you,
οτι πολλοι προφηται και βασιλεις ηθελησαν
that many prophets and kings desired
ιδειν, ἃ υμεις βλεπετε, και ουκ ειδον· και
to see, what you see, and not saw: and
ακουσαι, ἃ ακουετε, και ουκ ηκουσαν.
to hear, what you hear, and not heard.

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 *THAT POWER which is of the ENEMY; and nothing shall by any means injure You;

20 but rejoice not in this, That the SPIRITS are subject to you; but rejoice That † your NAMES * have been enrolled in the HEAVENS."

21 † 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 who the FATHER is, except the SON, and he to whom the SON may be disposed to reveal him."

23 And turning to his DISCIPLES, he said privately, † "Happy are THOSE EYES which SEE what you see;

24 For I tell you, † That Many Prophets and Kings desired to see the things which you see, and saw them not; and to hear the things which you * hear, and heard them not."

* VATICAN MANUSCRIPT.—17. SEVENTY-TWO. POWER which is of the ENEMY. in the HOLY SPIRIT, and.

19. I have given.

16. THAT

20. have been enrolled in.

21. he exulted

24. hear of me, and

† 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27. xviii. 18; John iii. 35; v. 27; xvii. 2.

† 21. Matt. xi. 27. † 22. Matt.

† 23. Matt. xiii. 16.

† 24. 1 Pet. v. 10.

25 **Και ιδων, νομικος τις ανεστη, εκπειραζων**
 And lo, a lawyer certain stood up, tempting
αυτον, και λεγων· Διδασκαλε, τι ποιησας ζων
 him, and saying; O teacher, what shall I do life
αιωνιον κληρονομησω; 26 **Ο δε ειπε προς αυτον·**
 age-lasting I may inherit? He and said to him;
Εν τω νομω τι γεγραπται; πως αναγινωσκεις;
 In the law what has been written? how readest thou?
 27 **Ο δε αποκριθεις ειπεν· “Αγαπηθεις κυριον**
 He and answering said: “Thou shalt love Lord
τον θεον σου εξ ὅλης της καρδιας σου, και εξ
 the God of thee out of whole of the heart of thee, and out of
ὅλης της ψυχης σου, και εξ ὅλης της ισχυου
 whole of the soul of thee, and out of whole of the strength
σου, και εξ ὅλης της διανοιας σου· και τον
 of thee, and out of whole of the mind of thee: and the
πλησιον σου ὡς σεαυτον.” 28 **Ειπε δε αυτω·**
 neighbor of thee as thyself.” He said and to him:
Ορθως απεκριθης· τουτο ποιει, και ζηση. 29 **Ο**
 rightly thou hast answered: this do, and thou shalt live. He
δε θελων δικαιωσεν εαυτον, ειπε προς τον Ιησουν·
 but choosing to justify himself, said to the Jesus:
Και τις εστι μου πλησιον; 30 **Υπολαβων * [δε] ὁ**
 And who is of me a neighbor? Replying and the
Ιησους ειπεν· Ανθρωπος τις κατεβαινεν απο
 Jesus said: A man certain was going down from
Ιερουσαλημ εις Ιεριχω, και ληστοις περιεπεσεν·
 Jerusalem to Jericho, and robbers fell among:
οι και εκδυσαντες αυτον και πληγας επιθεντες,
 who both stripping him and blows having inflicted,
απηλθον, αφεντες ἡμιθανη τυχανοντα. 31 **Κατα**
 they departed, leaving half-dead being. By
συγκυριαν δε ιερευς τις καταβαινεν εν τη ὁδω
 chance and a priest certain was going down in the way
εκεινη, και ιδων αυτον, αντιπαρηλθεν. 32 **Ομοιος**
 that, and seeing him, passed along. In like manner
δε και Λευιτης, * [γενομενος] κατα τον τοπον,
 and also a Levite, [having come] near the place,
ελθων και ιδων, αντιπαρηλθε. 33 **Σαμαρειτης δε**
 coming and seeing, passed along. A Samaritan but
τις ὁδεων, ηλθε κατ’ αυτον, και ιδων αυτον,
 certain traveling, came near him, and seeing him,
εσπλαγχισθη. 34 **Και προσελθων κατεδησε**
 he was moved with pity. And having approached he bound
τα τραυματα αυτου, επιχεων ελαιον και οινον·
 the wounds of him, pouring on oil and wine:
επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν
 having set and him on the own beast led
αυτον εις πανδοχειον, και επεμεληθη αυτου.
 him to an inn, and he took care of him.
 35 **Και επι την αυριον * [εξελθων,] εκβαλων**
 And on the next day [having come out,] having taken out
δυο δηναρια εδωκε τω πανδοχει, και ειπεν
 two denarii he gave to the innkeeper, and said
*** [αυτω·] Επιμεληθητι αυτου· και ὁ, τι αν**
 [to him:] Take care of him: and whatever

25 And, behold, a certain Lawyer, stood up to try him, saying, † “Teacher, what shall I do to inherit aionian Life?”

26 And HE said to him, “What is written in the LAW? How dost thou read?”

27 And HE answering, said, † “Thou shalt love “Jehovah thy GOD with “All thy HEART, and with “All thy SOUL, and with “All thy STRENGTH, and “with All thy MIND, and “† thy NEIGHBOR as thy- “self.”

28 And HE said to him, “Thou hast answered correctly; † do thus, and thou shalt live.”

29 But HE, wishing † to justify himself, said to JE- SUS, “Who is My Neighbor?”

30 Jesus replying, said, “A certain Man was going down from Jerusalem to Jericho, and fell among Robbers, who both having stripped him, and inflicted blows, they departed, leaving him half dead.

31 And by Chance a certain Priest was going down that ROAD, and seeing him, he passed along.

32 And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

33 But a certain † Samaritan traveling, came near him, and seeing him, he was moved with pity;

34 and approaching, he bound up his WOUNDS, pouring on Oil and Wine, and having placed him on his OWN Beast, brought him to an Inn, and took care of him.

35 And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, “Take care of him, and

* VATICAN MANUSCRIPT.—20. And—omit. 35. to him—omit.

32. having come—omit.

35. having

† 25 Matt. xix. 16; xxii. 35. † 27. Deut. vi. 5. xviii. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Rom. x. 5. John ix. 9.

† 27. Lev. xix. 18. † 28. Lev. † 29. Luke xvi. 15. † 33.

τροσδαπανησῆς, ἐγὼ, ἐν τῷ ἐπανερχεσθαι με, thou mayest expend more, I, in the return me,
 ἀποδώσω σοι. ³⁶ Τίς * [οὖν] τούτων τῶν τριῶν
I will pay to thee. Which [then] of them of the three
 πλησίον δοκεῖ σοι γεγενῆσθαι τοῦ ἐμπεσοντος
a neighbor seems to thee to have been to the having fallen
 εἰς τοὺς ληστας; ³⁷ Ὁ δὲ εἶπεν· Ὁ ποιήσας το
among the robbers; He and said; He having shown the
 ἔλεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·
pity towards him. Said and to him the Jesus;
 Πορευοῦ, καὶ σὺ ποιεῖ ὁμοίως.

Go, and thou do in like manner.

³⁸ * [Ἐγένετο] δὲ ἐν τῷ πορευεσθαι αὐτοὺς,
[It happened] and in the to go them,

* [καὶ] αὐτὸς εἰσηλθὲν εἰς κωμὴν τινα· γυνὴ δὲ
[and] he entered into a village certain; a woman and
 τίς ὀνοματὶ Μαρθᾶ, ὑπέδεξατο αὐτὸν * [εἰς τὸν
certain to a name Martha, received him [into the
 οἶκον αὐτῆς.] ³⁹ Καὶ τῆδε ἠν ἀδελφὴ καλουμένη
house of herself.] And to her was a sister having been called
 Μαρῖα, ἣ καὶ παρακάθισασα παρὰ τοὺς πόδας
Mary, who also having sat at the feet

τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. ⁴⁰ Ἡ δὲ
of the Jesus, heard the word of him. The but

Μαρθᾶ περιεσπάτο περὶ πολλὴν διακονίαν·
Martha was-over-busy about much serving;

ἐπιστάσα δὲ εἶπε· Κυριε, οὐ μελεῖ σοι, ὅτι ἡ
having come near and said; O lord, not concerns thee, that the

ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἶπε
sister of me alone me has left to serve? say

οὖν αὐτῇ, ἵνα μοι συναντιλαβῆται. ⁴¹ Ἀποκρι-
then to her, that to me she may give aid. Answer-

θεις δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μαρθᾶ, Μαρθᾶ,
ing and said to her the Jesus; Martha, Martha,

μεριμνᾶς καὶ τυρβαζῆς περὶ πολλὰ· ⁴² ἑνὸς δὲ
thou art anxious and troubled about many things; of one but

ἐστὶ χρεία. Μαρῖα δὲ τὴν ἀγαθὴν μερίδα
ia need. Mary and the good part

ἐξελέξατο, ἣ τίς οὐκ ἀφαιρεθῆσεται ἀπ' αὐτῆς.
has chosen, which not shall be taken away from her.

ΚΕΦ. ΙΑ'. 11.

¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινί
And it happened in the to be him in a place certain

προσευχομένου, ὡς ἐπαύσατο, εἶπε τις τῶν
praying, when he ceased, said one of the

μαθητῶν αὐτοῦ πρὸς αὐτὸν· Κυριε, διδάξον ἡμᾶς
disciples of him to him; O lord, teach us

προσευχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς
to pray, as even John taught the

μαθητὰς αὐτοῦ. ² Εἶπε δὲ αὐτοῖς· Ὅταν προσ-
disciples of himself. He said and to them; When you

εὐχῆσθε, λέγετε· Πάτερ, ἁγιασθῆτω τὸ ὄνομα
pray, say; O father, be hallowed the name

σου· ἐλθετω σου ἡ βασιλεία· ³ τὸν ἄρτον ἡμῶν
of thee: let come of thee the kingdom: the bread of us

τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· ⁴ Καὶ
the necessary give thou to us the every day: and

whatever thou mayest ex-
 pend more, &, at my RE-
 TURN, will pay thee.'

³⁶ Now which of These
 THREE, thinkest thou, was
 Neighbor to HIM who FELL
 among the ROBBERS?"

³⁷ And HE said, "HE
 who MANIFESTED PITY
 towards him." And JESUS
 said to him, "Go, and do
 thy in like manner."

³⁸ Now as they WENT
 on, he entered a certain
 Village; and a certain Wo-
 man, named † Martha, en-
 tertained him.

³⁹ And SHE had a Sister
 called Mary, who also, † sit-
 ting at * the FEET of the
 LORD, heard his WORD.

⁴⁰ But MARTHA was
 perplexed with Much Ser-
 ving; 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 * of few things,
 or of one, is there Need;
 and Mary has chosen the
 GOOD Part, which shall
 not be taken away from
 her."

CHAPTER XI.

¹ And it occurred, as he
 was PRAYING in a certain
 Place, when he ceased, one
 of his DISCIPLES said to
 him, "Master, teach us to
 pray, even as John taught
 his DISCIPLES."

² And he said to them,
 "When you pray say, † O
 Father, Revered be thy
 NAME! let Thy KINGDOM
 come;

³ give us DAY BY DAY
 OUR NECESSARY FOOD;

* VATICAN MANUSCRIPT.—†0. then—omit.
 —omit. 38. into her house—omit.

38. It happened—omit.

38. and

answer† g.

39. of few things, or of one, is there Need; and.

39. the FEET of the LORD.

41. the LORD

38. Jchn. xi. 1; xii. 2, 3.

39. Luke viii. 35; Acts xxii. 8.

† 2. Matt vi. 9.

αφες ἡμιν τας αμαρτίας ἡμῶν, και γαρ αυτοι
forgive to us the sins of us, even for ourselves
αφιεμν παντι οφειλοντι ἡμιν· και μη εισενεγ-
forgive all owing us; and not thou mayest
κῆς ἡμας εις πειρασμον. ⁵ Και ειπε προς αυτους·
lead us into temptation. And he said to them;

Τις εξ ὑμων ἔξει φιλον, και πορευσεται προς
Which of you shall have a friend, and shall go to
αυτον μεσονυκτιου, και ειπη αυτω· Φιλε,
him at midnight, and say to him; O friend,

χρησον μοι τρεις αρτους· ⁶ επειδη φιλος μου
lend to me three loaves; because a friend of me
παρεγενετο εξ ὁδου προς με, και ουκ εχω ὃ
has come from a way to me, and not I have what

παραθησω αυτω· ⁷ κακεινος εσθθεν αποκριθεις
I shall set for him; And he from within answering

ειπη· Μη μοι κοπους παρεχε· ἤδη ἡ θυρα
should say; Not to me trouble do thou cause; already the door

κεκλεισται, και τα παιδια μου μετ' εμου εις την
has been shut, and the children of me with me in the

κοιτην εισιν· ου δυναμαι αναστας δουναι σοι.
bed are; not I am able having arisen to give to thee.

⁸ Λεγω ὑμιν, ει και ου δωσει αυτω αναστας,
I say to you, if and not will give to him having arisen,

δια το ειναι αυτου φιλον, δια γε την αναδειαν
because the to be of him a friend, through indeed the importunity

αυτου εγερθεις δωσει αυτω ὅσων χρῆζει. ⁹ Κα-
of him arising he will give to him as many as he wants. And

γω ὑμιν λεγω· Αιτειτε, και δοθησεται ὑμιν·
I to you say; Ask you, and it shall be given to you;

ζητειτε, και εὑρησετε· κρουετε, και ανοιγησε-
seek you, and you shall find: knock you, and it shall be

ται ὑμιν. ¹⁰ Πας γαρ ὁ αιτων λαμβανει· και
opened to you. All for the asking receives: and

ὁ ζητων εὑρισκει· και τῷ κρουοντι ανοιγησεται.
the seeking finds. and to the knocking it shall be opened.

¹¹ Τινα δε ὑμων τον πατερα αιτησει ὁ υἱος αρτον,
Which now of you the father shall ask the son bread,

μη λιθον επιδωσει αυτω; η και ιχθυον, μη αντι
not a stone will give to him; or also a fish. not in place of

ιχθυος οφιν επιδωσει αυτω; ¹² η και εαν αιτησῃ
a fish a serpent will give to him; or also if he may ask

ων, μη επιδωσει αυτω σκορπιον; ¹³ Ει ουν
an egg, not will give to him a scorpion? If then

ἕλεις, πονηροι ὑπαρχοντες, οιδατε δοματα
you. evil being, know you gifts

αγαθα διδουαι τοις τεκνοις ὑμων, ποσῳ μαλλον
good to give to the children of you, how much more

ὁ πατηρ, ὃ εξ ουρανου, δωσει πνευμα ἅγιον τοις
the father, that of heaven, will give a spirit holy to those

κατουσιν αυτον;

asking him?

¹⁴ Και ην εκβαλλων δαιμονιον, και αυτου ην
And he was casting out a demon, and it was

4 and forgive us our SINS; for we ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

5 And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;

6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?"

7 And he answering from within should say, 'Do not trouble me; the door is now closed, and my CHILDREN are with me in BED; I cannot rise to give thee.'

8 I tell you, † Though he will not rise and give him because he is His Friend, yet because of his IMPORTUNITY indeed, he will rise and give him, as many as he needs.

9 † And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

10 For EVERY ONE who ASKS, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

11 † * And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?

12 or also, if he should ask an Egg, will give him a Scorpion?

13 If you, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT OF HEAVEN, give holy Spirit to THOSE who ASK him?"

14 † And he was casting out * a dumb Demon. And

* 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? 14. dumb Demon. And it.

† 8. Luke xviii. 1. † 9. Matt. vii. 7; xxi. 23; Mark xi. 24; John xv. 7; James i. 3; John ii. 22. † 11. Matt. vii. 9. † 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος,
 dumb: it came to pass and of the demon having come out,
 ελαλησεν ο κωφος· και εθαυμασαν οι οχλοι.
 spoke the dumb: and wondered the crowds.
 15 Τινες δε εξ αυτων ειπον· Εν Βεελζεβουλ,
 Some but of them said: By Beelzeboul,
 αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια·
 a ruler of the demons, he cast out the demons:
 16 ετεροι δε πειραζοντες, σημειον παρ' αυτου
 others but tempting, a sign from him
 εζητουν εξ ουρανου. 17 Αυτος δε ειδως αυτων
 sought from heaven. He but knowing of them
 τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια,
 the thoughts, said to them: Every kingdom,
 εφ' εαυτην διαμερισθεισα, ερημουται, και
 against herself having been divided, is brought to desolation, and
 οικος επι οικου πιπτει. 18 Ει δε και ο σατανας
 house upon house falls. If and also the adversary
 εφ' εαυτον διεμερισθη, πως σταθησεται η
 gainst himself has been divided, how shall stand the
 βασιλεια αυτου, οτι λεγετε, εν Βεελζεβουλ
 kingdom of him? for you say, by Beelzeboul
 εκβαλλειν με τα δαιμονια. 19 Ει δε εγω εν
 to cast out me the demons. If but I by
 Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι
 Beelzeboul cast out the demons, the sons
 μων εν τινι εκβαλλουσι; Δια τουτο κριται
 of you by whom do they cast out? Through this judges
 υμων αυτοι εσονται. 20 Ει δε εν δακτυλω θεου
 of you they shall be. If but by a finger of God
 εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας
 I cast out the demons, then has suddenly come upon you
 η βασιλεια του θεου. 21 Οταν ο ισχυρος καθω-
 the royal majesty of the God. When the strong one having
 πλισμενος φυλασση την εαυτου αυλην, εν
 been armed should he guard the of himself a palace, in
 ειρηνη εστι τα υπαρχοντα αυτου. 22 εпан δε ο
 peace are the possessions of him; as soon as but the
 ισχυροτερος αυτου επελθων νικηση αυτον,
 stronger of him having entered should overcome him,
 την πανοπλιαν αυτου αιρει, εφ' η επεποιθει,
 the arms of him takes away, in which he had confided,
 και τα σκυλα αυτου διαδιδωσιν. 23 Ο μη ων
 and the spoils of him distributed. He not being
 μετ' εμου, κατ' εμου εστι· και ο μη συναγων
 with me, against me is; and he not gathering
 μετ' εμου, σκορπιζει. 24 Οταν το ακαθαρτον
 with me, scatters. When the unclean
 πνευμα εξελθη απο του ανθρωπου, διερχεται
 spirit may come out from the man, passes
 δι' ανυδρων τοπων, ζητουν αναπαυειν· και
 through dry places, seeking a resting place; and
 μη ευρισκον, λεγει· Υποστρεψω εις τον οικον
 not finding, says; I will return into the house
 μου, οθεν εξηλθον. 25 Και ελθον ευρισκει
 of me, whence I came out. And having come it finds
 σεσαρωμενον και κεκοσμημενον. 26 Τοτε πορευε-
 having been swept and having been adorned. Then it goes

it came to pass, when the
 DUMB man spoke, 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 desolated; and House
 falls against House.
 18 And if the ADVER-
 SARY also is divided against
 himself, how shall his
 KINGDOM stand? Because
 you say that I expel DE-
 MONS through Beelzeboul.
 19 Besides, if † through
 Beelzeboul expel DEMONS,
 by whom do your SONS
 cast them out? Therefore,
 they will be your JUDGES.
 20 But if † by a Finger
 of God I cast out the DE-
 MONS, † then God's ROYAL
 MAJESTY has unexpectedly
 come to you.
 21 † When the STRONG
 one armed guards HIS
 Palace, his POSSESSIONS
 are in Safety;
 22 but whenever one
 *stronger than he, having
 entered should overcome
 him, he takes away the
 ARMS in which he confided,
 and distributes his SPOILS.
 23 He who is not with
 me, is against me; and HE
 who GATHERS not with
 me, scatters.
 24 † When the IMPURE
 Spirit is gone out of the
 MAN, it roves through
 Parched Deserts, seeking a
 Place of Rest; and not
 finding one, * then it says,
 I will return to my HOUSE,
 from which I came out.
 25 And coming, it finds
 it *empty, swept, and
 furnished.
 26 Then it goes, and

* VATICAN MSS.—15. the PRINCE. 22. stronger. 25. empty swept, and furnished.
 † 20. See Note on Matt. xii. 28.
 † 16. Matt. xvi. 1. † 17. Matt. xii 25; Mark iii. 24; John ii. 25. † 20. Exod. viii 10.
 20. † 21. Matt. xii. 29; Mark iii. 27. † 24. Matt. xii 43.

ται και παραλαμβάνει ἑπτα ἕτερα πνευματα
 and takes with seven other spirits
 πονηροτερα ἑαυτου, και εἰτελθοντα κατοικει
 more evil of itself, and they having entered dwell
 εκει· και γινεται τα εσχατα του ανθρωπου
 there; and becomes the last of the man
 εκεινου χειρονα των πρωτων. 27 Ἐγενετο δε εν
 that worse of the first. It happened and it

τω λεγειν αυτον ταυτα, επαρασα τις γυνη
 to the to speak him these things, having lifted certain woman
 φωνην εκ του οχλου, ειπεν αυτω· Μακαρια ἡ
 a voice out of the crowd, said to him; Blessed the
 κοιλια ἡ βαστασασα σε, και μαστοι οὐς εθη-
 womb that having carried thee, and breasts those thou
 λασας. 28 Αυτος δε ειπε· Μενουνγε μακαριοι
 hast sucked. He but said; Yea rather blessed
 οἱ ακουοντες τον λογον του θεου, και φυλασ-
 those hearing the word of the God, and obser-
 σοντες.

29 των δε οχλων επαθροισομενων, ηρξατο
 The and crowds gathering together, he began
 λεγειν· Ἡ γενεα αὕτη πονηρα εστι· σημειον
 to say. The generation this evil is; a sign
 επιζητει· και σημειον ου δοθησεται αυτη, ει μη
 it seeks, and a sign not shall be given to her, except

το σημειον Ιωνα. 30 Καθως γαρ εγενετο Ιωνας
 the sign of Jonas. Even as for became Jonas
 σημειον τοις Νινευιταις, οὕτως εσται και ὁ
 a sign to the Ninevites, so will be also the
 υἱος του ανθρωπου τη γενεα ταυτη. 31 Βασιλ-
 son of the man to the generation this. A queen

ισσα Νοτου εγερθησεται εν τη κρισει μετα των
 of south will be raised in the judgment with the
 ανδρων της γενεας ταυτης, και κατακρινει
 men of the generation this, and will condemn
 αυτους· ὅτι ηλθεν εκ των περατων της γης
 them, because she came from the ends of the earth

ακουσαι την σοφιαν Σολομωνος· και ιδου, πλειον
 to hear the wisdom of Solomon; and lo, a greater
 Σολομωνος ὧδε. 32 Ανδρες Νινευι αναστησονται
 o' Solomon here. Men of Nineveh will stand up
 εν τη κρισει μετα της γενεας ταυτης, και
 in the judgment with the generation this, and

κατακρινουσιν αυτην· ὅτι μετενοησαν εις το
 will condemn her; because they reformed at the
 κηρυγμα Ιωνα· και ιδου, πλειον Ιωνα ὧδε.
 preaching of Jonas; and lo, a greater of Jonas here.

33 Ουδεις δε λυχνον ἄψας, εις κρυπτην
 No one and a lamp having lighted, into a secret place
 τιθησιν, ουδε ὑπο τον μοδιον, αλλ' επι την
 places, neither under the corn-measure, but on the
 λυχνιαν, ινα οἱ εισπορευομενοι το φεγγος βλε-
 lamp-stand, that those entering the light may

takes with it Seven Other
 Spirits more wicked than
 itself, and entering, they
 abide there; and the LAST
 state of that MAN becomes
 worse than the FIRST.”

27 And it occurred, while
 he was speaking these
 things, a Certain Woman
 from the CROWD, raising
 her Voice, said to him,
 † “Happy is THAT WOMB
 which BORE thee, and
 those Breasts which thou
 hast sucked!”

28 But he said, † “Yes,
 rather, happy THOSE who
 HEAR the WORD of GOD,
 and keep it!”

29 And the CROWDS
 gathering about him, he
 began to say, * “This GEN-
 ERATION is a wicked Gen-
 eration. It demands a
 Sign; but no Sign will be
 given it, except the SIGN
 of JONAH.

30 † For as * JONAH be-
 came 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 con-
 demned; Because she came
 from the EXTREMITIES of
 the LAND to hear the WIS-
 DOM of Solomon; and be-
 hold, 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.—20. This GENERATION is a wicked Generation. 30. Jonah.
 : 27. Luke i. 28, 48. † 29. Matt. vii. 21; Luke viii. 21; James i. 25. † 30. Jonah
 i. 17; ii. 10. † 31. 1 Kings i. 1. † 32. Jonah iii. 5. † 33. Matt. v. 15; Mark
 iv. 21; Luke viii. 16.

πωσιν. ³⁴ Ὁ λυχνος του σωματος εστιν ὁ
see. The lamp of the body is the
οφθαλμος· ὅταν * [ουν] ὁ οφθαλμος σου ἀπλους
eye; when [therefore] the eye of thee sound

ἦ, και ὄλον το σωμα σου φωτεινον εστιν·
may be, also whole the body of thee enlightened is:
επαν δε πονηρος ἦ, και το σωμα σου σκοτεινον.
when but evil may be, also the body of thee darkened.

³⁵ Σκοπει ουν, μη το φως το εν σοι σκοτος εστιν.
Take heed therefore, not the light that in thee darkness is.

³⁶ Ει ουν το σωμα σου ὄλον φωτεινον, μη εχον
If therefore the body of thee whole is enlightened, not having
τι μέρος σκοτεινον, εσται φωτεινον ὄλον, ὡς
any part dark, will be enlightened whole, as
ὅταν ὁ λυχνος τη αστραπη φωτιζῇ σε.
when the lamp by the brightness may enlighten thee.

³⁷ Εν δε τῷ λαλησαι, ηρωτα αυτον Φαρισαιος
In and the to have spoken, asked him a Pharisee

* [τις] ὅπως αριστησῃ παρ' αυτω. Εισελθων
[certain] that he might dine with him. Having entered

δε ανεπεσεν. ³³ Ὁ δε Φαρισαιος ιδων εθαυμα-
and he reclined. The and Pharisee seeing wondered

σεν, ὅτι ου πρωτος εβαπτισθη προ του αριστου.
because not first; he was dipped before the dinner.

³⁹ Ειπε δε ὁ κυριος προς αυτον· Νυν υμεις οἱ
Said and the Lord to him. Now you the

Φαρισαιοι το εξωθεν του ποτηριου και του πινα-
Pharisees the outside of the cup and of the plat-

κος καθαριζετε· το δε εσωθεν υμων γεμει-
ter you cleanse: the but inside of you is full

αρπαγης και πονηριας. ⁴⁰ Αφρονες, ουχ ὁ
of extortion and of evil. Unwise, not he

ποησας τῷ εξωθεν, και το εσωθεν εποιησε;
having made the outside, also the inside made?

⁴¹ Πλην τα ενοντα δοτε ελεημοσυνην· και
But the things being within give you alms: and

ιδου, παντα καθαρα υμιν εστιν. ⁴² Αλλ' ουαι
I, all things clean to you is. But woe

υμιν τοις Φαρισαιοις, ὅτι αποδεκατοτε το
to you the Pharisees, for you like the

μυρουσμον, και το πηγανον, και παν λαχανον·
mint, and the rue, and every pot-herb.

και παρερχεθε· την κρισιν και την αγαπην του
and pass by justice and the love of the

θεου. Τα τα εδοι ποιησαι, κακεινα μη
God. These things you ought to have done, and those not

αφιεραι.
to omit.

⁴³ Ουαι υμιν τοις Φαρισαιοις, ὅτι αγαπατε
Woe to you the Pharisees, for you love

³⁴ † The LAMP of the
BODY is * thine EYE; when
thine EYE is clear, thy
Whole BODY also is enlight-
ened; but when it is dim,
thy BODY also is darkened.

³⁵ Take heed therefore,
that THAT LIGHT which is
in thee be not Darkness.

³⁶ If, therefore, thy
whole BODY be enlight-
ened, having no Part dark,
the Whole will be enlight-
ened, as when the LAMP by
its BRIGHTNESS enlightens
thee."

³⁷ And while he was
speaking a Pharisee invit-
ed him † to dine with him;
and he went in, and re-
clined.

³⁸ And † the PHARISEE
noticing it, wondered that
he did not first † immerse
before the DINNER.

³⁹ † And the LORD said
to him, "Now you PHARI-
SEES cleanse the OUTSIDE
of the CUP and FLATTER;
but † your INSIDE is full of
Extortion and Wickedness.

⁴⁰ Senseless men! did
not HE who MADE the
OUTSIDE make the INSIDE
also?

⁴¹ † But give in Alms
the THINGS WITHIN, and
behold, all things are pure
to you.

⁴² † But Woe to you,
PHARISEES! Because you
tithe of MINT, and RUE,
and Every Pot-herb, but
disregard JUSTICE and the
LOVE of GOD; these things
you ought to practise, and
not to omit those.

⁴³ † Woe to you, PHARI-
SEES! Because you love

* VATICAN MANUSCRIPT.—34. thine EYE. 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 *deipnon* 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* on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the 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, 4, it is evident, that both were practised, as well as various other ablutions.

† 34. M. tt. vi. 22. † 38. Mark vii. 8. † 39. Matt. xxii. 25. † 39. Titus
1. 5 † 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 33. † 41. Matt. xxiii. 23. † 43.
Matt. xxiii. 6; Mark xii. 33. 89.

την πρωτοκαθεδριαν εν ταις συναγωγαῖς, και
 the first seat in the synagogues, and
 τους ασπασμους εν ταις αγοραις. ⁴⁴ Ουαι υμιν,

the salutations in the markets. Woe to you,
 οτι εστε ως τα μνημεια τα αδηλα, και οι
 for you are like the tombs those unseen, and the
 ανθρωποι, οι περιπατουντες επανω, ουκ οιδασιν.
 men, those walking over, not know.

⁴⁵ Αποκριθεις δε τις των νομικων λεγει αυτω·
 Answering and one of the lawyers says to him;

Διδασκαλε, ταυτα λεγων και ημας υβριζεις.
 O teacher, these things saying also us thou reproachest.

⁴⁶ Ο δε ειπε· Και υμιν τοις νομικοις ουαι, οτι
 He and said; Also to you the lawyers woe, for
 φορτιζετε τους ανθρωπους φορτια δυσβαστακτα,
 you load the men burdens oppressive,

και αυτοι εني των δακτυλων υμων ου προσ-
 and yourselves with one of the fingers of you not you
 ψαυετε τοις φορτιοις.
 touch the burdens.

⁴⁷ Ουαι υμιν, οτι οικοδομειτε τα μνημεια των
 Woe to you, for you build the tombs of the
 προφητων, οι δε πατερες υμων απεκτειναν
 prophets, the and fathers of you killed

αυτους. ⁴⁸ Αρα μαρτυρειτε και συνευδοκειτε
 them. Therefore you testify and you consent

τοις εργοις των πατερων υμων· οτι αυτοι μεν
 to the works of the fathers of you; for they indeed
 απεκτειναν αυτους, υμεις δε οικοδομειτε * [αυ-
 killed them, you and build [of

των τα μνημεια.] ⁴⁹ Δια τουτο και η σοφια
 them the tombs.] Because of this and the wisdom

του θεου ειπεν· Αποστελω εις αυτους προφητας
 of the God said; I will send to them prophets

και αποστολους, και εξ αυτων αποκτεινουσι
 and apostles, and out of them they will kill

και εκδιωξουσιν· ⁵⁰ ινα εκζητηθη το αιμα παν-
 and persecute; so that may be required the blood of

των των προφητων, το εκχυνημενον απο κατα-
 ail of the prophets, that being shed from a lay-

βολης κοσμου, απο της γενεας ταυτης· ⁵¹ απο
 log down of a world, from the generation this; from

του αιματος Αβελ εως του αιματος Ζαχαριου,
 the blood of Abel to the blood of Zecharias,

του απολομενου μεταξυ του θυσιαστηριου και
 that having perished between the altar and

του οικου. Ναι λεγω υμιν, εκζητηθησεται απο
 the house. Yes I say to you, it will be required from

της γενεας ταυτης.
 the generation this.

⁵² Ουαι υμιν τοις νομικοις, οτι ηρατε την
 Woe to you the lawyers. for you took away the

κλειδα της γνωσεως· αυτοι ουκ εισηλθετε, και
 key of the knowledge; yourselves not you entered, and

τους εισερχομενους εκωλυσατε. ⁵³ Λεγοντος δε
 those entering you hindered. Saying and

the CHIEF SEAT in the
 SYNAGOGUES, and SALU-
 TATIONS in the PUBLIC
 PLACES.

⁴⁴ † Woe to you! Be-
 cause you are like those
 CONCEALED TOMBS, which
 MEN WALKING OVER, know
 not."

⁴⁵ Then one of the LAW-
 YERS, answering, says to
 him, "Teacher, in saying
 these things thou reproach-
 est Us also."

⁴⁶ And HE said, "Woe
 to you, LAWYERS! † For
 you impose oppressive Bur-
 dens on MEN, and yet, you
 yourselves touch not the
 BURDENS with one of your
 FINGERS.

⁴⁷ † Woe to you! For
 you build the SEPULCHRES
 of the PROPHETS, and your
 FATHERS killed them.

⁴⁸ Thus you testify that
 you approve the ACTS of
 your FATHERS; For they,
 indeed, killed them, and
 you build.

⁴⁹ And because of this,
 the WISDOM of GOD said,
 † 'I will send them Pro-
 phets and Apostles, and
 some of them they will kill
 and persecute;'

⁵⁰ 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, LAW-
 YERS! Because you have
 taken away the KEY of
 KNOWLEDGE, you entered
 not yourselves, and THOSE
 APPROACHING, you hin-
 dered."

* VATICAN MANUSCRIPT—48. THEIR TOMBS—omit.

51. Blood.

51. Blood.

† 51. See Note on Matt. xxiii. 35.

‡ 44. Matt. xxiii. 27. † 46. Matt. xxiii. 4.

‡ 47. Matt. xxiii. 29.

‡ 48. Matt.

xxiii. 84.

‡ 52. Matt. xxiii. 14.

αυτου ταυτα προς αυτους, ηρξαντο οι γραμματεις
of him these things to them, began the scribes
και οι Φαρισαιοι δεινως ενεχειν, και αποστο-
and the Pharisees greatly to be incensed, and to make
ματιζειν αυτον περι πλειονων. ⁵⁴ ενεδρευοντες
speak off-hand him about many things; trying to entrap
αυτον, * [ζητουντες] θηρευσαι τι εκ του
him, [seeking] to catch something out of the
στοματος αυτου, ινα κατηγορησωσιν αυτου.
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. ¹ Εν οϊς επισυναχθεισων των
In those having assembled of the

μυριαδων του οχλου, ωστε καταπατειν αλλη
myriads of the crowd, so as to tread upon one

λοιον, ηρξατο λεγειν προς τους μαθητας αυτου.
rather, he began to say to the disciples of himself;

Πρωτον προσεχετε εαυτοις απο της ζυμης των
first take heed to yourselves of the leaven of the

Φαρισαιων, ητις εστιν υποκρισις. ² Ουδεν δε
Pharisees, which is hypocrisy. Nothing and

συγκαλυμμενον εστιν, ο ουκ αποκαλυφθησε-
being been covered is, which not shall be uncovered:

ται· και κρυπτον, ο ου γνωσθησεται. ³ Ανθ'
and secret, which not shall be known. On which

ων οσα εν τη σκοτια ειπατε, εν τη φωτι
secret what in the dark you speak, in the light

ακουσθησεται· και ο προς το ους ελαλησατε εν
shall be heard: and what to the ear you spoke in

τοις ταμειοις, κηρυχθησεται επι των δωματων.
the closets, shall be published on the house-tops.

⁴ Λεγω δε υμιν τοις φιλοις μου· Μη φοβηθητε
I say and to you the friends of me: Not you be afraid

απο των αποκτεινοντων το σωμα, και μετα ταυτα
of those killing the body, and after these

μη εχοντων περισσοτερον τι ποιησαι. ⁵ Υπο-
not having more anything to have done. I will

δειξω δε υμιν, τινα φοβηθητε· φοβηθητε τον
point out and to you, whom you should fear: you should fear the

μετα το αποκτειναι, εξουσιαν εχοντα εμβαλειν
after the to have killed, authority having to cast

εις την γεενναν· ναι λεγω υμιν, τουτου φοβη-
into the Gehenna; yes I say to you, this fear

θητε. ⁶ Ουχι πεντε στρουθια πωλεται ασσαριων
you. Not five sparrows are sold assarii

δυο; και εν εξ αυτων ουκ εστιν επιλησμενον
two? and one out of them not is being forgotten

ενωπιον του θεου. ⁷ Αλλα και αι τριχες της
in presence of the God. But also the hairs of the

κεφαλης υμων πασαι ηριθμνται. Μη * [ουν]
head of you all have been numbered. Not [therefore]

φοβησθε· πολλαν στρουθιων διαφερετε. ⁸ Λεγω
fear you: many sparrows you are better. I say

δε υμιν· Πας ος αν ομολογηση εν εμοι εμπροσ-
and to you: All whoever may confess to me in pres-

θεν των ανθρωπων, και ο υιος του ανθρωπου
ence of the men, also the son of the man

53 And * having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things; ⁵⁴ trying to entrap him, and † to catch something from his MOUTH, that they might accuse him.

CHAPTER XII.

¹ At that time, the CROWD having assembled by TENS of THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, † guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

² † And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

³ Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

⁴ † But I say to you, my FRIENDS, Be not afraid of THOSE WHO KILL the BODY, and after this can do no more.

⁵ But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him.

⁶ Are not five Sparrows sold for two † Assarii? and yet not one of them is forgotten before GOD.

⁷ But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

⁸ † And I say to you, Whoever may acknowledge me before MEN, the SON of

* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES. omit.

54. seeking—

7. therefore—omit.

† 6. An assarion was about one cent and five mills in value, or three farthings sterling.

† 54. Mark xii. 13.

† 1. Matt. xvi. 6; Mark viii. 15.

† 2. Matt. x. 20; Mark

iv. 22; Luke viii. 17.

† 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8.

† 8. Matt. x. 32

Mark viii. 38; 2 Tim. ii. 2;

1 John ii. 23.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων
will confess in him in presence of the messengers

του θεου. ⁹ Ὁ δὲ ἀρνήσαμενος με ἐνώπιον τῶν
of the God. He but having denied me in presence of the
ἀνθρώπων, ἀπαρνήθησεται ἐνώπιον τῶν ἀγγε-
men, will be denied in presence of the messen-

λων του θεου. ¹⁰ Καὶ πᾶς ὃς εἶρει λόγον εἰς τὸν
gers of the God. And all who shall speak a word against the
υἱὸν του ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ
son of the man, it will be forgiven to him; to the but
εἰς τὸ ἅγιον πνεῦμα βλασφημησάντι οὐκ ἀφε-
against the holy spirit having spoken evil not will
θήσεται. ¹¹ Ὅταν δὲ προσφῶσιν ὑμᾶς εἰπι
be forgiven. When and they may say you to

τας συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
the synagogues and the rulers and the authorities,
μὴ μεριμνᾶτε, πῶς ἢ τί ἀπολογησῆθε, ἢ τί
not be you anxious, how or what you may answer, or what
εἰπῆτε· ¹² τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν
you may say; the for holy spirit will teach you in
αὐτῇ τῇ ᾠρᾷ, ἃ δεῖ εἰπεῖν.
this the hour, what it is proper to say.

¹³ Εἶπε δὲ τις αὐτῷ ἐκ του οὄχλου· Διδασ-
Said and one to him out of the crowd; O tea-
καλε, εἶπε τῷ ἀδελφῷ μου μερισασθαι μετ'
cher, speak to the brother of me to divide with
εμου τὴν κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ·
me the inheritance. He and said to him

Ἀνθρώπε, τίς με κατέστησε δικάστην ἢ μερισ-
O man, who me appointed a judge or a divi-
τήν ἐφ' ὑμᾶς; ¹⁵ Εἶπε δὲ πρὸς αὐτοὺς· Ὁρατε
der over you? He said and to them; See you
καὶ φυλάσσετε ἀπο τῆς πλεονεξίας· ὅτι οὐκ ἐν
and beware you of the covetousness; because not in
τῷ περισσεύειν τινὶ ἢ ζωῆς αὐτοῦ ἐστὶν ἐκ τῶν
the to abound any one the life of him is out of the
ὑπαρχόντων αὐτοῦ.
possessions of him.

¹⁶ Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων·
He spoke and a parable to them, saying;
Ἀνθρώπου τίνος πλουσίον εὐφορήσεν ἡ χώρα.
A man certain rich yielded plentifully the farm.

¹⁷ Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;
And he reasoned in himself, saying; What shall I do?
ὅτι οὐκ ἔχω, πού συναθῶ τούς καρπούς μου.
because not I have, where I will gather the fruits of me.

¹⁸ Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς
And he said; This will do: I will pull down of me the
ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξῶ
barns, and greater I will build: and I will collect
ἐκεῖ πάντα τὰ γνηθία μου, καὶ τὰ ἀγαθὰ μου·
there all the products of me, and the fruits of me:

¹⁹ καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχῆ, εἶχες πολλὰ
and I will say to the soul of me: Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

9 But he who has RENOUNCED me before MEN, will be renounced 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 Then one out of the CROWD said to him, "O Teacher, speak to my BROTHER to divide the INHERITANCE with me."

14 But HE replied to him, † "Man, who appointed Me a Judge or Arbiter over you?"

15 And he said to them, † "See, and beware of * All Covetousness; for one's LIFE is not in the ABUNDANCE of his POSSESSIONS."

16 And he spoke a Parable to them, saying, "The FARM of a certain rich Man produced abundantly;

17 and he reasoned within himself, saying, 'What shall I do? For I have no place where to deposit my FRUITS.'

18 And he said, 'I will do this; I will pull down My STOREHOUSES, and build Greater; and there I will bring together ALL my * WHEAT and my GOOD things;

19 and I will say to MYSELF, 'Life! thou hast an

* VATICAN MANUSCRIPT.—15. All Covetousness.

18. WHEAT and.

10. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16. Luke xxi. 14.

: 11. Matt. x. 19; Mark xiii. 12

† 14. Exod. 11. 14

† 15. 1 Tim. vi. 7—19.

γινεσθε ετοιμοι· οτι, ἡ ὥρα ου δοκειτε, ὁ
 be prepared, because, in the hour not you think, the
 υἱος του ανθρωπου ερχεται. ⁴¹ Εἶπε δε * [αυτω]
 son of the man comes. Said and [to him]
 ὁ Πητρος· Κυριε, προς ἡμας την παραβολη
 the Peter; O lord, to us the parable
 ταυτη λεγει, η και προς παντας,
 this thou sayest, or also to all?

⁴² Εἶπε δε ὁ κυριος· Τις αρα εστιν ὁ πιστος
 Said and the Lord; Who then is the faithful
 οικονομος και φρονιμος, ὃν καταστησει ὁ κυριος
 steward and wise, whom will appoint the lord
 ἐπι της θεραπειας αὐτου του διδουαι εν καιρω
 over the domestics of himself the to give in season
 το σιτομετριον; ⁴³ Μακαριος ὁ δουλος εκεινος,
 the measure of food? Blessed the slave that,
 ὃν ελθων ὁ κυριος αὐτου εὔρησει ποιουντα οὕτως
 whom coming the lord of him will find doing thus.

⁴⁴ Ἀληθως λεγω ὑμιν, οτι ἐπι πασι τοις ὑπαρ-
 Truly I say to you, that over all to the be-
 χουσιν αὐτου καταστησει αὐτον. ⁴⁵ Εαν ὅ
 longing of himself he will appoint him. If but
 εἰρη ὁ δουλος εκεινος ἐν τη καρδια αὐτου
 should say the slave that in the heart of himself:

Χρονιζει ὁ κυριος μου ερχεσθαι και ἀρξηται
 Delays the lord of me to come; and shall begin
 τυπτειν τοὺς παιδας και τὰς παιδισκας, εσθιειν
 to strike the servants and the maidens, to eat
 τε και πινειν και μεθυσκεσθαι. ⁴⁶ ἡξει ὁ κυριος
 and also to drink and to be drunken; will come the lord

του δουλου εκεινου ἐν ἡμερα, ἢ ου προσδοκα,
 the slave that in a day, to which not he looks,
 και ἐν ὥρα ἢ ου γινωσκει και διχοτομησει
 and in an hour which not he knows; and shall cut asunder
 αὐτον, και το μερος αὐτου μετα των ἀπιστων
 him, and the part of him with the unbelievers
 θησει. ⁴⁷ Εκεινος δε ὁ δουλος ὁ γνους το
 will place. That and the slave who having known the

θελημα του κυριου εαυτου, και μη ετοιμασας,
 will of the lord of himself, and not having prepared,

μηδε ποιησας προς το θελημα αὐτου, δαρσησε-
 neither having done according to the will of him, shall be bea-
 ται πολλας. ⁴⁸ ὁ δε μη γνους, ποιησας δε
 ten many; he but not having known, having done and

αξια πληγων δαρσησεται ολιγας. Παντι δε ὧ
 deserving of stripes shall be beaten few To all and to whom
 εδοθη πολυ, πολυ ζητηθησεται παρ' αὐτου.
 is given much, much will be required from him;

και ὧ παρεθεντο πολυ, περισσοτερον αιτη-
 and to whom they have entrusted much, more they
 σουσιν αὐτον.
 will ask him.

⁴⁹ Πυρ ηλθου βαλειν εἰς την γην· και τι
 Fire I came to throw into the earth; and what
 θελω, εἰ ηδη ἀνηφθη. ⁵⁰ Βαπτισμα δε εχω
 do I wish, if already it were kindled. A dipping and I have

pared; For at an Hour you think not, the SON of MAN comes."

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, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the * proper allowance of food in its Season.

⁴³ Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

⁴⁴ † I tell you truly. That he will appoint him over ALL his PROPERTY.

⁴⁵ But if that SERVANT should say in his HEART, 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

⁴⁶ the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, † and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

⁴⁷ And † THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, † he shall be beaten with many stripes;

⁴⁸ † but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

⁴⁹ I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?
⁵⁰ But I have an Im-

* VATICAN MANUSCRIPT.—41. to him—omit. whom. 42. portion of food in.

42. the FAITHFUL Steward, the wise,

‡ 42. Matt. xxiv. 45; xxv. 21. xxiv. 51.

* 41. Matt. xxiv. 47.

† 40. Num. xv. 30; Matt. † 45. Lev. v. 17; † 1 Tim. i. 13.

‡ 47. Deut. xxv. 2; James iv. 17.

βαπτισθῆναι· και πως συνεχομαι, ἕως οὐ
to b dipoed; and how I am pressed, till
τελεσθη. ⁵¹ Δοκειτε, οτι ειρηνην παρεγενονμην
may be finished. Do you think, that peace I came
δουναι εν τη γη; Ουχι, λεγω υμιν. αλλ' η
to give in the earth? No, I say to you, but rather
διαμερισμον. ⁵² Εσονται γαρ απο του νυν
division. Shall be fur from the now
πεντε εν οικω ἐνι διαμεμερισμενοι, τρεις επι
five in house one having been divided, three against
δυσι, και δυο επι τρισι. ⁵³ Διαμερισθησεται
two, and two against three. Will be divided
πατηρ εφ' υἱω, και υἱος επι πατρι· μητηρ επι
a lather against a son, and a son against a father: a mother against
θυγατρι, και θυγατηρ επι μητρι· πενθερα
a daughter, and a daughter against a mother: a mother-in-law
επι την νυμφην αὐτης, και νυμφη επι
against the a daughter-in-law of herself, and a daughter-in-law against
την πενθεραν αὐτης.
the mother-in-law of herself.

⁵⁴ Ελεγε δε και τοις οχλοις· 'Οταν ιδητε την
He said and also to the crowds: When you see the
νεφελην ανατελλουσαν απο δυσμων, ευθεως
cloud rising from west, immediately
λεγετε· Ομβρος ερχεται· και γινεται οὕτω.
you say: A shower comes: and it happens so.

⁵⁵ Και οταν Νοτον πνεοντα, λεγετε· 'Οτι καυ-
And when South wind is blowing, you say: That burning
σων εσται· και γινεται. ⁵⁶ Ὑποκριται, το
heat shall be: and it happens. O hypocrites, the
προσωπον της γης και του ουρανου οιδετε
face of the earth and of the heaven you know
δοκιμαζειν· τον δε καιρον τουτου πως ου
to discern: the hut season this how not
δοκιμαζετε; ⁵⁷ Τι δε και αφ' εαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you
το δικαιον; ⁵⁸ Ὡς γαρ υπαγεις μετα του αντι-
the right? When for thou goest with the oppo-
δικου σου επ' αρχοντα, εν τη ὁδωδος εργασιαν
nent of thee to a ruler, in the way give thou labor
απηλλαχθαι απ' αυτου· μηποτε κατασυρη σε
to be set free from him: lest he may drag thee
προς τον κριτην, και ο κριτης σε παραδω τω
to the judge, and the judge thee may deliver to the
πρακτορι, και ο πρακτωρ σε βαλη εις φυλα-
officer, and the officer thee may cast into prison.
κην. ⁵⁹ Λεγω σοι, ου μη εξελθης εκειθεν,
I say to thee, not not thou mayest come out thence,
ἕως οὐ και το εσχατον λεπτων αποδως.
till even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?
51 † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.
52 For from this TIME, five in * One House will be divided; three against two, and two against three;—
53 † a Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."
54 And he said also to the CROWDS, † "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.
55 And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.
56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?
57 And why do you not, even of yourselves, judge what is RIGHT?
58 † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.
59 I tell thee, thou wilt by no means be released till thou hast paid even the LAST † Lepton?"

* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 54. a Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 59. Lepton, in value about two mills, or half a farthing.

† 50. Mark x. 38. † 51. Matt. x. 34. † 53. Micah vii. 6. † 54. Matt xvi. 8. † 58. Prov. xv. 8: Matt. v. 25.

ΚΕΦ. ιγ'. 13.

¹ Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν το αἶμα Πιλάτος ἐμίξε μετὰ τῶν θυσίων αὐτῶν.

² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παραπαντῶν Γαλιλαίων ἐγενοντο, ὅτι τοιαῦτα πεπονθασιν;

³ Οὐχι, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολεισθε.

⁴ Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἐπέσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι ὀφείλεται ἐγενοντο παραπαντῶν ἀνθρώπων τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;

⁵ Οὐχι, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθε.

⁶ Ἐλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελωναυτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐκ εὔρεν.

⁷ Εἶπε δὲ πρὸς τὸν ἀμπελοῦργον· Ἰδοὺ, τρεῖς ἐτὴ ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ, ταύτῃ, καὶ οὐχ εὔρισκω· ἐκκοψὸν αὐτὴν· ἵνατι καὶ τὴν γῆν καταργεῖ;

⁸ Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κυριε, ἀφεσὲν αὐτὴν καὶ τοῦτο τὸ ἐτος, ἕως ὅτου σκαψῶ περὶ αὐτὴν, καὶ βαλῶ κοπρία·

⁹ καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκκοψεῖς αὐτὴν.

¹⁰ Ἦν δὲ διδασκῶν ἐν μιᾷ τῶν συναγωγῶν.

CHAPTER XIII.

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 manure it;

9 and * perhaps 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. if not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† 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 "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices."

† 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort—See John ix. 7; Neh. iii. 55.

γωγων εν τοις σαββασι. ¹¹ Και ιδου, γυνη ην
 gogues in the sabbaths. And lo, a woman was
 πνευμα εχουσα ασθενειας ετη δεκα και οκτω
 a spirit having of infirmity years ten and eight;
 και ην συγκυπτουσα, και μη δυναμενη ανακυψαι
 and was being bent double, and not being able to raise up
 εις το παντελες. ¹² Ιδων δε αυτην ο Ιησους,
 for all time. Seeing and her the Jesus,
 προπεφωνησε, και ειπεν αυτη· Γυναι, απολε-
 he called to, and said to her; O woman, thou hast
 λυσαι της ασθενειας σου. ¹³ Και επεθηκεν
 been loosed of the infirmity of thee. And he placed
 αυτη τας χειρας· και παραχρημα ανωρθωθη,
 to her the hands; and immediately she stood erect,
 και εδοξαζε τον θεον. ¹⁴ Αποκριθεις δε ο αρχι-
 and glorified the God. Answering and the syna-
 συναγωγος, αγανακτων, οτι τω σαββατω εθερα-
 gogue-ruler, being angry, because in the sabbath healed
 πεισεν ο Ιησους, ελεγε τω οχλω· Εξ ημεραι
 the Jesus, he said to the crowd; Six days
 εισιν, εν αις δει εργαζεσθαι· εν ταυταις ουν
 are, in which it is proper to work; in these therefore
 ερχομενοι θεραπευεσθε, και μη τη ημερα του
 coming ye you healed, and not in the day of the
 σαββατου. ¹⁵ Απεκριθη ουν αυτω ο κυριος, και
 sabbath. Answered therefore to him the lord, and
 ειπεν· Υποκριτα, εкаστος υμων τω σαββατω
 said; O hypocrites, each one of you in the sabbath
 ου λυει τον βουν αυτου η τον ονον απο της
 not loose the ox of himself or the ass from the
 φαινης, και απαγαγων ποτιζει; ¹⁶ Ταυτην δε,
 stall, and having led he drinks? This end,
 θυγατερα Αβρααμ ουσαν ην εδησεν ο σατανας
 a daughter of Abraham being, whom bound the adversary
 ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο
 to ten and eight years, not ought to be loosed from
 του δεσμου τουτου τη ημερα του σαββατου;
 the bond this in the day of the sabbath?
¹⁷ Και ταυτα λεγοντος αυτου, κατησχυνοντο
 And these things saying of him, were ashamed
 παντες οι αντικειμενοι αυτω· και πας ο οχλος
 all the opponents to him; and all the crowd
 εχαιρεν επι πασι τοις ενδοξοις τοις γινομενοις
 rejoiced for all the glorious things those being done
 υπ' αυτου.
 by him.
¹⁸ Ελεγε δε· Τινι ομοια εισιν η βασιλεια του
 He said and; To what like is the kingdom of the
 θεου; και τινι ομοιωσω αυτην; ¹⁹ Ομοια εστι
 God, and to what shall I compare her; Like it is
 κυκκω σιναπεως, ον λαβων ανθρωπος εβαλεν
 a grain of mustard, which having taken a man he cast
 εις κηπον εαυτου· και ηυξησε, και εγενετο εις
 into a garden of himself; and it grew, and became into
 δενδρον * [μεγα,] και τα πετεινα του ουρανου
 a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES
 on the SABBATH.
¹¹ And behold, there
 was a Woman who had a
 Spirit of Infirmity for
 eighteen Years, and was
 bent down, and was not
 able to raise herself up at
 all.
¹² And JESUS seeing
 her, called to her and said,
 "Woman, thou art released
 from thine INFIRMITY."
¹³ † And he placed his
 HANDS on her; and im-
 mediately she stood erect,
 and praised GOD.
¹⁴ And the SYNAGOGUE-
 RULER, being angry, Be-
 cause JESUS had healed
 on the SABBATH, answer-
 ing, said to the CROWD,
 † "There are Six Days in
 which you ought to labor,
 in these, therefore, come
 and be cured, † and not on
 the SABBATH."
¹⁵ * But the LORD an-
 swered him, and said,
 "Hypocrites! † does not
 every one of you, on the
 SABBATH, loose his OX or
 his ASS from the STALL,
 and lead him to DRINK?"
¹⁶ And was it not pro-
 per, that this woman,
 † being a Daughter of Abra-
 ham, whom the ADVER-
 SARY has bound, behold,
 Eighteen Years, to be re-
 leased from this BOND on
 the SABBATH?"
¹⁷ And on his saying
 this, All the OPPOSERS
 were ashamed; and All
 the CROWD rejoiced at All
 those GLORIOUS WORKS
 which were PERFORMED
 by him.
¹⁸ And he said, † "What
 is the KINGDOM of GOD
 like? and to what shall I
 compare it?"
¹⁹ It is like a Grain of
 Mustard, which a Man
 took, and planted in his
 Garden; and it grew, and
 became a Tree; and the
 BIRDS of the HEAVEN

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.

† 13. Mark xvi. 18; Acts ix. 17. † 14. Exod. xx. 9. † 14. Matt. xii. 10; Mark
 iii. 2; Luke vi. 7; xiv. 3. † 15. Luke xv. 5. † 16. Luke xix. 9. † 18. Matt
 xiii. 31; Mark iv. 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. ²⁰ Και
 lodged in the branches of it. And
 παλιν ειπε· Τιμι ὁμοιωσω την βασιλειαν του
 again he said: To what shall I compare the kingdom of the
 θεου; ²¹ Ὁμοια εστι ζυμη, ἣν λαβουσα γυνη
 of God? Like it is to leaven, which having taken a woman
 ενεκρυσεν εις αλευρου σατα τρια, ἕως οὐ ἐζυ-
 mixed into of meal measures three, till was
 μωθη ὅλον. ²² Και διεπορευετο κατα πολεις
 leavened whole. And he passed throughout cities
 και κωμας, διδασκων, και πορειαν ποιουμενος
 and towns, teaching, and went on making
 εις Ἱερουσαλημ. ²³ Ειπε δε τις αυτω· Κυριε,
 for Jerusalem. Said and one to him: O lord,
 ει ολιγοι οἱ σωζομενοι; Ὁ δε ειπε προς αυτους·
 are few those being saved: He and said to them:
²⁴ Ἀγωνιζεσθε εισελθειν δια της στενης θυρας·
 Agonize you to enter through the strait door:
 ὅτι πολλοι, λεγω υμιν, ζητησουσιν εισελθειν,
 for many, I say to you, will seek to enter,
 και ουκ ισχυσουσιν. ²⁵ Ἀφ' οὐ αν εγερθη ὁ
 and not will be able. From when may be raised the
 οικοδεσποτης, και αποκλειση την θυραν, και
 householder, and may have shut the door, and
 αρξησθε εζω ἑσταναι, και κρουειν την θυραν,
 you may begin without to stand, and to knock the door,
 λεγοντες· Κυριε, * [κυριε,] ανοιξον ἡμιν· και
 saying: O lord, [O lord,] open thou to us: and
 αποκριθεις ερει υμιν· Ουκ οίδα υμας, ποθεν
 answering he will say to you: Not I know you, whence
 εστε. ²⁶ Τοτε αρξεσθε λεγειν· Εφαγομεν ενω-
 you are. Then you will begin to say: We ate in pre-
 πιον σου και εν ταις πλατειαις ἡμων εδιδαξας.
 sence of thee and in the wide places of us thou hast taught.
²⁷ Και ερει· Λεγω υμιν, ουκ οίδα * [υμας,]
 And he will say: I say to you, not I know [you,]
 ποθεν εστε· αποστητε απ' εμου παντες οἱ
 whence you are: depart you from me all the
 εργαται της αδικιας. ²⁸ Εκει εσται ὁ κλαυθμος
 workers of the wrong. There will be the weeping
 και ὁ βρυγμος των οδοντων, ὅταν οψησθε Αβρααμ
 and the gnashing of the teeth, when you may see Abraham
 και Ισαακ και Ιακωβ και παντας τους προφητας
 and Isaac and Jacob and all the prophets
 εν τη βασιλεια του θεου, υμας δε εκβαλομενους
 in the kingdom of the God, you and being cast
 εξω. ²⁹ Και ἡξουσιν απο ανατολων και δυσμων,
 outside. And they will come from east and west,
 και απο βορρα και νοτου· και ανακλιθησονται
 and from North and South: and will recline
 εν τη βασιλεια του θεου. ³⁰ Και ιδου, εισιν
 in the kingdom of the God. And lo, they are

built their nests in its
 BRANCHES.”
 20 And again he said,
 “To what shall I compare
 the KINGDOM of God?”
 21 It resembles Leaven,
 which a Woman taking,
 mingled in three † Mea-
 sures of Meal, till the
 whole fermented.”
 22 † And he passed
 through Cities and Villages,
 teaching, and traveling
 towards Jerusalem.
 23 And some one said
 to him, “Master, are those
 few who are BEING saved?”
 And HE said to them,
 24 † “Earnestly endeavor
 to enter through the
 NARROW Door; For many,
 I tell you, will seek to
 enter in, and will not be
 able.
 25 When the HOUSE-
 HOLDER shall rise and
 close the DOOR, and you
 shall begin to stand with-
 out, and to knock at the
 DOOR, saying, † ‘Master,
 open to us;’ and he shall
 answer and say to you,
 ‘I do not recognize you;
 whence are you?’
 26 you will then begin
 to say, ‘We have eaten and
 drank 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.’
 28 There will be the
 WEEPING and the GNASH-
 ING of TEETH, † when you
 shall see Abraham, and
 Isaac, and Jacob, and All
 the PROPHETS in the KING-
 DOM of GOD, and you cast
 out.
 29 And they will come
 from the East and West,
 and from the North and
 South, and will recline in
 the KINGDOM of GOD.
 30 † And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit.
 27. you—omit.

† 21. See Note on Matt. xiii. 33.

‡ 22. Matt. ix. 35; Mark vi. 6.

‡ 27. Matt. vii. 23; xiv. 41.

Mark x. 31.

‡ 24. Matt. vii. 13.

‡ 28. Matt. viii. 11

‡ 25. Luke vi. 46

‡ 30. Matt. xix. 30, xx. 16

εσχατοι, οι εσονται πρωτοι* και εισι πρωτοι, οι
 last. who shall be first; and they are first, who
 επονται εσχατοι. ³¹ Εν αυτη τη ημερα προσηλ-
 will be last. In this the day approached
 θον τινες Φαρισαιοι, λεγοντες αυτω· Εξελθε,
 certain of Pharisees, saying to him; Come out,
 και πορευου εντευθεν· οτι Ηρωδης θελει σε
 and go thou hence; for Herod wishes thee
 αποκτειναι. ³² Και ειπεν αυτοις· Πορευθεντες
 to kill. And he said to them; Having gone
 ειπατε τη αλωπεκι ταυτη· Ιδου, εκβαλλω δαι-
 say you to the fox this; Lo, I cast out de-
 μονια και ιασεις επιτελω σημερον και αυριον,
 mons and cures perform to-day and to-morrow,
 και τη τριτη τελειουμαι. ³³ Πλην δει με
 and in the third I shall have ended, But it behoves me
 σημερον και αυριον και τη ερχομενη πορευεσθαι.
 to-day and to-morrow and in the coming to go;
 οτι ουκ ενδεχεται προφητην απολεσθαι εξω
 for not it is possible a prophet to perish out
 Ιερουσαλημ. ³⁴ Ιερουσαλημ, Ιερουσαλημ, η
 of Jerusalem. Jerusalem, Jerusalem, the
 αποκτεινουσα τους προφητας, και λιθολουσα
 killing the prophets, and stoning
 τους απεσταλμενους προς αυτην, ποσακις ηθε-
 those having been sent to her, how often I de-
 λησα επισυναξαί τα τεκνα σου, ον τροπον
 sired to gather the children of thee, what manner
 ορνις την εαυτης νοσσιαν υπο τας πτερυγας;
 a bird the of herself brood under the wings?
 και ουκ ηθελησατε. ³⁵ Ιδου, αφιεται υμιν ο
 and not you were willing. Lo, is left to you the
 οικος υμων. Λεγω δε υμιν, οτι ου μη με ιδητε,
 house of you. I say and to you, that not not me you may see,
 εως * [αν ηξη οτε] ειπητε· Ευλογημενος ο
 till [may come when] you may say; Having been blessed be
 ερχομενος εν ονοματι κυριου.
 coming in name of Lord.

ΚΕΦ. ιδ'. 14.

¹ Και εγενετο εν τω ελθειν αυτον εις οικον
 And it happened in the to come him into a house
 των αρχοντων των Φαρισαιων σαββατω
 of one of the rulers of the Pharisees in a sabbath
 φαγειν αρτον, και αυτοι ησαν παρατηρουμενοι
 to eat bread, and they were watching
 αυτον. ² Και ιδου, ανθρωπος τις ην ιδρωπικος
 him. And lo, a man certain was dropsical
 εμπροσθεν αυτου. ³ Και αποκριθεις ο Ιησους
 in presence of him. And answering the Jesus
 ειπε προς τους νομικους και Φαρισαιους, λεγων·
 said to the lawyers and Pharisees, saying;
 Ει εξεστι τω σαββατω θεραπειν; Οι δε
 If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

³¹ On That DAY, certain Pharisees approached, saying, "Go, depart hence: For Herod intends to kill Thee."

³² And he said to them, "Go, and tell that † FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished.

³³ But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

³⁴ † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

³⁵ Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † 'Blessed be HE who COMES in the Name of Jehovah.'"

CHAPTER XIV.

¹ And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

² And behold, there was a certain dropsical Person in his presence.

³ And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure a the SABBATH * Day, or not?"

⁴ But THEY were silent.

* VATICAN MANUSCRIPT.—32. Day. not? But.

35. may come, when—omit.

3. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce.

† 34. Matt. xxiii. 37.

‡ 35. Psa. cxviii. 26.

‡ 3. Matt. xii. 10.

ἤσυχασαν. Και επιλαβομενος ιασατο αυτον, were silent. And having taken hold he cured him, και απελυσε. ⁵ Και αποκριθεις προς αυτους and dismissed. And answering to them ειπε· Τινος υμων ονος η βους εις φρεαρ εμπεσειται, και ουκ ευθews ανασπασει αυτον εν τη ημερα του σαββατου; ⁶ Και ουκ ισχυσαν ανταπικριθηναι * [αυτω] προς ταυτα. reply [to him] to these things.

⁷ Ελεγε δε προς τους κεκλημενους παραβολην, He spoke and to those having been invited a parable, επεχων πως τας πρωτοκλισιας εξελεγοντο, observing how the first reclining places they were choosing out, λεγων προς αυτους· ⁸ Όταν κληθης υπο saying to them; When thou mayest be invited by τινος εις γαμους, μη κατακλιθης εις την πρωτον κλισιαν μηποτε εντιμοτερος σου η κεκλημενος υπ' αυτου· ⁹ και ελθων ο σε και αυτον been invited by him; and coming he thee and him καλεσας, εριει σοι· Δος τουτω τοπον· και having invited, shall say to thee: Give thou to this a place; and τοτε αρξη μετ' αισχυνης τον εσχατον then thou shouldst begin with the farthest τοπον κατεχειν· ¹⁰ Αλλ' εταν κληθης, place to occupy; But when thou mayest be invited,

πορευθεις ανατεια εις τον εσχατον τοπον, ινα having gone recline thou in the farthest place, that όταν ελθη ο κεκληκως σε, ειπη σοι· Φιλε, when may come he having invited thee, may say to thee; O friend, προσαναβηθι ανωτερον. Τοτε εσται σοι δοξα go thou up to a higher place. Then will be to thee glory ενωπιον των συνακακειμενων σοι. ¹¹ Οτι πας in presence of those reclining with thee. For every one ο υψων εαυτον, ταπεινωθησεται· και ο ταπεινων εαυτον υψωθησεται. ¹² Ελεγε δε και τω himing himself shall be exalted. He said and also to the

κεκληκοτι αυτον· Όταν ποιησ αριστον η (one) having invited him: When thou mayest make a dinner or δειπνον, μη φωνει τους φιλους σου, μηδε τους a supper, not call the friends of thee, nor the αδελφους σου, μηδε τους συγγενεις σου, μηδε brethren of thee, nor the relations of thee, nor γειτονας πλουσιους· μηποτε και αυτοι σε neighbors rich lest also they thee

And taking hold of him, he cured, and dismissed him.

⁵ And * he said to them, † "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the SABBATH DAY?"

⁶ And they could not reply to this.

⁷ And he spoke a Parable to THOSE who had been INVITED, observing how they were choosing out the CHIEF PLACES; saying to them,

⁸ "When thou art invited by any one to a Marriage-feast, do not recline in the † CHIEF PLACE; lest one more honorable than thou may have been invited by him;

⁹ and HE who INVITED Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst 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;' then thou wilt have honor in the presence of * ALL THOSE RECLINING with thee.

¹¹ † For EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLER himself will be exalted."

¹² And he said also to HIM who had INVITED him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELATIVES, * nor rich NEIGHBORS; lest they also should

* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox.
10. All THOSE. 12. not rich.

6. him—omit.

† 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated Hyrcanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—Pearce.

† 5. Exod. xlii. 5; Dent xxii. 4 Luke xiii. 15 † 10. Prov. xxv. 6, 7. † 11. Job xlii. 29; Psa. xviii. 27; Prov. xix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v. 5.

αντικαλεσωσι, και γενηται σοι ανταποδομα.
should invite again, and be made to thee a recompense.

¹³ Αλλ' όταν ποιησ δοχην, καλει πτωχους, αναπηρους, χωλους, τυφλους. ¹⁴ και μακαριος

maimed ones, lame ones, blind ones: and blessed
εση, ότι ουκ εχουσιν ανταποδουναι σοι: thou wilt be, because not they have to recompense to thee:
ανταποδοθησεται γαρ σοι εν τη αναστασει των δικαιων. ¹⁵ Ακουσας δε τις των συνακακιμενων

just. Hearing and one of those reclining
ταυτα, ειπεν αυτω· Μακαριος, ος φαγεται αρτον these, said to him: Blessed, who shall eat bread

εν τη βασιλεια του θεου. ¹⁶ Ο δε ειπεν αυτω· in the kingdom of the God. He and said to him:

Ανθρωπος τις εποιησε δειπνον μεγα, και εκαλεσε πολλους. ¹⁷ Και απεστειλε τον δουλων αυτου

many. And he sent the slave of himself
τη ωρα του δειπνου ειπεν τοις κεκλημενοις· in the hour of the supper to say to those having been invited

Ερχεσθε, ότι ηδη ετοιμα εστι * [παντα.] ¹⁸ Και

ηρξαντο απο μιας παραιτησθαι παντες. Ο ηρξαντο απο μιας παραιτησθαι παντες. Ο
they began from one to excuse themselves all. The

πρωτος ειπεν αυτω· Αγρον ηγορασα, και εχω first said to him: A field I bought, and I have

αναγκην εξελθειν και ιδειν αυτον· ερωτω σε, need to go out and to see him: I beseech thee,
εχε με παρητημενον. ¹⁹ Και ετερος ειπε· Ζευγη have me having been excused. And another said: Yokes

βων ηγορασα πεντε, και πορευομαι δοκιμασαι of oxen I bought five, and I go to try

αυτα· ερωτω σε, εχε με παρητημενον. ²⁰ Και them: I beseech thee, have me having been excused. And

ετερος ειπε· Γυναικα εγημα, και δια τουτου ου another said. A wife I married, and because of this not

δυναμαι ελθειν· ²¹ Και παραγενομενος ο δουλός I am able to come. And having come the slave

εκεινος απηγγειλε τω κυριω αυτου ταυτα. Τότε that reported to the lord of himself these. Then

οργισθεις ο οικοδεσποτης ειπε τω δουλω αυτου· being angry the householder said to the slave of himself:
Εξελθε ταχεως εις τας πλατειας και ρυμας της

Go out quickly into the wide places and streets of the
πολεως, και τους πτωχους και αναπηρους και city, and the poor ones and maimed ones and
χωλους και τυφλους εισαγαγε ωδε. ²² Και ειπεν lame ones and blind ones bring in hither. And said

invite Thee again, and a Recompense be made thee.

¹³ But when thou makest a Feast, invite the Poor, the Crippled, the Lame, the Blind;

¹⁴ And thou wilt be happy; Because they have no means to repay thee, therefore thou shalt be repaid at the RESURRECTION of the RIGHTEOUS.*

¹⁵ And one of THOSE RECLINING with him, hearing this, said to him, † "Happy he who shall eat † Bread in the KINGDOM of GOD."

¹⁶ † And HE said to him, "A certain Man made a great SUPPER, and invited many."

¹⁷ And † he sent his SERVANT, at the HOUR of the SUPPER, to say to THOSE who had been INVITED, 'Come, for it is now ready.'

¹⁸ And they all began, with one accord, to excuse themselves. The FIRST said to him, 'I have bought a Field, and I must go out and see it; I beseech thee to have Me excused.'

¹⁹ And another said, 'I have bought five Yoke of Oxen, and I am going to try them; I entreat thee to have Me excused.'

²⁰ And another said, 'I have married a Wife, and, therefore, I cannot come.'

²¹ And that SERVANT having returned, related all to his MASTER. Then the HOUSEHOLDER, being angry, said to his SERVANT, 'Go out quickly into the OPEN SQUARES and Streets of the CITY, and bring in hither † the POOR, and Crippled, and * Blind, and Lame.'

²² And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.

21. Blind and Lame.

† 15. Instead of arton, bread, some one hundred MSS., with some Versions and Fathers, read ariston, a dinner. This is probably the best reading, as they were now at dinner.—Clarke.
† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See Matt. xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

‡ 15. Rev. xix 9.

‡ 16. Matt. xxii. 2.

‡ 17. Prov. ix. 2 5.

ὁ δούλος· Κυριε, γεγονεν ὡς ἐπεταξας, και
the slave. O lord, it is done as thou didst order, and
ἐτι τοπος εστι. ²³ Και ειπεν ὁ κυριος προς τον
still room is. And said the lord to the
δουλον· Εξελθε εις τας ὁδους και φραγμας, και
slave; Go out into the ways and hedges, and
αναγκασον εισελθειν, ινα γεμισθη ὁ οικος μου.
urge to enter, that may be filled the house of me.
²⁴ Λεγω γαρ υμιν, ὅτι ουδεις των ανδρων εκεινων
I say for to you, that no one of the men those
των κεκλημενων γευσεται μου του δειπνου.
the having been invited shall taste of me the supper.
²⁵ Συνεπορευοντο δε αυτω οχλοι πολλοι· και
Were going with and him crowds great; and
στραφεισ ειπε προς αυτους· ²⁶ Ει τις ερχεται
turning he said to them; If any one comes
προς με, και ου μισει τον πατερα εαυτου, και
to me, and not hates the father of himself, and
την μητορα, και την γυναικα, και τα τεκνα, και
the mother, and the wife, and the children, and
τους αδελφους, και τας αδελφας, ετι δε και την
the brothers, and the sisters, still more and even the
εαυτου ψυχην, ου δυναται μου μαθητης ειναι.
of himself life, not is able of me a disciple to be.
²⁷ Και ὁστις ου βασταζει τον σταυρον αυτου,
And whoever not bears the cross of himself,
και ερχεται οπισω μου, ου δυναται μου ειναι
and comes after me, not is able of me to be
μαθητης. ²⁸ Τις γαρ εξ υμων, θελων πυργον
a disciple. Who for of you, wishing a tower
οικοδομησαι, ουχι πρωτον καθισας ψηφιζει την
to build, not first having sat down computes the
δαπανην, ει εχει εις απαρτισμον, ²⁹ ινα μηποτε
cost, if he has to finish; that lest
θεντος αυτου θεμελιον, και μη ισχυντος εκτε-
having laid of him a foundation, and not being able to
λεσαι, παντες οι θεωρουντες αρξωνται εμπαιζειν
finish, all those beholding should begin to deride
αυτω, ³⁰ λεγοντες· Ὅτι ούτος ὁ ανθρωπος ηρξατο
him, saying; That this the man began
οικοδομειν, και ουκ ισχυσεν εκτελεσαι. ³¹ Η
to build, and not was able to finish. Or
τις βασιλευσ πορευομενος συμβαλειν ετερω
what king going to engage with another
βασιλει εις πολεμον, ουχι καθισας πρωτον
king in battle, not having sat down first

said, 'Sir, *I have done what thou didst command, and yet there is Room.'

²³ And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that *the HOUSE may be filled;'

²⁴ for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

²⁵ And great CROWDS were going with him; and turning he said to them,

²⁶ † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even * his OWN LIFE, he cannot be my DISCIPLE.

²⁷ † * Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

²⁸ For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

²⁹ lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

³⁰ saying, 'This MAN began to build, but was not able to finish.'

³¹ Or What King, going to encounter Another King in Battle, * will not first

* VATICAN MANUSCRIPT—22. I have done what thou didst command. 23. the house. 26. his own LIFE. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*; see also Deut. xxi. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrangle himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xxi. 43; xxii. 8; Acts xiii. 46. Rom. ix. 33. † 26. Rev. xii. 11.

† 26. Deut. xiii. 6; xxxiii. 9; Matt. x. 37; † 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23;

βουλευεται, ει δυνατος εστιν εν δεκα χιλιασιν
 consult, if able he is with ten thousand
 απαντησαι τε μετα εικοσι χιλιαδων ερχομενω
 to meet the (one) with twenty thousand coming
 επ' αυτον; ³² Ει δε μηγε, ετι αυτου πορρω
 against him? If but not, while of him far off
 οντος, πρεσβειαν απουστειλας, ερωτα * [τα] προς
 being, an embassy having sent, he asks [the] to
 ειρηνην. ³³ Ουτως ουν πας εξ υμων, ος ουκ
 peace. So then all of you, who not
 αποτασσειται πασι τοις εαυτου υπαρχουσιν, ου
 bids farewell to all the of himself possessions, not
 δυναται μου ειναι μαθητης. ³⁴ Καλον το αλας
 is able of me to be a disciple. Good the salt;
 εαν δε το αλας μωρανθη, εν τινι αρτυθησεται;
 if but the salt should be tasteless, by what shall it be salted?
³⁵ Ουτε εις γην, ουτε εις κοπριαν ευθετον εστιν.
 Neither for land, nor for manure fit it is;
 εξω βαλλουσιν αυτο. Ο εχων ωτα ακουειν,
 out they cast it. He having ears to hear,
 ακουετω.
 let him hear.

ΚΕΦ. ιε'. 15.

¹ Ησαν δε ενγισνοντες αυτω παντες οι τελω-
 Were and drawing near to him all the tax-ga-
 ναι και οι αμαρτωλοι, ακουειν αυτου. ² Και
 erms and the sinners, to hear him. And
 διεγογγυζον οι Φαρισαιοι και οι γραμματεις,
 murmured the Pharisees and the scribes,
 λεγοντες. Οτι ουτος αμαρτωλους προσδεχεται,
 saying: That this sinners receives,
 και συνεσθιει αυτοις. ³ Ειπε δε προς αυτους
 and eats with them. He said and to them
 την παραβολην ταυτην, λεγων. ⁴ Τις ανθρωπος
 the parable this, saying: What man
 εξ υμων εχων εκατον προβατα, και απολεσας
 of you having a hundred sheep, and having lost
 εν εξ αυτων, ου καταλειπει τα εννενηκοντα εννεα
 one of them, nor leaves behind the ninety-nine
 εν τη ερημω, και πορευεται επι το απολωλος,
 in the desert, and goes after that having been lost,
 εως ευρη αυτο, ⁵ Και ευρων, επιτιθησιν επι τους
 till he may find it? And having found, he lays on the
 ωμους εαυτου ναιοων. ⁶ και ελθων εις τον οικον
 shoulders of himself rejoicing: and coming into the house
 συγκαλει τους φιλους και τους γειτονας, λεγων
 he calls together the friends and the neighbors, saying
 αυτοις. Συγχαρητε μοι, οτι ευρον το προβατον
 to them Rejoice with me, for I found the sheep
 μου το απολωλος. ⁷ Λεγω υμιν, οτι ουτω χαρα
 of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty Thousand.

³² And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

³³ So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

³⁴ † SALT is good; † but if * the SALT should become insipid, how shall it recover its savor?

³⁵ It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

¹ † And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

² And * both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

³ Then he spoke this PARABLE to them, saying,

⁴ † "What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?

⁵ And having found it, he lays it on his SHOULDERS, rejoicing.

⁶ And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying 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—omit.

34. also the SALT.

2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards *Gidul*, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this may be seen how the veins of it lie. (I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOR; the inner part, which was connected to the rock, retained its savor as I found by proof."

† 34. Matt. v. 13
 † 4. Matt. xviii. 12

Mark ix. 50.

† 1. Matt ix. 10.

† 6. 1 Pet. ii. 10, 25.

† 2. Acts xi. 8; Gal ii. 12

εσται εν τω ουρανῳ επι ἐνι ἀμαρτωλῳ μετανο-
 will be in the heaven over one sinner reform-
 οντι, η επι εννηκονταεννεα δικαιοις, οτινες
 ing, than over ninety-nine just ones, who
 ου χριαν εχουσι μετανοιας. ⁸ Η τις γυνη,
 no need have of reformation. Or what woman,
 δραχμας εχουσα δεκα, εαν απολεση δραχμη
 drachmas having ten, if she may lose drachma
 μιαν, ουχι ἀπει λυχνον, και σαροι την οικιαν,
 one, not lights a lamp, and sweeps the house,
 και ζητει επιμελως, εως οτου ευρη; ⁹ Και
 and seeks carefully, till she finds it? And
 ευρουσα συγκαλειται τας φιλας και τας γειτο-
 having found she calls together the friends and the neigh-
 νας, λεγουσα· Συγχαρητε μοι, οτι ευρον την
 bors, saying; Rejoice with me, for I found the
 δραχμην, ην απωλεσα. ¹⁰ Ουτω, λεγω υμιν,
 drachma, which I lost. Thus, I say to you,
 χαρα γινεται ενωπιον των αγγελων του θεου
 joy is produced in presence of the messengers of the God
 επι ἐνι ἀμαρτωλῳ μετανοουντι.
 over one sinner reforming.

¹¹ Ειπε δε· Ανθρωπος τις ειχε δυο υιους.
 He said and; A man certain had two sons.
¹² Και ειπεν ο νεωτερος αυτων τῳ πατρι· Πατερ,
 And said the younger of them to the father: O father,
 δος μοι το επιβαλλον μερος της ουσιας. Και
 give to me the falling to part of the property. And
 διειλεν αυτοις τον βιον. ¹³ Και μετ' ου πολλας
 he divided to them the living. And after not many
 ημερας συναγαγων ἀπαντα ο νεωτερος υιος,
 days having gathered together all the younger son,
 απεδημησεν εις χωραν μακραν* και εκει
 went abroad into a country distant: and there
 διεσκορπισε την ουσιαν αυτου, ζων ασωτως.
 wasted the property of himself, living dissolutely.
¹⁴ Δαπανησαντος δε αυτου παντα, εγενετο λιμος
 Having expended and of him all, came a famine
 ισχυρος κατα την χωραν εκεινην και αυτος
 mighty throughout the country that: and he
 ηρξατο υστερεισθαι. ¹⁵ Και πορευθεισ εκολληθη
 began to be in want. And having gone he united
 ἐνι των πολιτων της χωρος εκεινης* και επεμ-
 with one of the citizens of the country that; and he
 ψεν αυτον εις τους αγρους αυτου βοσκειν χοιρους.
 sent him into the fields of himself to feed swine.
¹⁶ Και επεθυμει γεμισαι την κοιλιαν αυτου απο
 And he longed to fill the belly of himself from
 των κερατιων, ὧν ησθιον οι χοιροι και ουδεις
 the pods, which were eating the swine; and no one
 εδιδου αυτω. ¹⁷ Εις εαυτον δε ελθων, ειπε·
 gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, † than for Ninety-nine Righteous persons who need no Reformation.

8 Or, what Woman, having ten † Drachmas, if she loses one of them, does not light a Lamp, and sweep the HOUSE, and search carefully, till she finds it?

9 And having found it, she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

10 Thus, I say to you, there is Joy in the Presence of the ANGELS of GOD over One reforming Sinner."

11 And he said, "A certain Man had TWO Sons.

12 And the YOUNGEST of them said to his FATHER, 'Father, give me the PART of the ESTATE FALLING to me. And * he divided † his LIVING between them.

13 And not Many Days after, the YOUNGEST SON having gathered all together, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

14 And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

15 Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

16 And he longed * to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

17 And coming to him-

* VATICAN MANUSCRIPT—12. HE divided.

16. to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d. † 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Pearce.

ἵσοσι μισθιοὶ τοῦ πατρὸς μου περισσευσεν
 How many hired servants of the father of me have an abundance
 ἄρτων; ἐγὼ δὲ ὡδὲ λιμὴ ἀπολλύμαι. ¹⁸ Ἄνασ-
 of bread? I and here with hunger am perishing. Having
 τὰς πορευσομαι πρὸς τὸν πατέρα, μου, καὶ ἐρω-
 arisen I will go to the father of me, and will say
 αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ
 to him; O father, I sinned against the heaven and
 ἐνώπιον σου· ¹⁹ οὐκετι εἰμι ἀξίος κληθῆναι υἱὸς
 in presence of thee; no longer I am fit to be called a son
 σου· ποιήσον με ὡς ἓνα τῶν μισθίων σου. ²⁰ Καὶ
 of thee; make me as one of the hired servants of thee. And
 ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι
 having arisen he went to the father of himself. While
 δε αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πα-
 but of him at a distance being, saw him the fa-
 τερ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὸν
 ther of him, and was moved with pity; and running
 ἐπέπεσεν ἐπὶ τὸν τραχήλου αὐτοῦ, καὶ κατεφι-
 he fell on the neck of him, and repeatedly
 λήσεν αὐτὸν. ²¹ Εἶπε δὲ αὐτῷ ὁ υἱὸς· Πάτερ,
 kissed him. Said and to him the son; O father,
 ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου· καὶ
 I sinned against the heaven and in presence of thee; and
 οὐκετι εἰμι ἀξίος κληθῆναι υἱὸς σου. ²² Εἶπε δὲ ὁ
 no longer I am fit to be called a son of thee. Said but the
 πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενεγκατέ
 father to the slaves of himself; Bring you out
 τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν,
 the robe the chief, and clothe you him,
 καὶ δοτε δακτυλίου εἰς τὴν χεῖρα αὐτοῦ, καὶ
 and give you a finger-ring into the hand of him, and
 ὑπόδηματα εἰς τοὺς πόδας. ²³ Καὶ ἐνεγκάτω εἰς
 shoes for the feet. And having brought
 τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγοντες
 the calf the fattened do you sacrifice; and eating
 εὐφρανθώμεν· ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,
 we may be joyful: for this the son of me dead was,
 καὶ * [ἀν] ἐζησε· καὶ ἀπολωλὸς ἦν, καὶ εὑρέθη.
 and [again] is alive: and having been lost he was, and is found.
 Καὶ ἤρξαντο εὐφραίνεσθαι. ²⁵ Ἦν δὲ ὁ υἱὸς
 And they began to be merry. Was and the son
 αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχομενός
 of him the elder in a field: and as he was coming
 ἤγγισε τὴν οἰκίαν, ἤκουσε συμφωνίας καὶ χορῶν.
 near to the house, he heard a sound of music and dancers.
²⁶ Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν, ἐπυν-
 And having called to one of the servants, he in-
 θάνετο τι εἰη ταῦτα; ²⁷ Ὁ δὲ εἶπεν αὐτῷ·
 quired what may be these things? He and said to him:
 Ὅτι ὁ ἀδελφὸς σου ἦκε· καὶ ἐθύσεν ὁ πατὴρ
 That the brother of thee is come: and has sacrificed the father
 σου τὸν μόσχον τὸν σιτευτὸν. ὅτι ὑγιαίνοντα
 of thee the calf the fattened, because safe
 αὐτὸν ἀπελαβεν. ²⁸ Ὀργισθὴ δὲ, καὶ οὐκ ἐθε-
 him be received. He was angry and, and not was dis-

self, he said, 'How many
 of my FATHER'S Hired ser-
 vants have an abundance
 of Bread, and I am perish-
 ing here with Hunger!

18 I will arise and go to
 my FATHER, and will say
 to him, Father, I have sin-
 ned against HEAVEN, and
 before thee.

19 I am no longer worthy
 to be called thy Son; make
 me as one of thy HIRED
 SERVANTS.'

20 And he arose, and
 went to his FATHER. But
 while he was yet at some
 distance, his FATHER saw
 him, and was moved with
 pity; and running, he fell
 on his neck, and repeatedly
 kissed him.

21 And the son said to
 him, 'Father, I have sinned
 against HEAVEN, and be-
 fore * thee. I am no longer
 worthy to be called thy
 Son; make me as one of
 thy HIRED SERVANTS.'

22 But the FATHER said
 to his SERVANTS, 'Bring
 * out quickly that CHIEF
 ROBE, and clothe him; and
 attach a Ring to his HAND,
 and Sandals to his FEET;

23 and bring the FATTENED
 CALF, and kill it; and let
 us eat, and be joyful;

24 For This my son was
 dead, but is restored to life;
 he was even lost, but is
 found.' And they began
 to be joyful.

25 Now his OLDER SON
 was in the Field, and as he
 was coming and approached
 the HOUSE, he heard Mu-
 sic and † Dancing.

26 And summoning one
 of the SERVANTS, he asked
 him the reason of this.

27 And he said to him,
 'Thy BROTHER is come;
 and thy FATHER has killed
 the FATTENED CALF, Because
 he has received him in
 health.'

28 And he was enraged,

* VATICAN MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. 22. out quickly. 24. again—omit.

† 25. Choron, probably ought to be rendered a choir of singers. Le Clerc denies that the word means dancing at all. Symphonia, translated music, may mean the musical instruments, which accompanied the choir of singers.

λεν εισελθειν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν
 posed to enter. The therefore father of him going out
 παρεκαλεῖ αὐτὸν. ²⁹ Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
 besought him. He and answering said to the
 πατρί· Ἰδοὺ, τοσαῦτα ἐτῆ δουλεύω σοί, καὶ
 father: Lo, so many years do I slave for thee, and
 οὐδεποτε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδε-
 never a command of thee I passed by: and to me never
 ποτε ἐδώκας ἐρίφον, ἵνα μετὰ τῶν φίλων μου
 thou gavest a kid, that with the friends of me
 εὐφρανθῶ. ³⁰ Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατα-
 I might be joyful. When and the son of thee this, the having
 φαγῶν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἐβου-
 devoured of thee the living with harlots, came, thou hast
 σασ αὐτῷ τὸν μόσχον τὸν σιτευτόν. ³¹ Ὁ δὲ
 sacrificed for him the calf the fatted. He and
 εἶπεν αὐτῷ· Τεχνῶν, σὺ πάντοτε μὲτ' ἐμοῦ εἶ,
 said to him: Child, thou always with me art,
 καὶ πάντα τὰ εἴμαι σὰ ἐστίν. ³² Εὐφρανθήναί δε
 and all the mine mine is. To be joyful but
 καὶ χαρήναί. εἰδὲ ὅτι ὁ ἀδελφὸς σου οὗτος
 and to be glad was proper for the brother of thee this
 νεκρὸς ἦν, καὶ ^{*} ἄνω ἔζησε καὶ ἀπολωλὼς ἦν,
 dead was, and ^{*} again is alive: and having been lost was,
 καὶ εὑρέθη.
 and is found.

ΚΕΦ. 16.

¹ Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ·
 He said and also to the disciples of himself:
 ἄνθρωπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομῶν·
 A man certain was rich, who had a steward;
 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπιζῶν τὰ
 and this was accused to him as wasting the
 ὑπαρχόντα αὐτοῦ. ² Καὶ φωνήσας αὐτόν, εἶπεν
 possessions of him. And having called him, he said
 αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀποδοσ τοῦ
 to him: What this I hear concerning thee? render the
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἐτι
 account of the stewardship of thee: not is thou wilt be able longer
 οἰκονομεῖν. ³ Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί
 to be steward. Said and in himself the steward. What
 ποιῶ, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονο-
 shall I do for the lord of me takes the steward.
 μίαν ἀπ' ἐμοῦ. Σκαπτεῖν οὐκ ἰσχύω, ἐπαίτειν
 shir from me? To dig not I have strength. to beg
 αἰσχυρομαι. ⁴ Ἐγὼν τι ποιῶ, ἵνα, ὅταν
 I am ashamed. I know what I will do, that, when
 μεταστῆθι τῆς οἰκονομίας, δεξῶνται με εἰς
 I may be put out of the stewardship, they may receive me into
 τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσαμένους
 the houses of themselves. And having summoned.
 ἕνα ἑκαστὸν τῶν χρεωφειλετῶν τοῦ κυρίου
 one each of the debtors of the lord
 ἑαυτοῦ, εἶπε πρῶτῳ· Ποσοὺ ὀφείλεις τῷ
 of himself, he said to the first, How much owest thou to the

and refused to enter. *And his FATHER going out, entreated him.

²⁹ And HE answering, said to his FATHER, 'Behold, so many years have I slaved for thee, and never disobeyed thy command; and yet thou never gavest Me a Kid, that I might be joyful with my FRIENDS;

³⁰ but when THIS SON of thine came, who 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 of thee? render an ACCOUNT of thy STEWARDSHIP; for thou canst 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?'

κυριῶ μου; ὁ δὲ εἶπεν· Ἐκατὸν βατοὺς ἐλαίου.

Lord of me? He said said; A hundred baths of oil.

Καὶ εἶπεν αὐτῷ· Δεξαί σου τὸ γράμμα, καὶ καθίπτας ταχέως γράψον πεντήκοντα,

And he said to him; Receive of thee the bill, and sitting down quickly write thou fifty.

ἔτερόν εἶπε· Σὺ δε πόσον οφείλεις; Ὁ δὲ εἶπεν· Ἐκατὸ κο. οὺς σίτου.

And he said to another he said; Thou and how much owest thou? He and said; A hundred cors of wheat.

Δεξαί σου τὸ γράμμα, καὶ γράψον ογδοηκοντα.

Receive of thee the bill, and write eighty.

ὁ κύριος τὸν οἰκονομὸν τῆς ἀδικίας, ὅτι φρονιμῶς ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φῶτος εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι.

And the MASTER applauded the UNJUST STEWARD, Because he had acted prudently; For the SONS of this AGE are more prudent as to THAT GENERATION which is their own, than the SONS of LIGHT.

ἔγω γὰρ ὑμῖν λέγω· Ποιῆσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῆτε, δεξώμεθαί ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

And I say to you; Make you to yourselves friends out of the mammon of the unjust: that, when you may fail, they may receive you into the age-lasting tabernacles.

ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶ· καὶ ὁ ἐν ἐλαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστίν.

He faithful in least also in much faithful is; and he in least unjust, also in much unjust is.

Εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ ἐγενεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

If therefore in the unrighteous mammon faithful not you have been, the true who to you will trust? and

εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is YOUR OWN?

Οὐδεὶς οἰκετικὸς δυνατὸς δυοῖν κυριοῖς δουλεύειν· ἢ γὰρ τοῦ ἑνὸς μισήσει, καὶ τοῦ ἑτέρου ἀγαπήσει· ἢ ἑνὸς ἀνθεξέται, καὶ τῷ ἑτέρῳ καταφρονήσει.

No one domestic is able two lords to serve; either for the one he will hate, and the other he will love; or one he will cling to, and the other he will neglect.

Οὐ δυνατὸν θεῷ δουλεύειν καὶ μαμωνᾷ.

Not you are able God to serve and Mammon.

6 And HE said, † 'A Hundred Baths of Oil.' And * HE said to him, 'Take back * Thy ACCOUNT, and sit down quickly, and write one for fifty.'

7 Then he said to another, 'And how much dost thou owe?' And HE said, † 'A Hundred Cors of Wheat.' He says to him, 'Take back * Thy ACCOUNT, and write one for eighty.'

8 And the MASTER applauded the UNJUST STEWARD, Because he had acted prudently; For the SONS of this AGE are more prudent as to THAT GENERATION which is their own, than † the SONS of LIGHT.

9 And I say to you, † Make you for yourselves Friends 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 DELUSIVE Riches, who will confide the TRUE to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is * YOUR OWN?

13 † No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

* VATICAN MANUSCRIPT—δ. HE said. 6. Thy LETTERS, and. 7. Thy LETTERS, and. 8. HE said. 9. it fails. 10. OUR OWN. 11. And—omit. 12. OUR OWN. 13. Matt. vi. 24.

† 6. The bath was the largest measure of capacity among the Hebrews, except the homer, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the ephah, i. e., to seven gallons and a half of our measure.—Clarke. Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons. † 7. The cor was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the bath was equal to the ephah, so the cor was equal to the homer. It contained about seventy-five gallons and five pints English.

‡ 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 19; xix. 21; Tim. vi. 17—19. † 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.

μαμωνᾶ. ¹⁴ Ἦκουον δε ταυτα παντα και οι
 mammon. Heard and these all also the
 Φαρισαιοι, φιλαργυροι υπαρχοντες και εξεμυκ-
 Pharisees, money-lovers being; and they
 τηριζεν αυτον. ¹⁵ Και ειπεν αυτοις. Ὑμεις
 mocked him. And he said to them; You
 εστε οι διδαιονυτες εαυτους ενωπιον των
 are those justifying yourselves in presence of the
 ανθρωπων. ο δε θεος γινωσκει τας καρδιας υμων.
 men: thebut God knows the hearts ofyou;
 ετι το εν ανθρωποις υψηλον, βδελυγμα ενωπιον
 for that by men highly prized, an-^{abomination} in presence
 του θεου.
 ofthe God.

14 And the PHARISEES, † being money-lovers, also heard all these things, and they ridiculed him.
 15 And he said to them, "You are THOSE who † JUSTIFY yourselves before MEN; but GOD knows your HEARTS; For THAT which is HIGHLY PRIZED among Men is an Abomination before * GOD.

16 † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed. and every one presses towards it.

17 † And it is easier for HEAVEN and EARTH to pass away, than for one Point of the LAW to fail.

18 † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and * HE who MARRIES her being divorced from her Husband, commits adultery.

19 † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

21 and longing to be fed with * THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

22 And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

¹⁶ Ο νομος και οι προφηται εως Ιωαννου απο
 The law and the prophets till John: from
 τοτε η βασιλεια του θεου ευαγγελιζεται, και
 then the kingdom of the God is preached, and
 πας εις αυτην βιαζεται. ¹⁷ Ευκοπωτερον δε
 every one into her presses. Easier but
 εστι τον ουρανον και την γην παρελθειν, η του
 it is the heaven and the earth to pass away, than of the
 νομου μιαν κεραιαν πεσειν. ¹⁸ Πας ο απολυων
 law one fine point to fail. Every one who dismissing
 την γυναικα αυτου, και γαμων ετεραν, μοι-
 the wife of himself, and marrying another, commits
 χευει και πας ο απολελυμενην απο ανδρος
 adultery: and every one who her being divorced from an husband
 γαμων, μοιχειναι.
 marrying, commits adultery.

¹⁹ Ανθρωπος δε τις ην πλουσιος, και ενεδι-
 A man now certain was rich, and was
 δυσκετο πορφυραν και βυσσον, ευφραινομενος
 clothed purple and fine linen, feasting
 καθ' ημεραν λαμπρως. ²⁰ Πτωχος δε τις *[ην]
 every day sumptuously. A poor and certain [was]
 ονοματι Λαζαρος, *[ος] εβεβλητο προς τον
 named Lazarus, [who] was laid at the
 πυλωνα αυτου ηλκωμενος, ²¹ και επιθυμων
 gate of him being covered with sores, and longing
 χορτασθηναι απο των ψιχιαν εν πιπτοντων
 to be fed from the crumbs those falling
 απο της τραπεζης του πλουσιου. αλλα και οι
 from the table of the rich: but even the
 κυνες ερχομενοι απλειχον τα ελκη αυτου.
 dogs coming licked the sores of him.

²² Εγενετο δε αποθανειν τον πτωχον, και απε-
 It happened and to die the poor, and to
 νεχθηναι αυτον υπο των αγγελων εις τον κολ-
 be borne away him by the messengers into the bo-

* VATICAN MANUSCRIPT.—15. the Lord.
 20. who—omit. 21. THINGS which FELL.

18. HE WHO MARRIES.

20. was—omit.

† 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 out the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—McClintock. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose.—Doddridge.

† 14. Matt. xxiii. 14.
 vs. 29.

† 15. Luke x. 23.

† 16. Matt. iv. 17; xl. 12, 13; Luke

† 17. Matt. v. 18.

† 18. Matt. v. 82; xix. 9; Mark x. 11; 1 Cor. vii. 10 14

πον Αβρααμ. Απεθανε δε και ο πλουσιος, και
 son Abraam. Died and also the rich, and
 εταφη. ²³ Και εν τω 'αδη επαρας τους οφθαλ-
 was buried. And in the unseen having lifted the eyes
 μους αυτου, υπαρχων εν βασανοις, ορα του
 of himself, being in torments, sees the
 Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολ-
 Abraam from a distance, and Lazarus in the bo-
 ποις αυτου. ²⁴ Και αυτος φωνησας ειπε· Πατερ
 sons of him. And he crying out he said; O father
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα
 Abrahām, do thou pity me, and send Lazarus, that
 βαψη το ακρον του δακτυλου αυτου υδατος,
 he may dip the tip of the finger of himself of water,
 και καταψυξη την γλωσσαν μου· οτι οδυνωμαι
 and may cool the tongue of me; for I am in pain
 εν τη φλογι ταυτη. ²⁵ Ειπε δε Αβρααμ· Τεκνον,
 in the flame this. Said and Abraam; O child,
 μνησθητι, οτι απελαβες τα αγαθα σου εν τη
 remember, that thou didst receive the things good of thee in the
 ζωη σου, και Λαζαρος ομοιως τα κακα· νυν
 life of thee, and Lazarus in like manner the things bad; now
 δε οδε παρακαλειται, συ δε οδυνασαι. ²⁶ Και
 but this is comforted, thou and art in pain. And
 επι πασι τουτοις, μεταξυ ημων και υμων χασμα
 besides all these, between of us and of you a chasm
 μεγα εστηρικται, οπως οι θελοντες διαβηναι
 great has been fixed, so that those wishing to pass over
 ενθεν προς υμας, μη δυνανται, μηδε οι εκειθεν
 ences to you, not is able, nor those thence
 προς ημας διαπερασων. ²⁷ Ειπε δε· Ερωτω ουν
 to us cross over. He said then; I beseech thee
 σε, πατερ, ινα πεμψης αυτον εις τον οικον του
 thee, O father, that thou wouldst send him to the house of the
 πατρος μου· ²⁸ εχω γαρ πεντε αδελφους· οπως
 father of me, I have for five brothers: that
 διαμαρτυρηθαι αυτοις, ινα μη και αυτοι ελθωσιν
 he may testify to them, that not also they may come
 εις τον τοπον τουτον της βασανου. ²⁹ Λεγει
 into the place this of thee torment. Says
 * [αυτω] Αβρααμ· Εχουσι Μωσσεα και τους
 [to him] Abraam: They have Moses and the
 προφητας· ακουσατωσαν αυτων. ³⁰ Ο δε ειπεν·
 prophets: let them hear them. He and said:
 Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων
 No, O father, Abrahām: but if one from dead ones
 πορευθη προς αυτους, μετανοησουσιν. ³¹ Ειπε δε
 may go to them, they will reform. He said but

† BOSOM. And the RICH
 man also died, and was
 buried;
 23 and in HADES, being
 in Torments, he lifted up
 his EYES, and sees * Abra-
 ham 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 tortured in this FLAME.'
 25 But Abraham said,
 'Child, recollect That thou,
 during thy LIFE, † didst re-
 ceive 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 hence to you are
 unable; nor can * those
 cross over thence to us.'
 27 Then he said, 'I en-
 treat thee, then, Father, to
 send him to my FATHER'S
 HOUSE;
 28 For I have Five Bro-
 thers; 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 to them from
 the Dead, they will reform.'
 31 And he said to him,

* VATICAN MANUSCRIPT—23. Abraham. 25. here he is comforted, and. 26. those.
 29. But Abraham. 29. to him—omit.

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself—Burdet.
 † 23. Tois kolpois, being plural, the idea seems to be as expressed in the text See Parkhurst.

† 25. Job xxi. 13; Luke vi. 24. † 29. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv. 21: xvii. 11.

κατα: Ει Μωσως και των προφητων ουκ ακου-
 to him: If Moses and the prophets not they
 ουσιν, ουδε εαν τις εκ νεκρων αναστη, χεισ-
 hear. neither if one out of dead ones should rise. will
 θηπουται.
 they be convinced.

ΚΕΦ. ιζ'. 17.

¹ Ειπε δε προς τους μαθητας: Ανευδεκτον
 He said and to the disciples: Impossible
 εστι του μη ελθειν τα σκανδαλα: ουαι δε, δι'
 it is of the not to come the snares; woe but, through
 ου ερχεται. ² Λυσιτελει αυτω, ει μυλος ονικος
 whom they come. It is profitable for him, if a millstone upper
 περικειται περι τον τραχηλον αυτου, και ερριπ-
 was hung about the neck of him, and have been
 ται εις την θαλασσαν, η ινα σκανδαλιση ενα
 thrown into the sea, than that he should ensnare one
 των μικρων τούτων. ³ Προσεχετε εαυτοις. Εαν
 of the little ones these. Take heed to yourselves. If
 δε αμαρτη * [εις σε] ο αδελφος σου, επιτιμησεν
 and should sin [against thee] the brother of thee, rebuke
 αυτω και εαν μετανοηση, αφες αυτω. ⁴ Και
 him; and if he should reform, forgive him. And
 εαν επτακις της ημερας αμαρτη εις σε, και
 if seven times of the day he should sin against thee, and
 επτακις * [της ημερας] επιστρεψη, λεγων
 seven times [of the day] he should turn, saying;
 Μετανωω αφησεις αυτω.
 I reform; thou shalt forgive him.

⁵ Και ειπον οι απστολοι τω κυριω: Προσθε
 And said the apostles to the lord; Do thou add
 ημιν πιστιν. ⁶ Ειπε δε ο κυριος: Ει ειχετε
 to us faith. Said and the lord: If you had
 πιστιν ως κοκκον σιναπεως, ελεγετε αν τη
 faith as a grain of mustard, you might say to the
 συκαμινω ταυτη: Εκριζωθητι, και φυτευθητι εν
 sycamine-tree this; Be thou uprooted, and he thou planted in
 τη θαλασση: και υπηκουσεν αν υμιν. ⁷ Τις δε
 the sea; and it would obey you. Which but
 εξ υμων δουλον εχων αροτριωντα η ποιμαινωντα,
 of you a slave having ploughing or feeding cattle,
 ος εισελθοντι εκ του αγρου ερει: Ευθεω
 who having come out of he field will say; Immediately
 παρελθων αναπεσαι; ⁸ Αλλ' ουχι ερει αυτω
 going do thou recline? But not will say to him
 Ετοιμασον τι δειπνησω, και περιζωσαμενος
 Make ready what I may sup, and having girded
 διακοινη μοι, εως φαγω και πιω και μετα ταυτα
 do thou serve me, till I may eat and drink; and after these
 φαγεσαι και πιεσαι συ; ⁹ Μη χαριν εχει τω δουλω
 shalt eat and drink thou? Not favor has the slave
 εκεινω, οτι εποιησε τα διαταχθεντα; * [Ου
 that, because he did the things having been commanded? [No
 δοκω.] ¹⁰ Ουτω και υμεις, οταν ποιησητε παντα
 I think.] So also you, when you shall have done all

'If they hear not Moses and the PROPHETS, neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to * his DISCIPLES, † "It is impossible for SNARES not * to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hanged about his NECK, and he 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 reforms, forgive him.

4 And if seven times in a DAY he sins against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him."

5 And the APOSTLES said to the LORD, "Increase our Faith."

6 † And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this SCAMINE-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 as he comes in from the FIELD, 'Come immediately, and recline?'

8 But will he not say to him, 'make ready my supper; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink?'

9 Does he thank * that SERVANT 'Because he did what was commanded?'

10 So also you, when you shall have done All the

* VATICAN MANUSCRIPT.—1. his disciples. 2. against thee—omit. 3. against thee—omit. 4. of the day—omit. 5. I should come; nevertheless Woe to the SERVANT. 6. him. I think

1 31. John xii. 10, 11. 1 1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. xi. 19. I 3. Matt. xviii. 15, 21. 1 3. Lev. x. 17; Prov. xvii. 10; James v. 13. 1 4. Matt. xvii. 20; Gal. 21; Mark ix. 23; xi. 23.

τα διαταχθεντα υμιν, λεγετε· 'Οτι δουλοι
 the things having been commanded you, say you: That slaves
 αχρειοι εσμεν· οτι ο ωφειλομεν ποιησαι,
 unprofitable we are: because what we were bound
 πεποιηκαμεν.
 we have done.

11 Και εγενετο εν τω παρευσθαι αυτον εις
 And it happened in the to go him to
 Ιερουσαλημ, και αυτος διηρχετο δια μεσου
 Jerusalem, and he passed through midst
 Σαμαρειας και Γαλιλαιας. 12 Και εισερχομενου
 of Samaria and Galilee. And entering

αυτου εις τινα κωμην, απηνητησαν αυτω δεκα
 of him into a certain village, met him ten
 λεπροι ανδρες, οι εστησαν πορωθεν. 13 Και
 leprous men, who stood far off.

αυται ησαν φωνη, λεγοντες· Ιησουν επιστατα
 they lifted up a voice, saying: Jesus master.
 ελεησον ημας. 14 Και ιδων ειπεν αυτοις·
 pity us. And seeing he said to them:

Πορευθεντες επιδειξατε εαυτους τοις ιερευσι.
 Going shew you yourselves to the priests.

Και εγενετο εν τω θπαγειν αυτους, εκθαρισθη-
 And it happened in the to go them, they were cleansed.
 σαν. 15 Εις δε εξ αυτων, ιδων οτι ιαθη, υπεσ-
 One and of them, seeing that he was cured, turned

τρεψε, μετα φωνης μεγαλης δοξαζων τον θεον·
 back, with a voice loud glorifying the God:
 16 και επεσεν επι προσωπον παρα τους ποδας
 and fell on face at the feet

αυτου, ευχαριστων αυτω· και αυτος ην Σαμα-
 o. him, giving thanks to him: and he was a Sama-
 ριτης. 17 Αποκριθεις δε ο Ιησους ειπεν· Ουχι
 ritan. Answering and the Jesus said: Not

οι δεκα εκθαρισθησαν; ιδε εννεα που; 18 Ουχ
 the ten were cleansed? the but nine where? Not
 ευρεθησαν υποστρεψαντες δουναι δοξαν τω θεω,
 we found having returned to give glory to the God,

ει μη ο αλλογενης ουτος; 19 Και ειπεν αυτω·
 iscept the foreigner this? And he said to him:
 Ανατας πορευου· * [η πιστις σου σεσωκε σε.]
 Arising go thou: [the faith of thee has saved thee.]

20 Επερωτηθεις δε υπο των φαρισαιων, ποτε
 Having been asked and by the Pharisees, when
 ερχεται η βασιλεια του θεου, απεκριθη αυτοις,
 comes the kingdom of the God, he answered them,

και ειπεν· Ουκ ερχεται η βασιλεια του θεου
 and said: Not comes the kingdom of the God
 μετ' επιπαρηρησεως; 21 ουδε ερουσιν· Ιδου ωδε,
 with careful watching; nor will they say; Lo here,

η· * [ιδου] εκει· ιδου γαρ, η βασιλεια του θεου
 or, [lo] there, lo for, the majesty of the God.

THINGS COMMANDED YOU, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood † at a distance;

13 and they lifted up Master, pity us."

14 And seeing them, he said to them, † "Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And JESUS answering, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found to return to give Praise to GOD, except this ALIEN?"

19 And he said to him; "Arise, go thy way; * thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there?' for, behold, † GOD'S ROYAL MAJESTY is among you."

* VATICAN MANUSCRIPT.—10. thy FAITH has saved thee—omit.

21. lo—omit.

† 21. In this verse it has been found necessary to depart from the usual signification of *η βασιλεια του θεου*, the KINGDOM of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. *Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada, the priest." See the account, 2 Chron. xxiii. 1—11."

‡ 11. Lev. xiii. 46.]

‡ 14. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 26.

εντος υμων εστιν. ²² Ειπε δε προς τους μαθη-
 in the midst of you is. He said and to the disci-
 τας· Ελευσονται ημεραι, οτε επιθυμησετε μιαν
 ples: Will come days, when you will desire one
 των ημερων του υιου του ανθρωπου ιδειν· και
 of the days of the son of the man to see; and
 οκ οψεσθε. ²³ Και ερουσιν υμιν· Ιδου ωδε, η,
 not you will see. And they will say to you; Lo here, or,
 ιδου εκει· μη απελθητε, μηδε διωξητε. ²⁴ Ωσπερ
 lo there; not you may go away, nor may you follow. Even as
 γαρ η αστραπη, η αστραπτουσα εκ της υπ'
 for the lightning, that flashing out of the under
 ουρανον, εις την υπ' ουρανον λαμπει· οτως
 heaven, to the under heaven shines; so
 εσται ο υιος του ανθρωπου * [εν τη ημερα αυτου.]
 will be the son of the man [in the day of him.]
²⁵ Πρωτον δε δει αυτον πολλα παθειν, και
 First but it behoves him many things to suffer, and
 αποδοκιμασθηαι απο της γενεας ταυτης. ²⁶ Και
 to be rejected from the generation this. And
 καθως εγενετο εν ταις ημεραις Νωε, οτως εσται
 as it happened in the days of Noe, so it will be
 και εν ταις ημεραις του υιου του ανθρωπου.
 also in the days of the son of the man.
²⁷ Ησθιον, επινον, εγαμουν, εξεγαμιζοντο, αχρι
 They ate, they drank, they married, they were given in marriage, till
 ης ημερας εισηλθε Νωε εις την κιβωτον· και
 of which day entered Noe into the ark; and
 ηλθεν ο κατακλυσμος, και απωλεσεν απαντας.
 came the flood, and destroyed all.
²⁸ Ομοιως και ως εγενετο εν ταις ημεραις Λωτ·
 In like manner also as it happened in the days of Lot;
 ησθιον, επινον ηγοραζον, επωλουν, εφυτευον,
 they ate, they drank, they bought, they sold, they planted,
 φκοδομουν· ²⁹ η δε ημερα εξηλθε Λωτ απο
 they built: in the but day went out Lot from
 Σοδομων, εβρεξε πυρ καιθειον απ' ουρανον, και
 Sodom, it rained fire and brimstone from heaven, and
 απωλεσεν απαντας· ³⁰ κατα ταυτα εσται η
 destroyed all: according to these it will be in the
 ημερα ο υιος του ανθρωπου αποκαλυπτεται. ³¹ Εν
 day the son of the man is revealed. In
 εκεινη τη ημερα, ος εσται επι του δωματος, και
 that the day, who will be on the roof, and
 τα σκευη αυτου εν τη οικια, μη καταβατω αραι
 the goods of him in the house, not let him descend to take
 αυτα· και ο εν τω αγρω, ομοιως μη επιστρε-
 them; and he in the field, in like manner not let him
 ψατω εις τα οπισω. ³² Μνημονευετε της γυναι-
 turn for the things behind. Remember you of the wife
 κος Λωτ. ³³ Ος εαν ζητηση την ψυχην αυτου
 of Lot. Whoever may seek the life of himself

²² And he said to the
 DISCIPLES, † Days will
 come, when you will desire
 to see one of the DAYS of
 the SON of MAN, and you
 will not see it.

²³ † And they will say
 to you, * 'Behold, there!'
 or 'behold, here!' follow
 not.

²⁴ † For as THAT LIGHT-
 NING FLASHING out of
 ONE part under Heaven,
 shines to the OTHER part
 under Heaven; so will the
 SON of MAN be.

²⁵ † But first he must
 suffer Much, and be re-
 jected by this GENERA-
 TION.

²⁶ † And as it was in
 the DAYS of Noah, so will
 it be also in the DAYS of
 the SON of MAN.

²⁷ They were eating,
 they were drinking, they
 were marrying, they were
 given in marriage, till the
 DAY that Noah entered the
 ARK, and the DELUGE
 came, and destroyed them
 all.

²⁸ In like manner also
 as it was in the DAYS of
 Lot; they were eating, they
 were drinking, they were
 buying, they were selling,
 they were planting, they
 were building;

²⁹ but † on the DAY that
 Lot went out from Sodom,
 it rained Fire and Sulphur
 from Heaven, and des-
 troyed them all.

³⁰ Thus will it be in the
 Day when the SON of MAN
 is revealed.

³¹ On That DAY, † let
 not him who shall be on
 the ROOF, and his FURNI-
 TURE in the HOUSE, des-
 cend to take it away; and
 in like manner, let not him
 who shall be in the * Field
 turn back.

³² † Remember Lot's
 WIFE.

³³ † Whoever may seek
 to * save his LIFE, will

* VATICAN MANUSCRIPT.—23. there! or behold here! follow not. For. 24. in his
 DAY—omit. 31. Field. 33. insure his LIFE.
 † 22. Matt. ix. 15. † 23. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8. † 24. Matt.
 xxiv. 27. † 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. † 26. Gen. vii. 1.
 xxiv. 57. † 29. Gen. xix. 16, 24. † 31. Matt. xxiv. 17; Mark xiii. 15. † 32. Gen.
 xix. 26. † 33. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25.

σωσαι, απολ σει αυτην και ος εαν απολεση
to save, will lose her; and whoever may lose
αυτην, ζωογονησει αυτην. ³⁴ Λεγω υμιν Ταυτη
hei, will preserve her. I say to you: In this
τη νυ. τι εσονται δυο επικλινης μιας* εις παρα-
the night will be two on bed one; one will
ληφθησεται, και ο ετερος αφεθησεται. ³⁵ Δυο
be taken, and the other will be left. Two
εσονται αληθουσαι επι το αυτο η μια παραληφ-
will be grinding on the same; the one will be
θησεται, και η ετερα αφεθησεται. ³⁶ Και αποκ-
taken, and the other will be left. And
ριθεντες λεγουσιν αυτω Που, κυριε; Ο δε
swearing they said to him; Where, O lord? He said
ειπεν αυτοις: Οπου το σωμα, εκει συναχθησονται
said to them; Where the body, there will be gathered
ται οι αετοι.
the eagles.

ΚΕΦ. ιη'. 18.

¹ Ελεγε δε και παραβολην αυτοις, προς το
He spoke and also a parable to them, in order that
δειν παντοτε προσευχεσθαι, και μη εκκακειν,
ought always to pray, and not to be weary,
² λεγων Κριτης τις ην εν τινι πολει, τον θεον
saying: A judge certain was in a certain city, the God
μη φοβουμενος, και ανθρωπον η εντροπομενος.
not fearing, and man not regarding.
³ Χηρα δε ην εν τη πολει εκεινη και ηρχετο
A widow and was in the city that; and she went
προς αυτον, λεγουσα Εκδικησον με απο του
to him, saying; Do justice me from the
αντιδικου μου. ⁴ Και ουκ ηθελησεν επι χρονον.
opponent of me. And not he would for a time.
Μετα δε ταυτα ειπεν εν εαυτω Ε και τον θεον
Afterwards but these he said in himself; If even the God
ου φοβουμαι, και ανθρωπον ουκ εντροπομαι
not I fear, and man not I regard:
⁵ Διαγε το παρεχειν μοι κοπον την χηραν ταυτην,
through the to render to me trouble the widow this,
εκδικησω αυτην ινα μη εις τελος ερχομενη
I will do justice her; that not to end coming
ερωπιαζη με. ⁶ Ειπε δε ο κυριος Ακουσατε,
she should pester me. Said and the lord: Hear you,
τι ο κριτης της αδικιας λεγει. ⁷ Ο δε θεος
that the judge the unjust says. The and God
ου μη ποιησει την εκδικησιν των εκλεκτων
not not will do the justice for the chosen ones
αυτου των βοωντων προς αυτον ημερας και
of himself those crying to him day and
νυκτος, και μακροθυμων επ' αυτοις; ⁸ Λεγω
night, and bearing long towards them? I say
υμιν, οτι ποιησει την εκδικησιν αυτων εν ταχει.
to you, that he will do the justice for them in an instant.
Πλην ο υιος του ανθρωπου ελθων αρα ευρησει
But the son of the man coming indeed will he find
την πιστιν επι της γης;
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

³⁴ † I tell you, in That NIGHT there will be two on * a Bed; One will be taken, and the OTHER left

³⁵ Two will be grinding together, the ONE will be taken, and the OTHER left. †

³⁶ And answering, they said to him, † "Where, Lord?" And HE said to them, "Where the BODY is, there * also the EAGLES will be assembled."

CHAPTER XVIII.

¹ And he also spoke a Parable to them, to show 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, Obtain justice for me against my OPPONENT."

⁴ And he would not * so a time; but afterwards 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 at last her coming should weary me!"

⁶ And the LORD said. "Hear what the UNJUST JUDGE says;

⁷ and † will not GOD do justice for THOSE CHOSEN ONES of his, who are 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 comes, will he find this BELIEF on the LAND? †

* VATICAN MANUSCRIPT.—34. a Bed.

37. also will.

† 34. Matt. xxiv. 40. 4; 1 Thes. iv. 17.
Rom. xii. 12; Eph. vi. 18
1 Pet. iii. 3, 9.

† 6. Luke xi. 8.

† 7. Lev. vi. 16.

† 1. Luke xi. 5
† 8. Heb. x.

9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ'
 He spoke and also to some those trusting in
 ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς
 themselves that they are just ones, and despising the
 λοιποὺς, τὴν παραβολὴν ταυτὴν. 10 Ἄνθρωποι
 others, the parable this: Men
 δύο ἀνεβήσαν εἰς τὸ ἱερόν προσευξασθαι· ὁ εἰς
 two went up into the temple to pray: the one
 Φαρισαῖος, καὶ ὁ ἕτερος τελωνῆς. 11 Ὁ Φαρι-
 a Pharisee, and the other a tax-gatherer. The Phari-
 σαῖος, σταθεὶς πρὸς ἑαυτόν, ταῦτα προσηύχετο·
 see, standing by himself, these he prayed:
 Ὁ θεός, εὐχαριστῶ σοί, ὅτι οὐκ εἰμι ὡσπερ οἱ
 The God, I give thanks to thee, that not I am like the
 λοιποὶ τῶν ἀνθρώπων, ἀρπαγῆς, ἀδικοῦ, μοιχοῦ,
 others of the men, plunderers, unjust ones, adulterers,
 ἢ καὶ ὡς οὗτος ὁ τελωνῆς. 12 Νηστεύω δις τοῦ
 or even like this the tax-gatherer. I fast twice of the
 σαββάτου, ἀποδεκτὰ πάντα ὅσα κτῶμαι. 13 Καὶ
 week, I tithes all what I acquire. And
 ὁ τελωνῆς μακροθεν ἕστως οὐκ ἠθελεν
 the tax-gatherer at a distance having been standing not would
 οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπαραί-
 raise even his eyes to the heaven lift up:
 ἀλλ' ἐτύπτεν * [εἰς] τὸ στήθος αὐτοῦ, λέγων·
 but he smote [on] the breast of himself, saying:
 Ὁ θεός, ἴλασθητί μοι τῷ ἁμαρτωλῷ. 14 Λέγω
 The God, be propitious to me the sinner. I say
 ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον
 to you, went down this having been justified to the house
 αὐτοῦ, ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτόν,
 of himself, or for that: forever one the exalting himself,
 ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτόν, ὑψωθή-
 will be humbled. he but humbling himself. will be
 σεται.
 exalted.
 15 Προσεφέρων δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα
 They brought and to him also the infants, that
 αὐτῶν ἀπτήται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετιμη-
 them he might touch; seeing and the disciples rebuked
 σαν αὐτοὺς. 15 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος
 them. The but Jesus calling to
 αὐτὰ, εἶπεν· Ἀφετέ τὰ παιδία ερχεσθαι πρὸς με,
 them, he said; Allow the little children to come to me,
 καὶ μὴ κωλύετε αὐτὰ· τῶν γὰρ τοιούτων ἐστὶν
 and not forbid them; for the because such like is
 ἡ βασιλεία τοῦ θεοῦ. 17 Ἀμὴν λέγω ὑμῖν, ὅς
 the kingdom of the God. Indeed I say to you, who
 εἰν μὴ δεξήται τὴν βασιλείαν τοῦ θεοῦ ὡς
 ever not may receive the kingdom of the God as
 παιδίον, οὐ μὴ εἰσελθῆ εἰς αὐτήν.
 a little child, not not may enter into her.

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 Tribute-taker.

11 THE PHARISEE standing by himself, prayed thus; †O GOD, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like THIS TRIBUTE-TAKER.

12 I fast twice in the WEEK, I tithe all that I acquire."

13 * But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BREAST, saying, †O GOD, be propitious to me a SINNER."

14 I tell you, this man went down to his HOUSE justified * more than the other; † FOR EVERY ONE who EXALTS himself will be humbled; and HE who HUMBLETS himself will be exalted."

15 † And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them.

16 But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to † SUCH LIKE belongs the KINGDOM of GOD.

17 † Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a Little child, he will by no means enter it."

* VATICAN MANUSCRIPT.—13. But,

13. on—omit

14. more than the other.

† 11. The following from *Bereshith Rabba*, will illustrate this Pharisaic pride:—"Rabbi Simeon, the son of Jochai, 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 the two; and if there were but one, myself should be that one."

† 9. Luke x. 29, xvi. 15.

† 14. Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv.

6; 1 Pet. v. 5, 3.

† 15. Matt. xix. 13, Mark x. 13.

† 16. 1 Cor. xiv. 20; 1 Pet. ii. 2.

† 17. Mark x. 15.

18 Καὶ ἐπηρώτησε τις αὐτὸν ἀρχὼν, λέγων·
And asked certain him ruler, saying;
 Διδασκαλε ἀγαθε, τί ποιήσας ζῶναι αἰώνιον
O teacher good, what shall I do life age-lasting
 κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με
to inherit? Said and to him the Jesus; Why me
 λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ
callest thou good? no one good, if not one, the
 θεός. 20 Τὰς ἐντολάς οἶδας· “Μὴ μοιχεύ-
God. The commandments thou knowest: “Not thou mayest
 σῃς· μὴ φονεύσῃς· μὴ κλεψῇς· μὴ
commit adultery, not thou mayest kill; not thou mayest steal; not
 ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου, καὶ
thou mayest bear false testimony, honor the father of thee, and
 τὴν μητέρα * [σου.]” 21 Ὁ δὲ εἶπε· Ταῦτα πάντα
the mother of thee.” He and said, These all
 ἐφύλαξα μὴ ἐκ νεότητος μου. 22 Ἀκούσας δὲ
I observed from youth of me. Having heard and
 * [ταῦτα] ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἓν σοὶ λεί-
[these] the Jesus, said to him; Yet one to thee is
 πει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτω-
wanting; all what thou hast sell, and give thou to poor
 χοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δευρο,
ones, and thou shalt have a treasure in heaven: and come,
 ἀκολουθεῖ μοι. 23 Ὁ δὲ ἀκούσας ταῦτα, περιλυ-
follow me. He and having heard these, greatly
 πος ἐγενετο· ἦν γὰρ πλούσιος σφοδρὰ. 24 Ἴδων δὲ
grieved became: he was for rich exceedingly. Seeing and
 αὐτὸν ὁ Ἰησοῦς * [περιλυπὸν γενομένον,] εἶπε·
him the Jesus [greatly grieved becoming,] said:
 Πῶς δυσκόλως οἱ τα χρεῖματα ἔχοντες εἰσελευ-
How with difficulty those the riches having shall
 σονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 25 Ἐνκοπωτε-
enter into the kingdom of the God. Easier
 ρον γὰρ ἐστὶ, κάμηλον δια τρυμαλίας ῥαφίδος
for it is, a camel through hole of a needle
 εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
to enter, than a rich man into the kingdom of the
 θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκούσαντες· Καὶ
God to enter. Said and those having heard: And
 τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε· Τα ἀδύνατα
who is able to be saved? He but said: The things impossible
 παρα ἀνθρώπων, δύνατα ἐστὶ παρα τοῦ θεοῦ.
with men, possible is with the God.
 28 Εἶπε δὲ ὁ Πέτρος· Ἴδου, ἡμεῖς ἀφηκαμεν
Said and the Peter: Lo, we left
 πάντα, καὶ ἠκολούθησαμεν σοὶ. 29 Ὁ δὲ εἶπεν
all, and followed thee. He and said
 αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς
to them: Indeed I say to you, that no one is who
 ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,
left house, or parents, or brethren, or wife,
 ἢ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς
or children, on account of the kingdom of the God, who

18 † And a Certain Ruler asked him, saying, “Good Teacher, what shall I do to inherit aionian Life?”

19 And JESUS said to him, “Why dost thou call Me good? There is none good, except one,—GOD.

20 Thou knowest the COMMANDMENTS; † Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER.”

21 And HE said, “All these have I kept from my Youth.”

22 And JESUS having heard, said to him, “Yet in One thing thou art wanting; † sell all that thou hast, and give to the Poor, and thou shalt have Treasure in * HEAVEN; and come follow me.”

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And * JESUS seeing him, said, “With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!

25 It is easier for a Camel to pass through a Needle’s Eye, than for a Rich man to enter the KINGDOM of GOD.”

26 And THOSE HEARING him, said, “Who then can be saved?”

27 And HE said, † “The THINGS IMPOSSIBLE with Men are possible with GOD.”

28 Then PETER said, † “Behold, we have forsaken * our OWN, and followed thee.”

29 And HE said to them, “Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

* VATICAN MANUSCRIPT.—20. of thee—omit. 22. these—omit. 22. HEAVEN.
 24. Jesus seeing him, said. 24. becoming greatly grieved—omit. 28. our OWNS, and.
 29. Wife, or Brothers, or Parents, or Children.

1 18. Matt. xix. 16; Mark x. 17. † 20. Exod. xx. 12, 16; Deut. v. 16—20; Rom. xiii. 9.
 † 22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19. † 27. Jer. xxxii. 17; Zech. viii. 6 &
 † 28. Matt. iv. 18—22; xix. 27.

ου μη απολαβη πολλαπλασιονα εν τω καιρω
 not not may receive many times more in the season
 τούτω, και εν τω αιωνι τω ερχομενω ζων
 this, and in the age the coming life
 αιωνιον.
 age-lasting.

³¹ Παραλαβων δε τους δωδεκα, ειπε προς
 Having taken and the twelve, he said to
 αυτους· Ιδου, αναβαινομεν εις Ιεροσολυμα, και
 them; Lo, we go to Jerusalem, and
 τελεσθησεται παντα τα γεγραμμενα δια των
 will be finished all the having been written through the
 προφητων τω υιω του ανθρωπου. ³² Παραδοθη-
 prophets in the son of the man. He will be deliv-
 σεται γαρ τοις εθνεσι, και εμπαιχθησεται, και
 ered up for to the Gentiles, and will be derided, and
 υβρισθησεται, και εμπτυσθησεται. ³³ και μασ-
 will be shamefully treated, and will be spit on: and having
 τιωσαντες αποκτενουσιν αυτον· και τη ημερα
 been scourged they will kill him: and the day
 τη τριτη αναστησεται. ³⁴ και αυτοι ουδεν του-
 the third he will stand up. And they not one of
 των συνηκαν· και ην το ρημα τουτο κεκρυμμε-
 these understood: and was the thing this having been hid-
 νον απ' αυτων, και ουκ εγνωσκον τα λεγομενα.
 den from them, and not they knew the things beingspoken.

³⁵ Εγενετο δε εν τω εγγιζειν αυτον εις Ιεριχω,
 It happened and in the to draw nigh him to Jericho,
 τυφλος τις εκαθητο παρα την οδον προσαιτων.
 a blind man certain sat by the way begging.

³⁶ Ακουσας δε οχλου διαπορευομενου, επυνθανετο,
 Hearing and a crowd passing along, he asked,

τι ειη τουτο; ³⁷ Απηγγειλαν δε αυτω, οτι
 what may he this? They told and him, that
 Ιησους ο Ναζαριαιος παρερχεται. ³⁸ και εβοησε,
 Jesus the Nazarene passes by. And he shouted,

λεγων· Ιησου, υιε Δαυιδ, ελεησον με. ³⁹ και
 saying: Jesus, O son of David, pity me. And

οι προαγοντες επετιμων αυτω, ινα σιωπηση.
 those going before rebuked him, that he might be silent.

Αυτος δε πολλω μαλλον εκραξεν· Υιε Δαυιδ,
 He but much more cried out: O son of David,

ελεησον με. ⁴⁰ Σταθεις δε ο Ιησους εκελευσεν
 pity me. Stopping and the Jesus commanded

αυτον αχθηναι προς αυτον. Εγγισαντος δε
 him to be led to himself. Having come and

αυτου, επρωτησεν αυτον, ⁴¹ * [λεγων·] Τι σοι
 of him, he asked him, [saying:] What for thee

θελεις ποιησω; Ο δε ειπε· Κυριε, ινα ανα-
 thou desirest I should do? He and said: O lord, that I may

βλεψω. ⁴² και ο Ιησους ειπεν αυτω· Αναβλε-
 see again. And the Jesus said to him: See thou

ψον· η πιστις σου σεσωκε σε. ⁴³ και παραρημα
 again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this TIME, and in the COMING AGE aionian Life."

31 † And taking the TWELVE aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the son of MAN.

32 For † he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 † But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT was SPOKEN.

35 † And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD.

36 And hearing a Crowd passing along, he inquired what it meant.

37 And they told him, "Jesus the NAZARITE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And JESUS stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And HE said, "Master, to restore my sight."

42 And JESUS said to him, "Receive thy sight; † thy FAITH has cured thee."

43 And instantly he saw

* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32.
 † 32. Matt. xxvii. 2; Luke xxiii. 1; John xviii. 28; Acts iii. 13.
 † 33. Matt. xx. 20; Mark x. 40. † 42. Luke xvii. 19.
 † 34. Mark ix. 32; Luke ii. 50; ix. 45; John x. 6; xii. 10.

ανεβλεψε, και ηκολουθει αυτω, δοξαζων τον θεον· και πας ο λαος ιδων, εδωκεν αινον τω θεω.
 he saw again, and followed him, glorifying the God; and all the people seeing, gave praise to the God.

again, and followed him † glorifying God; and all the PEOPLE seeing it, gave Praise to God.

ΚΕΦ. ιθ'. 19.

CHAPTER XIX.

1 Και ειτελθων διηρχητο την 'Ιεριχω. 2 Και ιδου, ανηρ ονοματι καλουμενος Ζακχαιος· και αυτος ην αρχιτελωνης, και ουτος ην πλουσιος.
 And having entered he passed through the Jericho. And a man for a name being called Zaccheus; and he was a chief tax-gatherer, and this was rich.

1 And having entered, he was passing through JERICHO;

3 Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ ηδυνατο απο του οχλου, οτι τη ηλικια μικρος ην.
 And brought to see the Jesus, who he is; and not was abk. on account of the crowd, for the stature little he was.

2 and behold, a Man named Zaccheus, he was rich, and a Chief Tribute-taker.)

4 Και προδραμων εμπροσθεν, ανεβη επι συκομορεαν, ινα ιδη αυτον· οτι εκεινης ημελλε διερχεσθαι.
 And running before, he went up on a sycamore, that he might see him; for that he was about to pass by.

3 sought to see who Jesus was, and could not on account of the CROWD, for he was of low STATURE.

5 Και ως ηλθεν επι τον τοπον, αναβλεψας ο Ιησους * [ειδεν αυτον, και] ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι· σημερον γαρ εν τω οικω σου δει με μειναι.
 And as he came to the place, having looked the Jesus * [saw him, and] said to him; O Zaccheus, having hastened descend thou; to-day for in the house of thee must me to abide.

4 And running *BEFORE, he climbed a Sycamore to see him; For he was about to pass by it.

6 Και σπευσας κατεβη, και υπεδεξατο αυτον χαιρων.
 And having hastened he came down, and he received him rejoicing.

5 And when *Jesus came to the PLACE, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy HOUSE."

7 Και ιδοντες απαντες διεγογγυζον, λεγοντες· 'Οτι παρα αμαρτωλω ανδρι εισηλθε καταλυσαι.
 And seeing all murmured, saying; That with a sinner a man he went in to lodge.

6 And he hastened down, and received him rejoicing

8 Σταθεις δε Ζακχαιος ειπε προς τον κυριον· Ιδου, τα ημιση των υπαρχοντων μου, κυριε, διδωμι τοις πτωχοις· και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλουν.
 Standing up but Zaccheus said to the lord; Lo, the half of the possessions of me, O lord, I give to the poor; and if of anyone any thing I extorted I give back fourfold.

7 And seeing it, they all murmured, saying, † "He has gone in to lodge with a Sinful man."

9 Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον σωτηρια τω οικω τουτω εγενετο· καθοτι και αυτος υιος Αβραηαμ εστιν· 10 ηλθε γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος.
 Said and to him the Jesus; That to-day salvation to the house this has come: since also he a son of Abraham is: came for the son of the man to seek and to save that having been lost.

8 But Zaccheus standing up, said to the LORD, "Behold, Master, the HALF of * My POSSESSIONS I give to the Poor; and if I have extorted any thing from any one, † I restore fourfold."

11 Ακουοντων δε αυτων ταυτα, προσθεις ειπε παραβολην, δια το εγγυς αυτον ειναι 'Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα
 Hearing and of them these things, proceeding he spoke a Parable, because the near him to be Jerusalem, and to think them, that immediately

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

* VATICAN MANUSCRIPT.—4. BEFORE.
 8. MY POSSESSIONS I give to the Poor.

5. Jesus.
 9. Jesus.

5. saw him, and—omit.

† 43. Luke v. 9^a; Acts iv. 21; xi. 18. xxi. 1. 1 Sam. xii. 3; 2 Sam. xii. 6. xviii. 11.

† 7. Matt. ix. 11; Luke v. 30. † 8. Exod. i 8. Rom. iv. 11, 12, 16; Gal. iii. 7.

† 10. Matt.

μελλει η βασιλεια του θεου αναφαινεσθαι.

¹² Ειπεν ουν· Ανθρωπος τις ευγενης επορευθη

εις χωραν μακραν, λαβειν αυτω βασιλειαν, και

υποστρεψαι. ¹³ Καλεσας δε δεκα δουλους εαν-

του, εδωκεν αυτοις δεκα μνας, και ειπε προς

αυτους· Πραγματευσασθε εως ερχομαι. ¹⁴ Οι

δε πολιται αυτου εμισουν αυτον, και απεστειλαν

πρεσβειαν οπισω αυτου, λεγοντες· Ου θελομεν

τουτον βασιλευσαι εφ' ημας. ¹⁵ Και εγενετο

εν τω επανελθειν αυτον λαβοντα την βασιλειαν,

και ειπε φωνησεν η αυτω τους δουλους τουτους,

οις εδωκε τ. αργυριον· ινα γνη, τις τι

διεπραγματευσατο. ¹⁶ Παρεγενετο δε ο πρω-

τος, λεγων· Κυριε, η μνα σου προσειργασατο

δεκα μνας. ¹⁷ Και ειπεν αυτω· Ευ, αγαθε δουλε·

οτι εν ελαχιστω πιστος εγενου, ισθι εξου-

σιαν εχων επανω δεκα πολων. ¹⁸ Και ηλθεν

ο δευτερος, λεγων· Κυριε, η μνα σου εποιησε

πεντε μνας. ¹⁹ Ειπε δε και τουτω· Και συ

γινου επανω πεντε πολων. ²⁰ Και ετερος

ηλθε, λεγων· Κυριε, ιδου η μνα σου, ην ειχον

αποκειμενην εν σουδαριω. ²¹ Εφοβουμην γαρ

ηε, οτι ανθρωπος αυστηρος ει· αιρεις, ο

ουκ εθηκας, και θεριζεις, ο ουκ εσπειρας.

²² Λεγει δε αυτω· Εκ του στοματος σου κρινω

He says and to him; Out of the mouth of thee I will judge

was about immediately to appear.

¹² Therefore he said, † "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return

¹³ And he called Ten of his Servants, and gave them Ten † Minas, and said to them, 'Trade till I come.'

¹⁴ But his CITIZENS hated him, and sent an Embassy after him, saying, 'We are not willing for this man to reign over us.'

¹⁵ And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom he gave the SILVER, that he might know what they had gained by traffic.

¹⁶ Then the FIRST came, saying, 'Sir, thy MINA has gained Ten Minas.'

¹⁷ And he said to him, * 'Well done, good Servant! because thou hast been † faithful in a very small matter, possess authority over Ten Cities.'

¹⁸ And the SECOND, came, saying, 'Sir, thy MINA has made Five Minas.'

¹⁹ And he said also to this, 'Be thou also over Five Cities.'

²⁰ And * the OTHER came, saying, 'Sir, behold thy MINA, which I had laid up in a Napkin;

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 And he said to him, † Out of thine own MOUTH

* VATICAN MANUSCRIPT.—15. they had gained. 17. Well done. 20. the OTHER.

† 12. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—Newcomer. † 13. The LXX use the original word *minas* for the Hebrew *maneh* from which it is evidently derived, and it appears from Ezek. xiv. 12, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—A. Clarke. Horne makes the *mina* equal £3. 2s. 6d., or fifteen dollars.

‡ 17. Matt. xxv. 21; Luke xlv. 10. † 21. Matt. xxv. 24. † 22. Matt. xii. 37

σε, πονηρε δουλε· ηδεις, οτι εγω ανθρωπος
 thee, O evil slave; thou knewest, that. I a man
 αυστηρος ειμι, αιρων ο ουκ εθηκα, και θερι-
 harsh am, taking up what not I laid down, and reap-
 ζων ο ουκ εσπειρα· ²³ και διατι ουκ εδωκας το
 log what not I sowed; and why not thou gavest the
 αργυριον μου επι την τραπεζαν, και εγω ελθων
 silver of me on the table, and I coming
 συν τοκω αν επραξα αυτο; ²⁴ Και τοις παρεσ-
 with interest might have exacted it? And to those having
 τωσιν ειπεν· Αρατε απ' αυτου την μναν, και
 stood by he said; Take you from him the mina, and
 δοτε τω τας δεκα μνας εχοντι. ²⁵ (Και ειπων
 give you to the the ten minas having. (And they said
 αυτω· Κυριε, εχει δεκα μνας.) ²⁶ Λεγω * [γαρ]
 to him; O lord, he has ten minas.) I say * [for]
 υμιν οτι παντι τω εχοντι δοθησεται απο δε
 to you that to every one the having will be given; from but
 του μη εχοντος, και ο εχει, αρθησεται * [απ'
 of the not having, even what he has, will be taken [from
 αυτου.] ²⁷ Πλην τους εχθρους μου εκεινων,
 him.] But the enemies of me those,
 τους μη θελησαντας με βασιλευσαι επ' αυτους,
 the not willing me to reign over them,
 αγαγετε ωδε, και κατασφαξατε εμπροσθεν μου.
 bring you hither and slay in presence of me.
²⁸ Και ειπων ταυτα, επορευετο εμπροσθεν,
 And havin' said these, he went before,
 αναβαινων εις Ιερουσαλυμα. ²⁹ Και εγενετο ως
 going up to Jerusalem. And it happened as
 ηγγισεν εις Βηθφαγη και Βηθανιαν, προς το
 he drew near to Bethphage and Bethany, to the
 ορος το καλουμενον ελαιων, απεστειλε δυο
 mountain that being called of olive-trees, he sent two
 των μαθητων αυτου, ³⁰ ειπων· Υπαγετε εις
 of the disciples of himself, saying; Go you into
 την κατεναντι κωμην· εν η εισπορευομενοι
 the over-against village· in which entering
 ευρησετε πωλον δεδεμενον, εφ' ον ουδεις
 you will find a colt having been tied, on which no one
 ηωποτε ανθρωπων εκαθισε· λυσαντες αυτον
 ever of men sat; having loosed him
 υπαγετε. ³¹ Και εαν τις υμας ερωτα· Διατι
 bring you. And if any one you may ask; Why
 λευετε; οτως ερειτε * [αυτω·] 'Οτι ο κυριος
 do you loose? thus say you [to him:] That the lord
 αυτου χρειαν εχει. ³² Απελθοντες δε οι απεφ-
 of him need has. Having gone and those having
 ταλμενοι ευρον, καθως ειπεν αυτοις. ³³ Ανω-
 been sent found, as he said to them. Loos-

I will judge thee, Wicked Servant. † Didst thou know that I am a harsh Man taking up what I laid not down, and reaping what I did not sow?

²³ Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?

²⁴ And he said to THOSE STANDING BY, 'Take from him the MINA, and I give it to HIM who has † the TEN Minas.'

²⁵ (And they said to him, 'Sir, he has Ten Minas.')

²⁶ 'I say to you, † That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.'

²⁷ But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'

²⁸ And having said these things, † he went on before, going up to Jerusalem.

²⁹ † And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of * the DISCIPLES,

³⁰ saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him."

³¹ And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

³² And THOSE who were SENT, went away, and found it even as he had told them.

* VATICAN MANUSCRIPT.—26. For—omit. 29. the DISCIPLES. 31. to him—omit.

26. from him—omit.

27. THESE.

† 24. Perhaps it would be well to supply the word *gained* here—"Give it to him who has *gained* ten Minas, for I say to you, that to every one who has *gained*, shall be given, and from him who has not *gained*, even what he has *received* shall be taken away."—Clarke

‡ 22. Matt. xxv. 26.

‡ 23. Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18

‡ 28. Mark x. 32.

‡ 29. Matt. xxi. 1; Mark xi. 1

των δε αυτων τον πωλον, ειπο οι κυριοι αυτου
 and of them the colt, said the lords of him
 προς αυτους· Τι λυτε τον πωλον· 34 Οι δε ειπον·
 to them; Why loose you the colt: They and said:
 'Ο κυριος αυτου χρεϊαν εχει. 35 Και ηγαγον
 the lord of him seed has. And they led
 αυτον προς τον Ιησουν· και επιρριψαντες εαν-
 him to the Jesus: and having thrown of them-
 των τα ιματια επι τον πωλον, επεβιβασαν τον
 selves the mantles on the colt, they set on the
 Ιησουν. 36 Πορευομενου δε αυτου, υπεστρωνουν
 Jesus. Going and of him, they spread under
 τα ιματια αυτων εν τη οδω. 37 Εγγιζοντες δε
 the mantles of them in the way. Drawing near and
 αυτου ηδη προς τη καταβασει του ορους των
 of him now to the descent of the mountain of the
 ελαιων, ηρξαντο απαν το πληθος των μαθητων
 olive-trees, began all the multitude of the disciples
 χαιροντες αιειν τον θεον φωνη μεγαλη περι
 rejoicing to praise the God with a voice loud for
 πασων ων ειδον δυναμεων, 38 λεγοντες· Ευλογ-
 all which they saw mighty works, saying: Worthy
 ημενος δ ερχομενος βασιλευς εν ονοματι κυριου
 of blessing the coming king in name of Lord:
 ειρηνη εν ουρανω, και δοξα εν υψιστοις. 39 Και
 peace in heaven, and glory is highest. And
 τινες των Φαρισαιων απο του οχλου ειπον προς
 some of the Pharisees from the crowd said to
 αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις
 him: O teacher, rebuke the disciples
 σου. 40 Και αποκριθεις ειπεν * [αυτοις·] Λεγω
 of thee. And answering he said [to them:] I say
 υμιν, οτι εαν ουτοι σιωπησωσι, οι λιθοι κεκ-
 to you, that if these should be silent, the stones will
 ραζονται.
 cry out.
 41 Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν
 And as he drew near, seeing the city, he wept
 επ' αυτη, λεγων· 42 'Οτι ει εγνωσ και συ,
 over her, saying; That if thou hadst known even thou,
 * [καιγε] εν τη ημερα * [σου] ταυτη, τα προς
 [at least] in the day [of thee] this, the things to
 ειρηνην σου· νυν δε εκρυβη απο εφθαλμων
 peace of thee; now but it is hidden from eyes
 σου. 43 'Οτι ηξουσιν ημεραι επι σε, και περι-
 of thee. For will come days on this, and will
 βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-
 throw around the enemies of thee a rampart to thee, and will sur-
 λωσουσι σε, και συνεξουσ· σε παντοθεν· 44 και
 round thee, and will press thee on every side; and
 εδαφιοσι σε, και τα τεκνα σου εν σοι·
 will level with the ground thee and the children of thee in thee.
 και ουκ αφησουσιν εν σοι λιθον επι λιθω· ανθ'
 and not they will leave in thee a stone on a stone: because

33 And as they were
 loosing the COLT, the OWN-
 ERS of it said to them,
 "Why do you untie the
 COLT?"
 34 And THEY said,
 * "Because the MASTER
 wants him,"
 35 And they led it to
 JESUS; † and having cast
 Their own MANTLES on
 the COLT, they set JESUS
 on it.
 36 † And as he was go-
 ing, they spread their GAR-
 MENTS on the ROAD.
 37 And when he was
 now approaching, at the
 DESCENT of the MOUNT of
 OLIVES, all the MULTI-
 TUDE of the DISCIPLES
 began to rejoice, and praise
 God with a loud Voice, for
 all the Miracles which they
 had seen,
 38 saying, † "Blessed be
 the COMING KING in the
 Name of Jehovah! Peace
 in Heaven, and Glory in
 the highest heaven."
 39 And some of the
 PHARISEES, among the
 CROWD, said to him,
 "Teacher, rebuke thy DIS-
 CIPLES."
 40 But answering he
 said; "I tell you, That if
 these should be silent,
 † the STONES would imme-
 diately cry out."
 41 And as he drew near,
 beholding the CITY, † he
 wept over it,
 42 saying, "O, that thou
 hadst known, even thou,
 at this DAY, the THINGS
 which are for thy Peace!
 But now they are hidden
 from thine Eyes.
 43 For the Days will
 come on thee, when thine
 ENEMIES shall throw a
 Rampart around thee, and
 enclose thee and press
 thee in on every side,
 44 and will lay thee
 level with the ground, and
 thy CHILDREN in thee
 and they will not leave a
 Stone upon a Stone in thee

* V. L. G. MANUSCRIPT.—34. Because the MASTER. 40. to them—omit. 42. as
 least—omit. 42. of thee—omit.
 † 35. Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14.
 † 36. Matt. xxi. 9
 † 38. Ps. cxviii. 26; Luke xiii. 35. † 40. Hab. ii. 11. † 41. John xi. 35.

ὧν οὐκ ἐγνώσθη τον καιρον της επισκοπης σου.
 of which not thou knowest the season of the visitation of thee.
 45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ᾤξαστο ἐκβαλλεῖν
 And entering into the temple, he began to cast out
 τοὺς πωλοῦντας * [ἐν αὐτῷ καὶ ἀγοραζούσας,]
 those selling [in it and buying,]
 46 λέγων αὐτοῖς· Ἰεγραπταὶ· “Ὁ οἶκος μου
 saying to them; It is written, “The house of me
 οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίη-
 a house of prayer is, you but it made
 σατε σπηλαῖον ληστών.” 47 Καὶ ἦν διδασκῶν
 a den of robbers.” And he was teaching
 τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
 the every day in the temple: the and high-priests and
 οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολεσθαι, καὶ οἱ
 the scribes sought him to destroy, and the
 πρῶτοι τοῦ λαοῦ. 48 Καὶ οὐχ εὗρισκον τὸ τι
 chiefes of the people. And not finding that what
 ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρεματοῦ αὐτοῦ
 they might do: the people for all were very attentive him
 ἀκούων.
 hearing.

ΚΕΦ. κ'. 20.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων
 And it happened in one of the days those
 διδασκόντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ
 was teaching of him the people in the temple, and
 εὐαγγελιζομένου, ἀπεστήσαν οἱ ἀρχιερεῖς καὶ
 preaching glad tidings, stood by the high-priests and
 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ
 the scribes with the elders, and
 εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπε ἡμῖν, ἐν
 said to him, saying; Say to us, by
 ποῖα ἐξουσία ταῦτα ποιεῖς, ἢ τις ἐστὶν ὁ
 what authority these things doest thou? or who is he
 δόξαι σοὶ τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς
 being given to thee the authority this? Answering
 δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω ὑμᾶς καθ' ἓνα
 will ask you also I one
 λόγου, καὶ εἰπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου
 word, and say you to me. The dipping of John
 ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συν-
 from heaven was, or from men? They and tea-
 λογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι εἰ
 reasoned among themselves, saying; That if
 εἰπώμεν· Ἐξ οὐρανοῦ εἰρή· Διατί * [οὐκ] οὐκ
 we should say, From heaven he will say; Why [then] not
 ἐπιστεύσατε αὐτῷ; 6 Ἐὰν δὲ εἰπώμεν· Ἐξ
 did you believe him? If and we should say; From
 ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς·
 men; all the people will stone us.
 πεπεισμένους γὰρ ἐστίν, Ἰωάννην προφήτην
 having been persuaded for it is, John a prophet
 εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἶδεναι ποθεν.
 to be And they answered not to have known whence.

because thou didst not know the SEASON of thy VISITATION.

45 † And going into the TEMPLE, he began to expel THOSE who SOLD,

46 saying to them, “It is written, † ‘My HOUSE * shall be a House of ‘Prayer;’ but you have made it a Den of Robbers.”

47 And he was teaching in the TEMPLE EVERY DAY; and † the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find how to do it, for all the PEOPLE were very attentive to hear him.

CHAPTER XX.

1 † And it occurred on one of * those DAYS, as he was teaching the PEOPLE in the TEMPLE, and proclaiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, saying, “Tell us, † by What Authority thou doest These things? or who is HE that EMPOWERED thee?”

3 And answering he said to them, “I also will ask you * a Question; and answer me;

4 Was the IMMERSION of John from Heaven, or from Men?”

5 And THEY reasoned among themselves, saying, “If we say, ‘From Heaven,’ he will retort, ‘Why did you not believe him?’

6 But if we say, ‘From Men,’ all the PEOPLE will STONE us, † for they are persuaded that John was a Prophet.”

7 And they answered, that they did not know whence it was.

* VATICAN MANUSCRIPT.—45. in it and buying—omit. 40. shall be a HOUSE.
 1. the DAYS. 3. a Question. 5. then—omit.
 † 45. Matt. xxi. 12; Mark xi. 15. † 40. Isa. lvi. 7. † 47. Mark xi. 18. John vi. 14. viii. 37. † 1. Matt. xxi. 23. † 2. Act. iv. 7. vii. 27. † 6. Matt. xvi. 7. xxi. 26; Luke vii. 29.

8 **Και ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίᾳ.**
 And the Jesus said to them: Neither I tell to you, by what authority these I do.

9 **Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταυτὴν· Ἄνθρωπος ἐφυτεύσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδημῆσε χρόνους ἱκανούς.** 10 **Καὶ ἐν καιρῷ ἀπεστείλε**
 He began and to the people to say the parable this: A man planted a vineyard, and let out it to husbandmen: and went abroad times many. And in season he sent

πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπο τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοί, δειράντες αὐτὸν, ἐξάπεστειλαν κενόν. 11 **Καὶ προσέθετο πεμψαὶ ἕτερον δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμάσαντες, ἐξάπεστειλαν κενόν.**
 to the husbandmen a slave, that from of the fruit of the vineyard they might give to him: the but husbandmen, having beaten him, sent away empty. And he proceeded to send another slave: they but also this having beaten and having dishonored, sent away empty.

12 **Καὶ προσέθετο πεμψαὶ τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.** 13 **εἶπε δὲ ὁ**
 And he proceeded to send a third: they but also this having wounded cast out. Said and the

κύριος τοῦ ἀμπελῶνος· Τί ποιῶ; πεμψὼ τὸν υἱὸν μου τὸν ἀγαπητόν· ἴσως τούτου ἰδόντες ἐντραπήσονται. 14 **Ἰδόντες δὲ αὐτὸν οἱ γεωργοί, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ κληρονόμος· * [δευτε,] ἀποκτεινωμέν**
 lord of the vineyard: What shall I do? I will send the son of me the beloved; perhaps this seeing they will regard. Seeing but him, the husbandmen, they reasoned with themselves, saying: This is the heir; [come,] we may kill

αὐτὸν, ἵνα ἡμῶν γενῆται ἡ κληρονομία. 15 **Καὶ ἐκβάλοντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτειναν.** **Τι οὖν ποιήσει αὐταῖς ὁ κύριος τοῦ ἀμπελῶνος;** 16 **Ἐλευσεται καὶ ἀπολεσεῖ τοὺς γεωργούς· τούτους, καὶ δώσει τὸν ἀμπελῶνα ἀλλοῖς.**
 him, that to us may be the inheritance. And casting him out of the vineyard, they killed. What then will do to them the lord of the vineyard? He will come and, will destroy those husbandmen these, and give the vineyard to others.

Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο. 17 **Ὁ δὲ, ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γέγραμ-**
 Having heard and they said: Not let it be. He but, having looked to them, he said: What then is that having been

μένον τούτου· Ἐπιθὼν δὲν ἀπεδοκίμασαν οἱ οἰκοδόμουντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 written this; "A stone which rejected the builders, this has been made into a head corner?"

18 **Πᾶς ὁ πέσων ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ᾧ δ' ἂν πέσῃ, λικινησεῖ αὐτόν.**
 All the falling upon that the stone, will be bruised; on whom but it may fall, will grind to powder him.

8 And JESUS said to them, "Neither do I tell you by What Authority I perform these things."

9 And he began to speak this PARABLE to the PEOPLE. † "A Man planted a Vineyard, and leased it to Cultivators, and left the country for a long time.

10 And at the Season he sent a Servant to the CULTIVATORS, that they should give him of the FRUIT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

11 And again he sent Another Servant; and THEY beat him also, and having shamefully treated him, sent him away empty.

12 And again he sent a third; and THEY wounded him also, and drove him out.

13 Then the OWNER of the VINEYARD said, 'What shall I do? I will send my BELOVED SON; perhaps they will respect him.'

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, 'This is the HEIR; let us kill him, that the INHERITANCE may become ours.'

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others." And having heard it, they said, "Let it not be."

17 And looking on them, HE said, "What is THIS then that is WRITTEN, † 'A Stone which the BUILDERS rejected, has become 'the Head of the Corner.'"

18 WHOEVER FALLS ON that STONE will be bruised; but on whom it may fall, it will crush him to pieces."

* VATICAN MANUSCRIPT.—14. come—omit.

‡ 0, Matt. xxi. 33; Mark xii. 1.

† 17. Ps. cxviii. 22; Matt. xxi. 43.

¹⁹ Και ἐζητησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ἡρᾷ· καὶ ἐφοβήθησαν τὸν λαὸν· ἐγνώσαν γὰρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταυτὴν εἶπε.

²⁰ Και παρατηρησαντες απεστειλαν εγκαθετους, υποκρινομενους εαυτους δικαιους ειναι· ινα επιλαβανται αυτου λογου, εις το παραδουναι αυτον τη αρχη και τη εξουσια του ηγεμονος.

²¹ Και επηρωτησαν αυτον, λεγοντες· Διδασκαλε, οιδαμεν, οτι ορθως λεγεις και διδασκεις, και ου λαμβανεις προσωπον, αλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδασκεις.

²² Ἐξεστίν ἡμῖν Καίσαρ φοροῦν δούναί, ἢ οὐ; ²³ Κατανοήσας δὲ αὐτὸν τὴν πανουργίαν, εἶπε πρὸς αὐτοῦς· [Τί με πειραζετε;] ²⁴ Δείξατέ μοι δηνάριον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν;

²⁵ Ὁ δὲ εἶπεν αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ.

²⁶ Καὶ οὐκ ἰσχύσαν ἐπιλαβεσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσιγήσαν.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκκαίων, οἱ ἀντιλεγοντες ἀναστασιν μὴ εἶναι, ἐπερωτήσαν αὐτόν, ²⁸ λεγοντες· Διδασκαλε, Μωσῆς

εγραψεν ἡμῖν, “εάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ ὁὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.” ²⁹ Ἐπτα

19 In that very-hour the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for they knew That he had spoken this PARABLE concerning them.

20 † And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, † “Teacher, we know That thou speakest and teachest correctly, and and dost not partially respect personal Appearance, but teachest the WAY of GOD in Truth;

22 Is it lawful for us, or not, to pay Tribute to Caesar?”

23 But perceiving Their CUNNING, he said to them,

24 “Show me a Denarius. Whose Likeness and Inscription has it?” And * THEY said, “Cesar’s.”

25 And HE said to them, “Render, then, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD.”

26 And they were not able to take hold of * a WORD before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 † Then SOME of the SADDUCEES, * who SAY there is no Resurrection, approaching, asked him,

28 saying, “Teacher, † Moses wrote for us, ‘If a man’s brother should die, having a Wife, and * he be without children, that his BROTHER should take his WIFE, and raise up Offspring to his BROTHER.’

* VATICAN MANUSCRIPT.—23. Why tempt you me—ομι'. 24. THEY said, Cesar's. 25. he be without a word before. 27. WHO SAY that there is no Resurrection. 1 X. Matt. xxi. 15. 1 Y. Matt. xii. 16; Mark xii. 14. 28. Deut. xxv. 6. 29. Matt. xxi. 23.

ουν αδελφοι ησαν· και ο πρωτος λαβων γυναικα,
now brothers were; and the first having taken a wife,
απεθανεν ατεκνος. ³⁰ Και * [ελαβεν] ο δευτερος

died childless. And [took] the second
* [την γυναικα και ουτος απεθαναν ατεκνος.]
[the wife, and this died childless.]

³¹ Και ο τριτω ελαβεν αυτην· ωσαυτως δε και
And the third took her; in like manner and also

οι επτα· ου κατελιπον τεκνα, και απεθανον·
the seven: not they left children, and died:

³² 'Υστερον * [δε παντων] απεθανε και η γυνη.
Last [and of all] died also the woman.

³³ Εν τη ουν αναστασει, τινος αυτων γινεται
In the therefore resurrection, of which of them will be

γυνη; οι γαρ επτα εσχον αυτην γυναικα. ³⁴ Και
a wife? the for seven had her a wife. And

* [αποκριθεις] ειπεν αυτοις ο Ιησους· Οι υιοι
[answering] he said to them the Jesus: The sons

του αιωνος τουτου γαμουσι και εκγαμισκονται·
of the age this marry and are given in marriage

³⁵ οι δε καταξιωθεντες του αιωνος εκεινου
those but having been accounted worthy of the age that

τυχειν, και της αναστασεως της εκ νεκρων,
to obtain, and of the resurrection that out of dead ones,

ουτε γαμουσιν, ουτε εκγαμισκονται· ³⁶ ουτε γαρ
neither marry, nor are given in marriage: nor for

αποθानειν ετι δυναται· ισαγγελοι γαρ εισι,
to die more are able: like angels for they are,

και υιοι εισι του θεου, της αναστασεως υιοι
and sons they are of the God, of the resurrection sons

οντες. ³⁷ Οτι δε εγειρονται οι νεκροι, και Μω-
being. That but rise the dead ones even Mo-

σης εμνηυσεν επι της βατου, ως λεγει κυριον,
ses declared at the bush, when he calls a Lord,

τον θεον Αβρααμ, και τον θεον Ισαακ, και τον
the God of Abraham, and the God of Isaac, and the

θεον Ιακωβ. ³⁸ Θεος δε ουκ εστι νεκρων, αλλα
God of Jacob. A God now not he is of dead ones, but

ζωντων· παντες γαρ αυτω ζωσιν. ³⁹ Αποκριθεντες
of living ones; all for to him live. Answering

δ. τινες των γραμματεων ειπον· Διδασκαλε,
and some of the scribes said; O teacher,

καλως ειπας. ⁴⁰ Ουκετι δε ετολμων επερωταω
well thou hast spoken. No longer and they presumed to ask

αυτον ουδεν.
him nothing.

⁴¹ Ειπε δε προς αυτους· Πως λεγουσι τον
He said and to them: How say they the

29 Now there were Seven Brothers; and the FIRST, having taken a Wife, died childless.

30 And the SECOND

31 and the THIRD took her; and in like manner also the SEVEN; they died, and left no Children.

32 And last, the WOMAN

died also.

33 At the RESURRECTION, therefore, To which of them does she become a

Wife; for the SEVEN had her for a Wife."

34 And JESUS said to them, "The CHILDREN of this AGE marry, and are given in marriage,

35 but THOSE DEEMED WORTHY to obtain that

AGE, and THAT RESURRECTION from the Dead, neither marry, nor are given

in marriage,

36 for they can die no more, † because they are like angels; and are Sons

of * God, being Sons of the RESURRECTION.

37 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 Now he is not a God of the Dead, but of the Living; † for to him all

are alive."

39 Then some of the SCRIBES answering, said,

"Teacher, thou hast spoken well."

40 * And they dared not question him any more.

41 And he said to them, † "How do they say, that

* VATICAN MANUSCRIPT.—30. took—omit. 30. the wife, and this died childless—omit. 32. And of all—omit. 34. answering—omit. 36. God. 37. God.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. in. 2. where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii 26. we read, Jesus asks, "Have you not read in the book of Moses, at the bush, how God spoke to him?" evidently alluding to the place or section where it was to be found—so here he says "that the dead rise, even Moses has declared at the [section of] The Bush when he calls Jehovah &c Now Moses could only be said to declare this by recording what the angel said—see the account in Exodus. † 38 To him who regards the future resurrection of his people as though it was present:—"God, who makes alive the dead and calls things that were as though they were." Rom. iv. 17.

‡ 36. 1 Cor. xv. 42, 43, 52; Rom. viii. 23; † John iii. 7. † 41. Matt. xii 43; Mark iv 35.

Χριστον υιον Δαυιδ ειναι ; ⁴² Και αυτος Δαυιδ
 Anointed ason of David to be? And yet himself David
 λεγει εν βιβλω ψαλμων. ⁴³ "Ειπεν ο κυριος τω
 says in a book of psalms; "Said the Lord to the
 κυριω μου. ⁴³ Καθου εξ δεξιων μου εως αν θω
 lord of me; Sit thou at right hand of me till I may place
 τους εχθρους σου υποποδιον των ποδων σου."
 the enemies of thee a footstool of the feet of thee."
⁴⁴ Δαυιδ ουν κυριον αυτον καλει, και πως υιος
 David therefore a lord him calls, and how ason
 αυτου εστιν; ⁴⁵ ακουντος δε παντος του λαου,
 of him he is? Hearing and all of the people,
 ειπε τοις μαθηταις αυτου. ⁴⁶ Προσεχετε ειπα
 he said to the disciples of himself; Beware of
 των γραμματεων, των θελοντων περιπατειν εν
 the scribes, those wishing to walk in
 στολαις, και φιλονυτων ασπασμουσ εν ταις
 robes, and loving salutations in the
 αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαίς,
 markets, and first seats in the synagogues,
 και πρωτοκλισιας εν τοις δειπνοις. ⁴⁷ οι κατεσ-
 and first places in the feasts; they de-
 θιουσι τας οικιας των χηρων, και προφασει
 vow the houses of the widows, and for a show
 μακρα προσευχονται· υυτοι ληψονται περισσο-
 long they pray; these will receive greater
 τερον κριμα.
 judgment.

ΚΕΦ. κα'. 21.

¹ Αναβλεψας δε ειδη τους βαλλοντας τα δωρα
 Looking and he saw those casting the gifts
 αυτων εις το γαζοδουλακιον πλουσιος. ² Ειδη
 of them into the treasury rich ones. He saw
 δε * [και] τινα χηραν περιχραν βαλλουσαν εκει
 and [also] a certain widow poor casting there
 δυο λεπτα. ³ και ειπεν· Αληθως λεγω υμιν, οτι
 two lepta; and he said: Truly I say to you, that
 η χηρα η πτωχη αυτη πλειον παντων εβαλεν.
 the widow that poor this more of all has cast.
⁴ Απαντες γαρ ουτοι εκ τω περισσεουοντος
 All for they out of the abundance
 αυτοις εβαλον εις τα δωρα * [του θεου] αυτη δε
 of them cast into the gifts [of the God;] she but
 εκ του υστερηματος αυτης αγαπα τον βιον,
 out of the want of herself all the living,
 ον ειχεν, εβαλε. ⁵ Και τινων λεγοντων περι
 which she said, she cast. And some speaking about
 του ιερου οτι λιθοις καλοισ και αναθημασι
 the temple that with stones beautiful and offerings
 κεκοσμηται, ειπε. ⁶ Ταυτα α θεωρειτε, ελευ-
 it was adorned, he said; These which you behold, will
 σονται ημεραι εν αις ουκ αφεσησεται λιθος επι
 come days in which not will be left a stone upon
 λιθω, ος ου καταλυθησεται. ⁷ Επηρωτησαν δε
 a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David ?

⁴² * For David himself says in the Book of Psalms, † * Jehovah said to my LORD, sit thou at my Right hand, ⁴³ 'till I put thine ENEMIES underneath thy FEET.'

⁴⁴ David, therefore, calls him Lord, and how then is he * His Son ?

⁴⁵ † Then in the hearing of ALL the PEOPLE he said to * the DISCIPLES,

⁴⁶ "Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and † love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

⁴⁷ † those PLEUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

CHAPTER XXI.

¹ And looking up, he saw the RICH CASTING their GIFTS into the TREASURY.

² And he saw a Certain poor Widow casting in there Two † Lepta.

³ And he said, ' I assure you, That this POOR WIDOW cast in more than all.

⁴ for all these have cast among the GIFTS out of 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 * left here a Stone upon a Stone, that will not be thrown down."

* VATICAN MANUSCRIPT.—42. For David. 43. Lord. 44. His Son. 45 his DISCIPLES. 2. also—omit. 4 of God—omit. 6. left here.

* 2. In value about four mills, or nearly half a farthing. † 43. Psa. cx. 1; Acts ii. 34. † 45. Matt xxiii 1; Mark xii 28. † 46. Luke xi 43. † 47. Matt. xxiii. 14. † 1. Matt. xii. 41. † 5. Matt. xxiv 1; Mark xiii. 1. † 6 Luke xix. 44.

αυτον, λεγοντες· Διδασκαλε, ποτε ουν ταυτα
 him, saying; O teacher, when then these
 εσται; και τι το σημειον, οταν μελλη ταυτα
 will be? and what the sign, when may be about these
 γινεσθαι; ⁸ Ο δε ειπε· Βλεπετε, μη πλανηθητε.
 to be done? He but said; Look you, not you may be deceived.
 Πολλοι γαρ ελευσονται επι τω ονοματι μου,
 Many for will come in the name of me,
 λεγοντες· 'Οτι εγω ειμι, και ο καιρος ηγγικε.
 saying; That I am, and the season has approached.
 Μη ^{*}[ουν] πορευθητε οπισω αυτων. ⁹ Οταν δε
 Not [therefore] go you after them. When and
 ακουσητε πολεμους και ακαταστασιαις, μη πτο-
 you may hear of wars and commotions, not you may
 ηθητε· δει γαρ ταυτα γενεσθαι πρωτον· αλλ'
 be terrified; must for these come to pass first; but
 ουκ ευθεως το τελος. ¹⁰ Τοτε ελεγεν αυτοις·
 not immediately the end. Then he said to them;
 Εγερθησεται εθνος επι εθνος, και βασιλεια
 Will rise a nation on a nation, and a kingdom
 επι βασιλειαν· ¹¹ σεισμοι τε μεγαλοι κατα το-
 on a kingdom; earthquakes and great in many
 πους, και λιμοι, και λοιμοι εσονται· φοβητρα
 places, and famines, and pestilences will be; fearful sights
 τε και σημεια απ' ουρου· ου μεγαλα εσται.
 also and signs from heaven great will be.
¹² Προ δε τουτων παντων επιβαλουσιν εφ' υμας
 Before but this all they will lay on you
 τας χειρας αυτων, και διωξουσι, παραδιδοντες
 the hands of them, and they will persecute, delivering up
 εις συναγωγας και φυλακας, αγμενους επι
 to synagogues and prisons, dragging to
 βασιλεις και ηγεμονας, ενεκεν του ονοματος
 kings and governors, on account of the name
 μου. ¹³ Αποβησεται δε υμιν εις μαρτυριον.
 of me It will turn out and to you for a testimony.
¹⁴ Θεσθε ουν εις τας καρδιας υμων, μη προμε-
 Settle you therefore in the hearts of you, not to pre-
 λεταν απολογηθηαι. ¹⁵ Εγω γαρ δωσω υμιν
 mediate to make a defence. I for will give to you
 στομα και σοφιαν, η ου δυνησονται αντειπειν η
 mouth and wisdom, which not will be able to gainsay or
 αντιστηναι παντες οι αντικειμενοι υμιν. ¹⁶ Παρα-
 resist all the opponents to you. You will
 δοθησεσθε δε και υπο γονεων, και αδελφων,
 be delivered up and also by parents, and brothers,
 και συγγενων, και φιλων· και θανατωσουσιν εξ
 and relatives, and friends. and they will put to death of
 υμων. ¹⁷ Κα: εσεσθε μισουμενοι υπο παντων
 you. And you will be being hated by all
 δια το ονομα μου. ¹⁸ Και θριξ εκ της κεφαλης
 through the name of me. And a hair from th head

7 And they asked him saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"
 8 And HE said, † "See that you be not deceived; for many will come in my NAME, saying, 'I am he, and the TIME draws near;' go not after them."
 9 And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the END comes not immediately.
 10 † Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom;
 11 * and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will be also Fearful sights and great Signs from Heaven.
 12 † But before all these things they will lay their HANDS on you, and persecute you, delivering you up to Synagogues and † Prisons, dragging you before Kings and Governors on account of my NAME.
 13 And it will turn out to you for a Testimony.
 14 † Settle it in your HEARTS, therefore, not to premeditate on your defence;
 15 for I will give you Eloquence and Wisdom, † which All your OPPONENTS will not be able to gainsay, or resist.
 16 And you will be delivered up even by Parents, and Brothers, and Relatives, and Friends; and some of you they will put to death.
 17 And you will be hated of all on account of my NAME;
 18 But not a Hair of your HEAD will perish.

* VATICAN MANUSCRIPT.—8. therefore—omit. 11. there will be great Earthquakes, and in various Places Famines, and. † 8. Matt. xxiv. 4; Mark xiii. 5. Eph. v 6; 2 Thess. ii. 3. † 10. Matt. xxiv. 7. † 12. Mark xiii. 9. † 12. Acts iv. 3. v 18; xii. 4; xvi 24; xxv. 23. † 14. Matt. x. 19; xii. 11; xii. 11. † 15. Acts vi. 10.

ἡμῶν οὐ μὴ ἀποληται, ¹⁹ Ἐν τῇ ὑπομονῇ ὑμῶν
 of you not not will perish. In the patient endurance of you
 κτησασθε τὰς ψυχὰς ὑμῶν.
 preserve you the lives of you.

²⁰ Ὅταν δὲ ἴδητε κυκλούμενην ὑπο στρατοπέ-
 When and you may see surrounded by encampments
 δων τὴν Ἱερουσαλήμ, τότε γινώτε, ὅτι ἤγγικεν
 the Jerusalem, then you may know, that has comenear
 ἡ ἐρημωσις αὐτῆς. ²¹ Τότε οἱ ἐν τῇ Ἰουδαίᾳ,
 the desolation of her. Then those in the Judea,

φευγετωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-
 let them flee to the mountains; and those in midst of
 τῆς, ἐκχωρεϊτωσαν· καὶ οἱ ἐν ταῖς χωραῖς, μὴ
 her let them go out; and those in the country places, not
 εἰσερχεσθωσαν εἰς αὐτήν. ²² Ὅτι ἡμέραι ἐκδι-
 let them enter into her. For days of

κλήσεως αὐταῖ ἐσὶ, τοῦ πλησθῆναι πάντα τὰ
 vengeance these are, of the to be fulfilled all the things
 γεγραμμένα. ²³ Οὐαὶ * [δέ] ταῖς ἐν γαστρὶ ἐχου-
 having been written. Woe [but] to the in womb hold-

σαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
 ing and to the giving suck in those the days,
 ραις· ἐστὶ γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
 will be for distress great upon the land,

καὶ ὄρη τῷ λαῷ τούτῳ· ²⁴ καὶ πεσούνηαι
 and wrath to the people this; and they will fall
 στούασι μαχαιρᾶς, καὶ αἰχμαλωτισθήσονται
 by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλήμ ἐστὶ
 into all the nations; and Jerusalem will be
 πατούμενη ὑπὸ ἐθνῶν, ἀχρι πληρωθῶσι καιροὶ
 trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. ²⁵ Καὶ ἐστὶ σημεῖα ἐν ἡλίῳ καὶ σελήνῳ
 of Gentiles. And will be signs in sun and moon
 καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν
 and stars; and on the earth anguish of nations ἐν

ἀπορία ἤχους θαλάσσης καὶ σαλοῦ· ²⁶ ἀποψυ-
 perplexity of a roar of sea and of tossing; faint-
 χόντων ἀνθρώπων ἀπο φόβου καὶ προσδοκίας
 ing men from fear and expectation

τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις
 of the things coming on the habitable; the for powers
 τῶν οὐρανῶν σαλευθήσονται. ²⁷ Καὶ τότε οὐφον-
 of the heavens will be shaken. And then they will

ταὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλῃ,
 see the son of the man coming in a cloud,
 μετὰ δυνάμεως καὶ δόξης πολλῆς. ²⁸ Ἀρχομένων
 with power and glory great. Beginning

δε τούτων γίνεσθαι, ἀναψύσατε καὶ ἐπάρατε
 and of these to occur, raise yourselves and lift up
 τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτῶσις
 the heads of you; because draws near the deliverance

ὑμῶν. ²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν
 of you. And he spoke a parable to them; See you the
 συκῆν καὶ πάντα τὰ δένδρα· ³⁰ ὅταν προβαλῶσιν
 fig-tree and all the trees; when they shoot forth

¹⁹ By your PATIENT
 ENDURANCE preserve your
 LIVES.

²⁰ † And when you see
 JERUSALEM surrounded by
 Encampments, then know
 That its DESOLATION has
 approached.

²¹ Then let THOSE who
 are in JUDEA, flee to the
 MOUNTAINS; let THOSE
 who are in the city, depart
 out; and let not THOSE
 who are in the COUNTRY
 PLACES enter it.

²² For these are Days of
 Vengeance, † that All the
 THINGS WRITTEN may be
 ACCOMPLISHED.

²³ † But alas for the
 PREGNANT and NURSING
 WOMEN in Those DAYS
 for there will be great Dis-
 tress on the LAND, and
 Wrath against this PEOPLE.

²⁴ And they will fall by
 the Edge of the Sword, and
 be led captive into All the
 NATIONS; and Jerusalem
 will be trodden down by
 Gentiles, † till * the Times
 of Gentiles may be accom-
 plished.

²⁵ † And there will be
 Signs in the Sun and Moon
 and Stars; and on the
 EARTH Anguish of Nations
 in Perplexity; * Roarings
 of the Sea and Waves;

²⁶ Men fainting from
 Fear and Apprehension of
 the THINGS COMING on
 the HABITABLE; † for the
 POWERS of the HEAVENS
 will be shaken.

²⁷ And then they will
 see the SON of MAN † com-
 ing 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 DELIV-
 ERANCE is drawing near.*

²⁹ And he spoke a Par-
 able to them;—"Behold
 the FIG-TREE, and All the
 TREES.

³⁰ When they now put

* VATICAN MANUSCRIPT.—23. But—omit.
 the Times shall be those of the Gentiles. And

† ²⁰ Matt. xxiv. 15; Mark xiii. 14.

xii. 7. Rom. xi. 25.

xxiv. 24.

† ²⁵ Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12.

† ²⁷ Matt. xxiv. 30; Rev. i. 7.

²⁴ when they should be fulfilled; and

²⁵ Roarings of the Sea.

† ²² Dan. ix. 26; Zech. xi. 1.

† ²⁴ Dan.

† ²⁶ Matt

ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι
 now, beholding, from of yourselves you know, that
 ἤδη ἐγγύς το θερος ἐστίν. ³¹ Οὕτω καὶ ὑμεῖς,
 now near the summer is. So also you,
 ὅταν ἰδῆτε ταυτα γινομενα, γινώσκετε, ὅτι
 when you may see these occurring, know you, that
 ἐγγύς ἐστίν ἡ βασιλεια του θεου. ³² Ἰμην λεγω
 near is the kingdom of the God. Indeed I say
 ὑμῖν, ὅτι οὐ μὴ παρελθῆ ἡ γενεα αὐτη, ἕως
 to you, that not not may pass away the generation this, till
 ἀν παντα γενηται. ³³ Ὁ ουρανος καὶ ἡ γῆ
 all may be done. The heaven and the earth
 παρελευσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-
 shall pass away; the but words of me not not may pass
 θῶσι. ³⁴ Προσεχετε δε ἑαυτοῖς, μήποτε βαρη-
 away. Take heed but to yourselves, lest should be
 ὀσπιν ὑμῶν αἱ καρδιαὶ ἐν κραιπαλῇ, καὶ μεθῃ,
 burdened of you the hearts with surfeiting, and drunkenness,
 καὶ μεριμναῖς βιωτικαῖς· καὶ ἀφνιδίος ἐφ' ὑμᾶς
 and anxieties of life; and suddenly on you
 ἐπισητῆ ἡ ἡμέρα ἐκεῖνη. ³⁵ Ὡς παγίς γὰρ ἐπε-
 may come the day that. As snare for it will
 λευσεταὶ ἐπὶ παντας τοὺς καθήμενους ἐπὶ προ-
 come on all those dwelling on face
 ἴσῳπον πάσης τῆς γῆς. ³⁶ Ἀγρυπνεῖτε οὖν ἐν
 of all of the earth. Watch you then in
 παντὶ καιρῷ, δεόμενοι, ἵνα καταξιωθῆτε ἐκ-
 every season, praying, that you may be accounted worthy to
 φυγεῖν ταυτα παντα τα μελ' οὐτα γινεσθαι,
 escape these all the things being about to occur,
 καὶ σταθῆναι ἐμπροσθεν του υἱου του ανθρωπου.
 and to stand in presence of the son of the man.
³⁷ Ἦν δε τας ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·
 He was and the days in the temple teaching;
 τας δε νυκτας ἐξερχομενος ηὐλιζέτο εἰς το
 the and nights going out he lodged in the
 ὄρος το καλουμενον ελαιῶν. ³⁸ Καὶ πας ὁ
 mountain that being called of olive-trees. And all the
 λαος ὠρθηριζε προς αὐτον ἐν τῷ ἱερῷ ἀκουεῖν
 people came early to him in the temple to hear
 αὐτου. ΚΕΦ. κβ'. 22. ¹ Ἠγγίκε δε ἡ ἑορτῆ
 him. Drew near now the feast
 των ἀζυμων, ἡ λεγομενη πασχα· ² καὶ ἐζητοῦν
 of the unleavened cakes, that being called passover; and sought
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, το πως ἀνελωσιν
 the high-priests and the scribes, the how they might kill
 αὐτον· ἐφοβουντο γὰρ τον λαον. ³ Εἰσηλθε δε
 him; they feared for the people. Entered and
 σατανᾶς * εἰς Ἰουδαν τον ἐπικαλουμενον Ἰσκαριωτ
 adversary * into Judas that being surnamed Iscariot
 τῆν, οὐτα ἐκ του ἀριθμου των δωδεκα. ⁴ Καὶ
 being of the number of the twelve. And

forth, observing it, you know of yourselves That the SUMMER already is near.

31 Thus, also, when you see these events occurring, know That the KINGDOM of GOD is 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 Gluttony, and Drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you.

35 For it will come, like a Snare, on All THOSE DWELLING on the Face of the Whole LAND.

36 †* Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape All these THINGS BEING ABOUT to occur, and to stand before the SON of MAN."

37 Now he was teaching † during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

38 And All the PEOPLE came early to him in the TEMPLE to hear him.

CHAPTER XXII.

1 Now † THAT FEAST of UNLEAVENED BREAD, which is CALLED the Pass-over, was drawing near.

2 And the HIGH-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

3 † And the Adversary entered * into THAT Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape. 3. into THAT Judas, called Iscariot.

† 34. Rom xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.
 † 37. Joh. viii. 1, 2; Luke xxii. 39.
 † 3. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 2, 27.

† 36. Matt. xxiv. 42; xxv. 13; Mark
 † 1. Matt. xxvi. 2; Mark xi. 1.

Ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς
going he talked with the high-priests and the
στρατηγοῖς, το πὼς αὐτὸν παραδῶ αὐτοῖς.
officers, the how him he might deliver up to them.

Ἔκει εὐχάρησαν· καὶ συνέθεντο αὐτῷ ἀργυρίον
And they were glad, and agreed to him silver
δοῦναι. Ἔκει ἐξωμολόγησε· καὶ ἐζήτηε ευκαι-
to give. And he consented; and he sought oppor-
οῖαν τοῦ παραδούαι αὐτὸν αὐτοῖς ἀπὸ οὐλοῦ.
tunity of time to deliver up him to them without of a crowd.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ἧ
Came and the day of the unleavened cakes, in which
ἐδεῖ, θύεσθαι τὸ πάσχα. Ἔκει ἀπεστειλε
it is necessary to sacrifice the paschal lamb; and he sent

Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορευθέντες ἔτοι-
Peter and John, saying, Going pre-
μασατέ ἡμῖν τὸ πάσχα, ἵνα φαγῶμεν. Ὁ δὲ
pare you for us the passover, that we may eat. They and

εἶπον αὐτῷ· Που θέλεις ἀτοιμασῶμεν; Ὁ δὲ
said to him; Where wilt thou we make ready? He and
εἶπεν αὐτοῖς· Ἴδου, εἰσελθόντων ὑμῶν εἰς τὴν
said to them; Lo, having entered of you into the

πολιν, συναντήσει ὑμῖν ἄνθρωπος κεραμίον
city, will meet you a man a pitcher
ὑδάτος βασταζῶν· ἀκολουθήσατέ αὐτῷ εἰς τὴν
of water carrying, follow you him into the

οἰκίαν, οὗ εἰσπορεύεται· καὶ εἰρεῖτε τῷ οἴκο-
house, where he enters, and say you to the house
δεσποτῇ τῆς οἰκίας. Ἔκει εἰπὼν σοὶ ὁ διδασκαλός·
master of the house: Says to thee the teacher.

Που ἐστὶ τὸ καταλύμα, ὅπου τὸ πάσχα μετὰ
Where is the guest-chamber, where the passover with
τῶν μαθητῶν μου φαγῶ; Ἔκει εἰπὼν σοὶ ὁ διδασκαλός·
the disciples of me I may eat? And he to you wilt show

ἀναγιῶν μεγάλα ἐστρωμένον· ἐκεῖ ἔτοιμασατέ.
an upper room large having been furnished: there prepare you.
Ἐπειθὼντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς·
Having gone and they found even as he had said to them:

καὶ ἔτοιμασαν τὸ πάσχα.
and they prepared the passover.
Ἐπειθὼντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς·
And when came the hour, he reclined, and the

δώδεκα ἀπόστολοι σὺν αὐτῷ. Ἔκει εἶπεν πρὸς
twelve apostles with him. And he said to
αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα
them: With desire I have desired this the passover

φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. Ἔκει
to eat with you, before the me to suffer. I say
ἔγωγε ὑμῖν, ὅτι * [οὐκετι] οὐ μὴ φαγῶ ἐξ αὐτοῦ,
for to you, that [no more] not not I may eat of it,

ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
till it may be fulfilled in the kingdom of the God.
Ἔκει εἰπὼν ἔλαβεν ἑνὸς ποτηρίου, εὐχαριστήσας εἶπε·
And having taken a cup, having given thanks he said:

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, HOW he might deliver him up to them.

5 And they were glad, and agreed to give him Money

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 † Now the DAY of UN-LEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we * prepare for thee to eat the PASSOVER?"

10 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.

11 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?'

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found as he had said to them; and they prepared the PASSOVER.

14 † And when the HOUR came, he reclined, and * the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat THIS PASSOVER with you before I SUFFER;

16 for I say to you, I will not eat * of it, till it shall be fulfilled in the KINGDOM of GOD."

17 And taking a Cup, having given thanks, he

* VATICAN MANUSCRIPT.—9. prepare for thee to eat the PASSOVER. 14. the APOSTLES with him. 15. no more—omit. 16. the same, till.

† 7 Matt xxvi. 17. Mark xiv. 12.

‡ 14. Matt. xxvi. 20; Mark xiv. 17

Λαβετε τουτο, και διαμερισατε εαυτοις. ¹⁸ Λεγω
 Take you this, and divide you among yourselves. I say
 γαρ υμιν, οτι ου μη πιω απο του γεννηματος
 for to you, that not no: I may drink of the product
 της αμπελου, εως οτου η βασιλεια του θεου
 of the vine, till the kingdom of the God
 ελθη. ¹⁹ Και λαβων αρτον, ευχαριστησας
 may come. And having taken aloaf, having given thanks
 εκλασε, και εδωκεν αυτοις, λεγων· Τουτο εστι
 he broke, and gave to them, saying: This is
 το σωμα μου, το υπερ υμων διδομενον· τουτο
 the body of me, that in behalf of you being given: this
 ποιειτε εις την εμνη αναμνησιν. ²⁰ Οσαυτως
 do you in the my remembrance. In like manner
 και το ποτηριον, μετα το δειπησαι, λεγων·
 also the cup, after the supper, saying:
 Τουτο το ποτηριον, η καινη διαθηκη εν τω
 this the cup, the new covenant in the
 αιματι μου, το υπερ υμων εκχυνομενον. ²¹ Πλην
 blood of me, that in behalf of you being poured out. But
 ιδου, η χειρ του παραδιδοντες με μετ' εμου επι
 io, the hand of the delivering up me with mine on
 της τραπεζης. ²² Και ο μεν υιος του ανθρωπου
 the table. And the indeed son of the man
 πορευεται κατα το ωρισμενον· πλην ουαι
 goes away according to that having been appointed, but woe
 τω ανθρωπω εκεινω, δι' ου παραδιδοται.
 to the man that, through whom he is delivered up.
²³ Και αυτοι ηρξαντο συζητειν προς εαυτους, το,
 And they began to inquire among themselves, the,
 τις αρα ειη εξ αυτων ο τουτο μελλων πρασ-
 which then it could be of them the this being about to
 σειν.
²⁴ Εγεγετο δε και φιλονεικια εν αυτοις,
 There had been and also a strife among them,
 το, τις αυτων δοκει ειναι μειζων. ²⁵ Ο δε
 she, which of them thinks to be greater. He but
 ειπεν αυτοις· Οι βασιλεις των εθνων κυριευου-
 said to them; The kings of the nations exercise lordship
 σιν αυτων· και οι εξουσιαζοντες αυτων, ευερ-
 over them; and those having authority of them, bene-
 γεται καλουνται. ²⁶ Υμεις δε ουχ ουτως· αλλ'
 factors are called. You but not so; but
 ο μειζων εν υμιν, γενεσθω ως ο νεωτερος· και
 the greater among you, let him become as the younger; and
 η γουvernator, ως ο διακωνων. ²⁷ Τis γαρ μει-
 the governor, as he serving. Which for greater?
 ζων, ο ανακειμενος, η ο διακωνων, ουχι ο
 he reclining, or he serving? not he
 ανακειμενος, εγω δε ειμι εν μεσω υμων ως ο
 reclining? I but am in midst of you as he

said, "Take this, and di-
 vide it among yourselves;
 18 for † I say to you, I
 will not drink * from
 HENCEFORTH of the PRO-
 DUCT of the VINE, till the
 KINGDOM of GOD shall
 come."
 19 † And taking a Loaf,
 and having given thanks,
 he broke it, and gave to
 them, saying, "This is
 THAT BODY of mine which
 is GIVEN for you; do this
 in MY Remembrance."
 20 In like manner also
 the CUP, after the SUPPER,
 saying, "This CUP is the
 NEW Covenant in my
 BLOOD, THAT in your be-
 half being Poured OUT.
 21 † But, behold, the
 HAND of HIM who DELIV-
 ERS me up is with mine on
 the TABLE.
 22 * For indeed the son
 of MAN is going away, ac-
 cording to THAT which has
 been APPOINTED; but Woe
 to that MAN by whom he
 is delivered up!"
 23 And they began to
 inquire among themselves,
 WHICH of them it could be
 who was about to do this.
 24 † And there was also
 a Contention among them,
 WHICH of them should be
 thought the greatest.
 25 † And HE said to
 them, "The KINGS of the
 NATIONS exercise dominion
 over them; and THOSE
 HAVING AUTHORITY over
 them are styled † Bene-
 factors.
 26 But you must not be
 so; but let the GREATEST
 among you become as the
 LEAST, and the GOVERNOR
 as HE who SERVES
 27 For who is greater,
 HE who RECLINES, or HE
 who SERVES? Is not HE
 who RECLINES? but † I am
 among you as HE who
 SERVES.

‡ VATICAN MANUSCRIPT.—18. from HENCEFORTH. 22. for indeed.

† 25. *Euergetes*, 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. xi. 24. † 21. Psa. xli. 9;
 Matt. xxvi. 21, 23; Mark xiv. 18; John xiii. 21, 26. † 24. Mark ix 34, Luke ix 46
 † 20. Matt. xx. 25; Mark

διακουων. ²⁸ *Υμεις δε εστε οι διαμεμενηκοτες
 serving. You but are those having continued
 μετ' εμου εν τοις πειρασμοις μου. ²⁹ Καγω
 with me in the trials of me. And I
 διατιθεμαι υμιν, καθως διεθετο μοι ο πατηρ
 covenant for you, even as has covenanted for me the father
 μου βασιλειαν, ³⁰ ινα εσθητε και πινητε επι
 of me a kingdom, that you may eat and you may drink at
 της τραπεζης μου εν τη βασιλεια μου και
 the table of me in the kingdom of me: and
 καθισεθε επι θρονων, κρινοντες τας δωδεκα
 you may sit on thrones, judging the twelve
 φυλας του Ισραηλ.
 tribes of the Israel.

31 * [Ειπε δε ο κυριος.] Σιμων, Σιμων, ιδου,
 [Said and the lord:] Simon, Simon, lo,
 ο σατανας εξητησατο υμας, του σινιασαι ως
 the adversary has asked for you, the to sift as
 τον σιτον. ³² Εγω δε εδεθηην περι σου, ινα μη
 the wheat. I but prayed for thee, that not
 εκλειπη η πιστις σου. Και συ ποτε επιστρε-
 may fail the faith of thee. And thou when having been
 ψας, στηριξον τους αδελφους σου. ³³ *Ο δε
 turned, strengthened the brethren of thee He and
 ειπεν αυτω· Κυριε, μετα σου ετοιμος ειμι και
 said to him: O lord, with thee ready I am both
 εις φυλακην και εις θανατον πορευεσθαι. ³⁴ *Ο
 to prison and to death to go. He
 δε ειπε· Λεγω σοι, Πετρε, ου μη φωνησει
 but said; I say to thee, O Peter, not not will crow
 ση, ερον αλεκτωρ, πριν η τρις απαρνηση μη
 to-day a cock, before thrice thou wilt deny not
 ειδεναι με. ³⁵ Και ειπεν αυτοις· 'Οτε απεσ-
 to have known me. And he said to them; When I
 τειλα υμας ατερ βαλαντιου, και πηρας, και
 sent you without a purse, and a bag, and
 υποδηματων, μη τινοσ υστερησατε; Οι δε ειπον·
 shoes, not anything wanted you? They and said;
 Ουδενος. ³⁶ Ειπεν ουν αυτοις· Αλλα νυν, ο
 Nothing. He said then to them; But now, he
 εχων βαλαντιον, αρατω, ομοιως και πηραν·
 having a purse, let him take, in like manner and a bag;
 και ο μη εχων, πωλησατω το ιματιον αυτου, και
 and he not having, let him sell the mantle of himself, and
 αγορασατω μαχαιραν. ³⁷ Λεγω γαρ υμιν, οτι
 let him buy a sword. I say for to you, that
 * [ετι] τουτο το γεγραμμενον δει τελεσθηναι εν
 [yet] this the having been written must to be finished in
 εμοι, το· "Και μετα ανων ελογισθη." Και
 me, that; "And with law-breakers he was counted." Also
 γαρ τα περι εμου τελος εχει. ³⁸ Οι δε ειπον·
 for the things about me an end has. They but said:
 Κυριε, ιδου, μαχαιραι ωδε δυο. *Ο δε ειπεν
 O lord, lo, swords here two. He and said
 αυτοις· 'Ικανον εστι.
 to them: Enough it is.

28 And you are THEY who have CONTINUED with me in my TRIALS.
 29 And I covenant for you, even as my FATHER has covenanted 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 BROTHERN."
 33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."
 34 † And HE said, "I tell thee, Peter, a Cock will not crow To-day, * till thou shalt thrice deny that thou knowest me."
 35 And he said to them † "When I sent you out without a Purse, and Bag and Sandals, did you want any thing?" And THEY said, "Nothing."
 36 * And he said to them, "But now, HE who HAS a Purse, let him take it and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one."
 37 For I tell you. THAT THIS which has been WRITTEN must be fully accomplished in me, † AND HE 'WAS NUMBERED WITH 'LAW-BREAKERS;' for also the THINGS concerning me have an end."
 38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is sufficient."

* VATICAN MANUSCRIPT.—31. And the Lord said—omit.
 30. And he said. 37. yet—omit.

34. till thou shalt.

† 29. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27. † 30. Matt. xix. 28; 1 Cor. vi. 9; Rev. iii. 21. † 34. Matt. xxvi. 34; Mark xv. 30; John xiii. 38. † 35. Matt. x. 9; Luke ix. 3; x. 4. † 37. Isa. liii. 12; Mark xv. 28.

³⁹ Και εξελθων επορευθη κατα το εθος εις
And going out he went according to the custom to
το ορος των ελαιων ηκολουθησαν δε αυτω
the mountain of the olive-trees: followed and him
και οι μαθηται αυτου. ⁴⁰ Γενομενος δε επι του
also the disciples of him. Having come and to the

τοπου, ειπεν αυτοις. Προσευχεσθε μη εισελθειν
place, he said to them: Pray you not to enter
εις πειρασμον. ⁴¹ Και αυτος απεσπασθη απ'
into temptation. And he was withdrawn from

αυτων ωσει λιθου βολην, και θεις τα γονατα
them about a stone throw, and having placed the knees
προσηυχето, λεγων. ⁴² Πατερ, ει βουλει παρε-
he prayed, saying: O father, if thou art willing to take

μεγκειν το ποτηριον τουτο απ' εμου πλην μη
away the cup this from me; but not
το θελημα μου, αλλα το σον γενεσθω. ^{43*} [Ωφθη
the will of me, but the thine be done. [Appeared

δε αυτω αγγελος απ' ουρανου, εισχυων αυτον.
and to him a messenger from heaven, strengthening him.

⁴⁴ Και γενομενος εν αγωνια, εκτενεστερον
And being in agony, very earnestly
προσηυχето. Εγενετο δε ο ιδρωσ αυτου ωσει
he prayed. Was and the sweat of him like

θρομβαι αιματος καταβαινοντες επι την γην.]
clots of blood falling down to the ground.]

⁴⁵ Και αναστας απο της προσευχης, ελθων προς
And having stood up from the prayer, coming to
τους μαθητας, ευρεν αυτους κοιμωμενους απο
the disciples, he found them sleeping from

της λυπης. και ειπεν αυτοις. ⁴⁶ Τι καθευδετε;
the grief: and he said to them: Why sleep you?
ανασταντες προσευχεσθε, ινα μη εισελθητε εις
having stood up pray you, that not you may enter into

πειρασμον.
temptation.

⁴⁷ Ετι * [δε] αυτου λαλουντος, ιδου οχλος,
While [and] of him speaking, lo a crowd,
και ο λεγομενος Ιουδας, εις των δωδεκα, προηρ-
and he being called Judas, one of the twelve, went

χεγο αυτους, και ηγγισε τω Ιησου φιλησαι
before them, and drew near to the Jesus to kiss
αυτον. ⁴⁸ Ο δε Ιησους ειπεν αυτω. Ιουδα,
him. The but Jesus said to him; Judas,

φιληματι τον υιον του ανθρωπου παραιδωσ;
with a kiss the son of the man betrayest thou?

⁴⁹ Ιδοντες δε οι περι αυτον το εσομενον, ειπον
Seeing and those about him the was going to be, said

* [αυτω.] Κυριε, ει παταξομεν εν μαχαρια;
to him,] O lord, if shall we strike with a sword?

³⁹ † And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

⁴⁰ And having arrived at the PLACE, he said to them, "PRAY that you may not enter into TRIAL."

⁴¹ And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

⁴² "Father, if thou art willing, take away * This Cup from me; yet not my WILL, but THINE be done."

⁴³ † [And there appeared to him an Angel from Heaven, strengthening him.

⁴⁴ And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

⁴⁵ And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

⁴⁶ and said to them, "Why do you sleep? Arise, and pray that you may not enter into TRIAL."

⁴⁷ And while he was yet speaking, † behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to JESUS to kiss him.

⁴⁸ But * JESUS said to him, "Judas, dost thou betray the SON of MAN with a KISS?"

⁴⁹ And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Mester, shall we strike with the SWORD?"

* VATICAN MANUSCRIPT.—42. This Cup.
43. Jesus. 49. to him—omit.

43, 44.—omit.

47. And—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic Fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

† 39. Matt. xxvi. 36; Mark xiv. 32; John xviii. 1.
43; John xviii. 3.

† 47. Matt. xxvi. 47; Matt. xiv

⁴⁹ Καὶ ἐπάταξεν εἰς τὶς ἐξ αὐτῶν τὸν δούλον τοῦ
 And struck one a certain of them the slave of the
 ἱερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.
 high-priest, and cut off of him the ear the right.

⁵¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐατέ ἕως
 Answering and the Jesus said; Let you be till
 τούτου. Καὶ ἅψαμενος τοῦ ὠτιοῦ αὐτοῦ, ἰασάτο
 this. And touching the ear of him, he healed
 αὐτόν. ⁵² Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο-
 him. Said and the Jesus to those having
 μένους ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ
 zone on him high-priests, and officers of the
 ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπιληστήν ἐξελη-
 temple, and elders; As on a robber you have
 λυθάτε μετὰ μαχαίρων καὶ ξυλῶν. ⁵³ καθ' ἡμέραν
 come out with swords and clubs; every day
 ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε
 being of me with you in the temple, not you did stretch out
 τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ
 the hands on me; but this of you it is the
 ὥρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.
 hour, and the authority of the darkness.

⁵⁴ Συλλαβόντες δὲ αὐτὸν ἠγάγον, καὶ εἰσηγά-
 Having seized and him they led, and brought
 γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ
 him into the house of the high-priest. The but
 Πέτρος ἠκολούθει μακροθεν. ⁵⁵ Ἀψάντων δὲ
 Peter followed at a distance. Having kindled and
 πυρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων
 a fire in midst of the court, and having sat down
 αὐτῶν, ἐκαθῆτο ὁ Πέτρος ἐν μέσῳ αὐτῶν.
 of them, sat the Peter in midst of them.

⁵⁶ Ἰδούσα δὲ αὐτὸν παιδικῆ τισ καθήμενον πρὸς
 Seeing and him a maid-servant certain sitting by
 τὸ φῶς, καὶ ἀπεισάσα αὐτῶ, εἶπε· Καὶ οὗτος
 the light, and looking steadily to him, she said: Also this
 συν αὐτῷ ἦν. ⁵⁷ Ὁ δὲ ἠρνήσατο * [αὐτόν,]
 with him was. He but denied [him,]

λεγων· Γυναί, οὐκ οἶδα αὐτόν. ⁵⁸ Καὶ μετὰ
 saying; O woman, not I know him. And after
 βραχὺ ἕτερος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ
 a little another seeing him, said; Also thou of
 αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ
 them art. The but Peter said: O man, not
 εἶμι. ⁵⁹ Καὶ διαστάσης ὥσει ὥρας μίας, ἄλλος
 I am. And having intervened about hour one, another

τις δισχυοῖζέτο, λεγων· Ἐπ' ἀληθείας ἡ
 person confidently affirmed, saying; In truth also
 οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.
 this with him was: also for a Galilean he is.

⁶⁰ Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λε-
 Sud but the Peter: O man, not I know what thou
 γεις. Καὶ παραχρῆμα, ἐτι λαλοῦντος αὐτοῦ,
 sayest. And immediately, while speaking of him,

50 And †one of them struck the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

51 But *Jesus, answering said, "Let this suffice." And he touched *his EAR, and healed him.

52 † Then JESUS said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were COMING against him, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?"

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; † but this is Your HOUR, and the POWER of DARKNESS."

54 Then having seized him, they led him away, and brought him to the HOUSE of the HIGH-PRIEST. † But PETER followed at a distance.

55 † And they having kindled a Fire in the Mids of the COURT, sat down together, and PETER sat down among them.

56 And a certain Maid-servant seeing him sitting by the LIGHT, and looking steadily at him, she said, "This man also was with him."

57 But HE denied, 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 having intervened, another confidently affirmed, saying, "In Truth this man was also with him; for he is also a Galilean."

60 And PETER said, "Man, I know not what thou sayest." And immediately, while he was

* VATICAN MANUSCRIPT.—51. Jesus. 51. the EAR. 57. him—omit.
 † 50. Matt. xxvi. 51, Mark xiv. 47; John xviii. 10. † 52. Matt. xxvi. 55; Mark xiv. 48.
 † 53. John xii. 27. † 54. Matt. xxvi. 58; John xviii. 15. † 55. Matt. xxvi. 60; Mark xiv. 60; John xviii. 17. 15. † 58. Matt. xxvi. 71; Mark xiv. 69; John xviii. 25.

εφωνησεν αλεκτωρ. ⁶¹ Και στραφεις ο κυριος
 crew acock. And having turned the Lord
 ενεβλεψε τω Πητρῳ και υπεμνησθη ο Πητρος
 looked to the Peter, and was reminded the Peter
 του λογου του κυριου, ως ειπεν αυτω. 'Οτι πριν
 of the word of the Lord, as he said to him; That before
 αλεκτορα φωνησαι, απαρνηση με τρις. ⁶² Και
 a cock to crow, thou mayest deny me thrice. And
 εξελθων εξω, εκλαυσε πικρως. ⁶³ Και οι ανδρες
 going out, he wept bitterly. And the men
 οι συνεχοντες τον Ιησουν, ενεπαιζον αυτω,
 those having in custody the Jesus, mocked him,
 δερνοντες. ⁶⁴ και περικαλυψαντες αυτον, * [ετυπ-
 scourging; And having blindfolded him, [they
 τον αυτον το προσωπον,] και επηρωτων αυτον,
 struck of him the face,] and they asked him,
 λεγοντες. Προφητευσον, τις εστιν ο παισας
 saying; Prophecy, who is he striking
 σε; ⁶⁵ Και ετερα πολλα βλασφημουντες ελεγον
 thee? And other many blaspheming they spake
 εις αυτον.
 against him.

⁶⁶ Και ως εγεγετο ημερα, συνηχθη το πρεσ-
 And as it became day, were assembled the elder-
 βυτεριον του λαου, αρχιερεις τε και γραμ-
 ship of the people, high-priests and and scribes,
 μαρτις, και ανηγαγον αυτον εις το συνεδριον
 and brought him into the sanhedrim
 εαυτων, ⁶⁷ λεγοντες. Ει συ ει ο Χριστος, ειπε
 of themselves, saying; If thou art the Anointed, tell
 ημιν. Ειπε δε αυτοις. Εαν υμιν ειπω, ου μη
 us. He said and to them; If to you I tell, not not
 πιστευσητε. ⁶⁸ εαν δε * [και] ερωτησω, ου μη
 you will believe; if but [also] I ask, not not
 αποκριθητε * [μοι, η απολυσητε.] ⁶⁹ Απο του
 you would answer [me, or would loose.] From of the
 νυν εσται ο υιος του ανθρωπου καθημενος εκ
 now shall be the son of the man sitting at
 δεξιων της δυναμειω του θεου. ⁷⁰ Ειπον δε
 right hand of the power of the God. Said and
 παντες. Συ ουν ει ο υιος του θεου; 'Ο δε προς
 all, Thou then art the son of the God? He and to
 αυτους εφη. 'Υμεις λεγετε. οτι εγω ειμι.
 them said; You say; that I am.
⁷¹ Οι δε ειπον Τι ετι χρειαυ εχομεν μαρτυριας;
 They and said; What further need have we of testimony?
 Αυτοι γαρ ηκουσαμεν απο του στοματος
 ourselves for we have heard from the mouth
 αυτου. ΚΕΦ. κγ'. 23. ¹ Και ανασταν απαν
 of him, And having stood up whole
 το πλθος αυτων, ηγαγον αυτον επι τον Πι-
 the multitude of them, they led him to the Pi-
 λατον.
 etc.

² Ηρξαντο δε κατηγορειν αυτου, λεγοντες*
 They began and to accuse him, saying:

yet speaking, the cock crew.

⁶¹ † And the LORD, turn-
 ing, looked on PETER; and
 PETER was reminded of the
 DECLARATION of the
 LORD, how he said to him,
 "Before a Cock *crows
 To-day, thou shalt deny
 me thrice."

⁶² And going out, he
 wept bitterly.

⁶³ And THOSE MEN who
 had *him in CUSTODY, de-
 rided and beat him;

⁶⁴ and having blind-
 folded 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 ELDERSHIP of the
 PEOPLE, both High-priests
 and Scribes, were assem-
 bled, and they led him into
 their SANHEDRIM, saying,

⁶⁷ "If thou art the
 MESSIAH, tell us." And
 he said to them, "If I in-
 form you, you will not be-
 lieve;

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, "You say; † am."

⁷¹ And they said, "What
 further need have we of
 Testimony? since we our-
 selves have heard this from
 his own MOUTH."

CHAPTER XXIII.

¹ And † the Whole MUL-
 TITUDE of them rising up,
 led him to PILATE.

² And they began to ac-
 cuse him, saying, "We

* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him. 64. struck him on the face and—omit. 68. also—omit. 69. me, or would loose—omit. 69. But from this TIME.

* 61. Matt. xxvi. 75; Mark xiv. 72.
 : Mark xiv. 62; Heb. i. 3; viii. 1.

† 66. Matt. xxvii. 1. † 69. Matt. xxvi
 1. Matt. xxvii. 2; Mark xv. 1; John xviii 23

Τουτον εύρομεν διαστρεφοντα το εθνος, και
 This we found misleading the nation, and
 κωλυοντα Καισαρι φορυσ διδοναι, λεγοντα εαυ-
 forbidding to Cesar tax to give, saying him-
 τον Χριστον βασιλευ ειναι. ³ Ο δε Πιλατος
 self an anointed king to be. The and Pilate
 επηρωτησεν αυτον, λεγων· Συ ει ο βασιλευς
 asked him, saying: Thou art the king
 των Ιουδαιων; Ο δε αποκριθεισ αυτω εφη· Συ
 of the Jews: He and answering to him said: Thou
 λεγεις. ⁴ Ο δε Πιλατος ειπε προς τους αρχιε-
 sayest. The and Pilate said to the high-
 ρεις και τους οχλους· Ουδεν εύρισκω αιτιον εν
 priests and the crowds: Nothing I find criminal in
 τω ανθρωπω τουτω. ⁵ Οι δε επισχυον, λεγον-
 the man this. They but were urgent, saying:
 'ρες· Οτι ανασειεις τον λαον, διδακων καθ'
 That he stirs up the people, teaching in
 ολης της Ιουδαιας, αρξαμενος απο της Γαλιλαιας
 whole of the Judea, having begun from the Galilee
 εως ωδε. ⁵ Πιλατος δε ακουσας * [Γαλιλαιας,]
 to here. Pilate and having heard [of Galilee,]
 επηρωτησαν, ει ο ανθρωπος Γαλιλαιος εστι.
 he asked, if the man a Galilean is.
⁷ Και επιγινους, οτι εκ της εξουσιας Ηρωδου
 And having learned, that of the authority of Herod
 εστιν, ανεπεμψεν αυτον προς Ηρωδην, οντα
 he is, he sent him to Herod, being
 και αυτον εν Ιεροσολυμοις εν ταυταις ταις
 with him in Jerusalem in those the
 ημεραις.
 days.
⁸ Ο δε Ηρωδης ιδων τον Ιησουν, εχαρη λιαν·
 The and Herod seeing the Jesus, rejoiced greatly;
 ην γαρ θελων εξ ικανου ιδειν αυτον, δια το
 he was for wishing of a long time to see him, because the
 ακουειν * [πολλα] περι αυτου· και ηλπισε τι
 to hear [many things about him; and hoped some
 σημειον ιδειν υπ' αυτου γινομενον. ⁹ Επηρωτα
 sign to see by him being done. He asked
 δε αυτον εν λογοις ικανοις· αυτος δε ουδεν
 and him in words many; he and nothing
 απεκρινατο αυτω. ¹⁰ Ειστηκεισαν δε οι αρχιε-
 answered him. Stood up and the high-
 ρεις και οι γραμματεις, ευτονωσ κατηγορουντες
 priests and the scribes, vehemently accusing
 αυτου. ¹¹ Εξουθενησας δε αυτον ο Ηρωδης συν
 him. Having despised and him the Herod with
 τοις στρατευμασιν αυτου, και εμπαιζας, περι-
 the soldiers of himself, and having mocked, casting
 βαλων αυτον εσθητα λαμπραν, ανεπεμψεν αυτον
 around him a robe splendid, sent again him
 τω Πιλατω. ¹² Εγενοντο δε φιλοι ο, τε Πι-
 to the Pilate. Became and friends the, both Pi-
 λατος και ο Ηρωδης εν αυτη τη ημερα μετ'
 late and the Herod in this the day with

found this man misleading
 * our NATION, and forbid-
 ding 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 in
 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 * HEROD and
 PILATE became Friends to
 each other on That DAY;

* VATICAN MANUSCRIPT.—2. OUR NATION.

7. HEROD.

8. many things—omit.

2. and saying.

12. HEROD and PILATE.

6. of Galilee—omit.

† 2. John xiv. 14
 † 7. Luke iii. 1.

‡ 8. Matt. xxvii. 11; 1 Tim. vi. 13.

‡ 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

‡ 4. 1 Pet. ii. 22

αλληλων' προυπηρχον γαρ εν εχθρα οντες προς
each other; formerly for in hatred being with
εαυτους.
themselves.

¹³ Πιλατος δε συγκαλεσασμενος τους αρχιερεις
Pilate and having summoned the high-priests

και τους αρχοντας και τον λαον, ¹⁴ ειπε προς
and the chiefs and the people, said to

αυτους· Πρῶσπνεγατε μοι τον ανθρωπον του-
them; You have brought to m the man this,

του, ὡς αποστρεφοντα τον λαον· και ιδου, εγω
as misleading the people; and lo, I

ενωπιον εμων ανακρινας, ουδεν εδουον εν τῳ
in presence of you having examined, nothing I found in the

ανθρωπῳ τουτω αιτιον, ὡι κατηγορειτε κατ'
man this a fault, of which you accuse against

αυτου. ¹⁵ Αλλ' ουδε Ἡρωδης ανεπεμψα γαρ
him. But not even Herod: I sent for

υμας προς αυτον, και ιδου, ουδεν αξιον θανατου
you to him, and lo. Nothing worthy of death

εστι πεπραγμενον αυτω. ¹⁶ Παιδευσας ουν
is having been done to him. Having scourged therefore

αυτον απολυσω. ¹⁷ * [Αναγκην δε ειχεν απο-
him I will release. [Necessary now it was to

λυειν αυτοις κατα εορτην ἑνα.] ¹⁸ Ανεκραζα
release to them at a feast one.] Cried out

δε πανπληθει, λεγοντες· Αιρε τουτον, απολυ-
and all together. saying: Take away this, release

σον δε ἡμιν τον βαραββαν· ¹⁹ Ὅστις ην δια
and to us the Barabbas; Who was through

στασιν τινα γενομενην εν τη πολει, και φονον,
a sedition certain having occurred in the city, and a murder,

βεβλημενος εις φυλακην.
having been cast into prison.

²⁰ Παλιν ουν ὁ Πιλατος προσηφωνησε, θελων
Again therefore the Pilate spoke to, wishing

απολυσαι τον Ιησουν. ²¹ Οἱ δε εφεφωνον,
to release the Jesus. They but cried,

λεγοντες· Σταυρωσον, σταυρωσον αυτον ²² Ὁ
saying; Crucify, crucify him. He

δε τριτον ειπε προς αυτους· Τι γαρ κακον
and third said to them: What for evil

εποιησεν ουτος; ουδεν αιτιον θανατου εδρον εν
has done this? nothing a cause of death I found in

αυτω· παιδευσας ουν αυτον απολυσω. ²³ Οἱ δε
him: having scourged therefore him will release. They but

επεκειντο φωναις μεγαλαις, αιτουμενοι αυτον
pressed with voices loud, demanding him

σταυρωθηναι· και κατισχυον αι φωναι αυτων
to be crucified; and prevailed the voices of them

* [και των αρχιερων.] ²⁴ Ὁ δε Πιλατος επε-
[and of the high-priests.] The and Pilate

κρινε γενεσθαι το αιτημα αυτων. ²⁵ Απελυσε
cided to satisfy the request of them. He released

δε τον δια στασιν και φονον βεβλημενον εις
and the through sedition and murder having been cast into

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 No Cause 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 KIM who had been CAST into * Prison for Insurrection

* VATICAN MANUSCRIPT.—15. he sent him back again to you; an behold, nothing worthy of Death has been done by him. 17.—omit. 19. PRISON. 23. and

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 30; xix. 6. Mar's xv. 8; John xviii. 31. † 17. Matt. xxvii. 2

ην φυλακην, ὃν ἠτοίοντο· τον δε Ιησουν παρε-
 the prison, whom they asked; the out Jesus he de-
 κει τῷ θεληματι αυτων.
 Served to the will of them.

Και ὡς ἀπηγγον αυτον, ἐπιλαβομενοι Σι-
 And as they led him, having laid hold of Si-
 μωνος τινος Κυρηναίου ερχομενου ἀπ' αγρου,
 mon a certain Cyrenian coming from country,
 ἐπέθηκαν αυτῷ τον σταυρον, φερειν οπισθεν
 they placed to him the cross, to carry after

του Ιησου. 27 Ἠκολουθει δε αυτῷ πολυ πληθος
 the Jesus. Followed and him a great multitude
 του λαου, και γυναικων αι * [και] ἐκοπτοντο
 of the people, and of women; who [also] lamented
 και ἐθρηνονν αυτον. 28 Στραφεις δε προς αυτας
 and bewailed him. Turning but to them

ὁ Ιησους, εἶπε· θυγατερες Ἱερουσαλημ, μη
 the Jesus, said; Daughters of Jerusalem, not
 ελαιετε ἐπ' ἐμε, πλην ἐφ' ἑαυτας κλαιετε, και
 weep you for me, but for yourselves weep you, and
 ἐπι τα τεκνα ὑμων. 29 Ὅτι ἰδου, ερχονται ἡμε-
 for the children of you. For lo, come days,

ραι, ἐν αἷς ἐρουσι· Μακαριαι αι στειραι, και
 in which they will say; Blessed the barren ones, and
 κοιλιαι αι οὐκ ἐγεννησαν, και μαστοι οι οὐκ
 wombs which not bore and breasts which not
 ἐθλασαν. 30 Τότε ἀρξονται λεγειν τοις ὄρεσι·
 suckled. Then they will begin to say to the mountains;

Πεσετε ἐφ' ἡμας· και τοις βουνοις· Καλυψατε
 Fall you on us; and to the hills; Cover you
 ἡμας. 31 Ὅτι ἐν τῷ ὑγρῷ ξυλῷ ταυτα ποιου-
 us. For if in the green tree these they
 σιν, ἐν τῷ ξηρῷ τι γενηται;
 do, in the dry what will be done?

Ἦγοντο δε και ἑτεροι δυο κακουργοι συν
 Were led and also others two malefactors with
 αυτῷ ἀναιρεθῆναι. 33 Και ὅτε ἀπῆλθον ἐπι τον
 him to be put to death. And when they came to the

τοπον, τον καλουμενον Κρηνιον ἐκει ἐσταυρω-
 place, that being called skull, there they cruci-
 σαν αυτον, και τους κακουργους· ὃν μὲν ἐκ
 led him, and the malefactors; one indeed at
 δεξιῳ, ὃν δε ἐξ ἀριστερων. 34 * [Ὁ δε Ιησους
 right, one and at left. [The and Jesus

ελεγε· Πατερ, ἀφες αυτοις· οὐ γαρ οἶδασι τι
 said; O father, forgive them; not for they know what
 ποιουσι.] Διαμερίζομεναι δε τα ἱματια αυτου,
 they do.] Having divided and the garments of him,
 ἐβαλον κληρον. 35 Και εἰστήκει ὁ λαος θεωρων·
 they cast a lot. And stood the people gazing:

ἐξεμυκτηριζον δε και οι αρχοντες * [συν αυτοις,]
 scoffed at and also the rulers [with them,]
 λεγοντες· Ἄλλους ἐσωσε, σωσατω ἑαυτον, ἐι
 saying: Others he saved, let him save himself, if

and Murder, whom they desired; and delivered up Jesus to their WILL.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after JESUS.

27 And there followed him a Great Multitude of the PEOPLE, and of Women, who lamented and bewailed him.

28 But * Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For behold, † Days are approaching, in which they will say, 'Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled.'

30 Then they will begin to say to the MOUNTAINS, 'Fall on us;' and to the HILLS, 'Cover us.'

31 For if these things are done while the Tree is * Green, what will be done when it is DRY."

32 † Now two others, who were Criminals were also led with him to be put to death.

33 And † when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 * [Then JESUS said, "Father, forgive them, for they know not what they do."'] And having divided his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, * if he is the Son,

* VATICAN MANUSCRIPT.—27. also—omit. 23. Jesus. 31. Green. 34. When Jesus said. "Father, forgive them, for they know not what they do."—omit. 35. with them—omit. 35. if he is the Son, the MESSIAH, the CHOSEN of GOD.

† 29. Matt. xxvi. 10; Luke xxi. 23. I 33. Isa. liii. 12; Matt. xxvii. 38. I 33. Mark

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.
this is the Anointed, the of the God chosen.

36 Ἐνεπαίξον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσ-
Mocked and him also the soldiers, com-

ερχομένοι * [καὶ] οἶνος προσφέροντες αὐτῷ,
ing near [and] vinegar offering to him,

37 καὶ λεγόντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
and saying. If thou art the king of the Jews,

δαίων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή
save thyself. Was and also an inscription

* [γεγραμμένη] ἐπ' αὐτῷ * [γράμμασιν Ἑλλη-
[having been written] over him [letters In

νικοῖς, καὶ Ῥωμαικοῖς, καὶ Ἑβραϊκοῖς· “Οὗτος
Greek, and Latin, and Hebrews] This

ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων.”
is the king of the Jews.”

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασ-
One and of those having been hanged malefactors spoke

φήμει αὐτὸν, * [λεγών·] Εἰ σὺ εἶ ὁ Χριστός,
against him, [saying.] If thou art the Christ,

σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ
save thyself and us. Answering but the

ἕτερος ἐπιτίμα αὐτῷ λεγών· Οὐδὲ φοβῆ σὺ τοῦ
other rebuked him saying; Not even fearest thou the

θεοῦ, ὅτι ἐν τῷ αὐτῷ κριματί εἶ; 41 Καὶ ἡμεῖς
God, since in the same condemnation thou art? And we

μὲν δικαίως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβά-
indeed justly; due for which has been done we receive:

νομεν· οὗτος δὲ οὐδὲν ἀτοποῦν ἐπραξε. 42 Καὶ
this but nothing amiss has done. And

εἶπε τῷ Ἰησοῦ· Μνησθήτι μου, * [κυριε,]
he said to the Jesus; Do thou remember me, [O lord,]

ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν
when thou mayest come in the kingdom of thee. And said

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερὸν μετ'
to him the Jesus; Indeed I say to thee, to-day with

ἐμοῦ ἐσθὲν ἐν τῷ παραδείσῳ.
me thou shalt be in the paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκοτὸς ἐγένετο
It was and about hour sixth, and darkness came

ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης. 45 Καὶ
over whole the land, till hour ninth. And

ἐσκοτισθὲν ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπέ-
was darkened the sun; and was rent the veil

τασμα τοῦ ναοῦ μεσον. 46 Καὶ φωνήσας φωνῇ
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN OF GOD.”

36 And the SOLDIERS also derided him, coming near and offering him Vinegar,

37 and saying, “If thou art the KING of the JEWS, save thyself.”

38 † And there was also an Inscription over him;—

“This is the KING of the JEWS.”

39 † And one of the CRIMINALS who were † SUSPENDED, reviled him, saying, “Art not thou the MESSIAH? save thyself and us.”

40 But the OTHER answering rebuked him, saying, “Dost thou not even fear GOD, since thou art under the SAME Sentence? ”

41 And ὡς, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss.”

42 And he said to * Jesus, “Remember me when thou comest * in thy KINGDOM.”

43 † And * he said to him, “Indeed I say to thee, This day thou shalt be with me in † PARADISE.”

44 † * And it was now about the sixth Hour, and there was Darkness over the Whole Land till the ninth * Hour;

45 the SUN failing, * and † the VEIL of the TEMPLE was rent in the Midst.

46 And JESUS exclaim-

* VATICAN MANUSCRIPT.—36. and—omit.

38. written—omit.

38. in Letters

of Greek, and Latin, and Hebrew—omit.

39. saying—omit.

39. Art not thou

the MESSIAH? save.

42. Jesus.

42. Lord—omit.

42. to.

43. he said.

44. It was now about.

44. Hour; the sun failing,

45. and the VEIL.

† 39. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke. † 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28. Im. Ver. note.

† 43. The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus; “God planted a *paradise* in Eden.” The word only occurs in two other places in the New Testament—2 Cor. xii. 4; and Rev. ii. 7.

† 38. Matt. xxvii. 37; Mark xv. 26; John xix. 19.

† 39. Matt. xxvii. 44; Mark xv

32. † 44. Matt. xxvii. 45; Mark xv. 33.

† 45. Matt. xxvii. 51; Mark xv. 38.

μεγαλη ὁ Ἰησους, ειπε· Πατερ, εις χειρας σου
 'ou' he Jesus, said: O father, into hands of thee
 παραθησομαι το πνευμα μου. Και ταυτα ειπων,
 I commit the breath of me. And these having said,
 εξεπνευσεν. 47 Ἴδων δε ὁ ἑκατονταρχος το γε-
 he breathed out. Seeing and the centurion that hav-
 νομενον, εδοξασε τον θεον, λεγων· Ουτ' εστι δ
 ing occurred, glorified the God, saying; Truly the
 ανθρωπος ουτος δικαιος ην. 42 Και παντες οἱ
 man this just was. And all the
 συμπαραγεννημενοι οχλοι επι την θεωριαν ταυ-
 having come together crowds to the sight this,
 τ' εβουρουντες τα γενομενα, τυπτοντες
 beholding the things having occurred, striking
 * [εαυτων] τα στηθη υπεστρεφον. 43 Εἰστη-
 [of themselves] the breasts returned. Stood
 κεισαν δε παντες οἱ γνωστοι αυτου μακροθεν,
 but all the acquaintances of him at a distance,
 και γυναικες τρεισιν συνακολουθησασαι αυτω απο
 and women three having followed him from
 της Γαλιλαιας, ὀρωσαι ταυτα.
 the Galilee, beholding these things.
 50 Και ιδου, ανηρ ονοματι Ιωσηφ, βουλευτης
 And lo, a man with a name Joseph, a senator
 υπαρχων, ανηρ αγαθος και δικαιος, 51 (ουτος
 being, a man good and just, (this
 ουκ ην συγκαταθεμενος τη βουλη και τη
 not was having assented to the will and the
 πραξει αυτων,) απο Αριμαθειας πολεως των
 act of them,) from Arimathea a city of the
 Ιουδαιων, ὃς και προσεδεχετο * [και αυτος] την
 Jews, who and was looking for [also himself] the
 βασιλειαν του θεου· 52 ουτος προσελθων τῷ
 kingdom of the God; this having gone to the
 Πιλατω, ητησατο το σωμα του Ιησου. 53 Και
 Pilate, asked the body of the Jesus. And
 καθελων αυτο, ενετυλιξεν αυτο σιδου, και
 having taken down it, he wrapped it to linen, and
 εθηκεν αυτο, εν μνηματι λαξευτῳ, οὐ ουκ ην
 laid it in a tomb hewn in a rock, where not was
 ουδεπω ουδεις κειμενος. 54 Και ἡμερα ην παρα-
 ever yet no one being laid. And day was prepa-
 ραση, και σαββατον επεφωσκε. 55 Κατακο-
 ration, and sabbath approached. Having fol-
 λουθησασαι δε * [και] γυναικες, αιτινες ησαν
 loved after and [also] women, who were
 συνελθυθυσαι αυτω εκ της Γαλιλαιας, εθεα-
 having been with him out of the Galilee, be-
 ταντο το μνημειον, και ὡς ετεθη το σωμα αυτου.
 ead the tomb, and how they laid the body of him.
 6 Ἐπιστρεψασαι δε ἠτομασαν αρωματα και
 Having returned and they prepared aromatics and
 μυρα· και το μεν σαββατον ησυχασαν κατα
 ointments; and the indeed sabbath they rested according to
 την εντολην.
 the commandment.

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 Arimathea, a City of the Jews; and who was waiting for the KINGDOM of GOD.

52 This man coming to PILATE, asked for the BODY of JESUS.

53 And having taken it down, he wrapped it in Linen, and laid it in a Tomb cut out of 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.

* VATICAN MANUSCRIPT.—43. of themselves—omit.
 51. also himself—omit. 55. also—omit.

† 46. My breath or life, Luke viii. 55.

‡ 45. Matt. xxvii. 50; Mark xv. 37; John xix. 30.
 † 50. Matt. xxvii. 57; Mark xv. 42; John xix. 33.
 xvi. 1.

‡ 47. Matt. xxvii. 54; Mark xv. 39
 † 54. Matt. xxvii. 62. ‡ 56. Mark

ΚΕΦ. κδ'. 24.

1 Τη δε μια των σαββατων, ορθρου βαθεος, In the and first of the weeks, of morning very early, ηλθον επι το μνημα, φερουσαι α ητοιμασαν came to the tomb, bringing what they prepared αρωματα * [και τινες συν αυταις.] 2 Ευρον aromatics: [and some with them.] They found δε τον λιθον αποκεκυλισμενον απο του μνημειου. and the stone having been rolled from the tomb. 3 Και εισελθουσαι ουχ ευρον το σωμα του κυριου And having entered not they found the body of the Lord Ιησου. 4 Και εγενετο εν τω διαπορευεσθαι αυτας Ιησου. And it happened in the to be perplexed them περι τουτου, και ιδου, ανδρες δυο επεστησαν about this, and lo, men two stood αυταις εν εσθησεσιν αστραπτουσαις. 5 Εμφο- by them in clothing shining. Afraid βων δε γενομενων αυτων, και κλινουσων το and having become of them, and bowing the προσωπον εις την γην, ειπον προς αυτας. Τι face to the earth they said to them: Why ζητειτε τον ζωντα μετα των νεκρων; 6 Ουκ seek you the living among the dead ones? Not εστιν ωδε, αλλ' ηγερθη. Μνησθητε ως ελαλη- he is here, but has been raised. Remember you how he spoke σεσ υμιν, ετι ων εν τη Γαλιλαια, 7 λεγων. Οτι to you, while being in the Galilee, saying; That δε τον υιον του ανθρωπου παραδοθηαι εις the son of the man to be delivered into χειρας ανθρωπων αμαρτωλων, και σταυρωθηαι, hands of men of sinners, and to be crucified, και τη τριτη ημερα αναστηναι. 8 Και εμνησ- and the third day to stand up. And they re- θησαν των ρηματων αυτου. 9 και υποστρεψασαι re-ascended the words of him: and having returned απο του μνημειου, απηγγειλαν αυτα παντα from the tomb, they related these all τοις ενδεκα και πασι τοις λοιποις. 10 Ησαν δε the eleven and to all the others. Were and η Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια the Magdalene Mary, and Joanna, and Mary Ιακωβου. και αι λοιπαι συν αυταις, αι ελεγον of James, and the others with them, who spoke του τουσ αποστολους ταυτα. 11 Και εφανησαν to the apostles these. And appeared ενωπιον αυτων ωσει ληρος τα ρηματα αυτων, in presence of them as an idle tale the words of them, και ηπιστουν αυταις. 12 Ο δε Πητρος αναστας and they believed not them. The and Peter arising εδραμεν επι το μνημειον, και παρακυψας βλεπει ran to the tomb, and having stooped down he sees τα οθονια * [κειμενα] μονα. και απηλθε προς the linen bands [lying] alone: and he departed by εαυτου, θαυμαζων το γεγονός. himself, wondering that having occurred.

CHAPTER XXIV.

1 † And on the FIRST day of the WEEK, very early in the Morning, they went to the TOMB, carrying the Aromatics which they had prepared.

2 And they found the STONE rolled away from the TOMB;

3 † and having entered, they found not the BODY † of the LORD Jesus.

4 And it occurred, as they were in PERPLEXITY about this, † behold two Men stood by them in shining Clothing.

5 And the women being afraid, and bowing their FACES to the EARTH, these said to them, "Why do you seek the LIVING one among the DEAD?"

6 He is not here, but has been raised. † Remember how he spoke to you, while he was yet in GALILEE;

7 saying, 'The SON OF MAN must be delivered up into the Hands of Sinners, and be crucified, and the THIRD day rise again.'

8 And they recollected his WORDS;

9 † and returning from the TOMB, related all these things to the ELEVEN, and to ALL the REST.

10 Now they were the MAGDALA Mary, and JOANNA, and * THAT Mary the mother of JAMES, and the OTHERS with them, who told these things to the APOSTLES.

11 † And * these WORDS appeared to them like idle talk; and they believed them not.

12 † But PETER arising ran to the TOMB, and stooping down he saw only the LINEN BANDS; and he went away by himself, wondering at WHAT had HAPPENED.

* VATICAN MANUSCRIPT.—1. and some with them—omit. WORDS. 12. lying—omit.

† 3. Fischendorf omits the words "of the Lord Jesus." this verse.

† 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. 2. † 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22. xxviii. 8; Mark xvi. 10. † 11. Mark xvi. 12.

10. THAT Mary. 11. these

† 12. Tischendorf omits

† 4. John xx.

† 9. Matt

¹³ Και ιδου, δυο εξ αυτων ησαν πορευομενοι εν
 And lo, two of them were going in
 αυτη τη ημερα εις κομην απεχουσαν σταδιους
 this the day into a village being distant furlongs
 εξηκοντα απο Ιερουσαλημ, η ονομα Εμμαους.
 sixty from Jerusalem, to which a name Emmaus.
¹⁴ Και αυτοι ωμιλουσιν προς αλληλους περι παν-
 And they were talking to each other about all
 των των συμβεβηκοτων τουτων. ¹⁵ Και εγενενο
 of the having happened of these. And it occurred
 εν τω ομιλειν αυτοις και συζητειν, και αυτος ο
 in the to talk them and to reason, even he the
 Ιησους εγγισας συνεπορευετο αυτοις. ¹⁶ Οι δε
 Jesus having come near went with them. The but
 οφθαλμοι αυτων εκρατουνο, του μη επιγνωαι
 eyes of them were held, the not to know
 αυτον. ¹⁷ Ειπε δε προς αυτους· Τις οι λογοι
 him. He said and to them; What the words
 ουτοι, ους αντιβαλλετε προς αλληλους περιπα-
 these, which you throw to one another walk-
 τωυτες, και εστε σκυθρωποι; ¹⁸ Αποκριθεις δε
 ing, and are sad? Answering and
 ο εις, ω ονομα Κλεοπας, ειπε προς αυτον·
 he one, to whom a name Cleopas, said to him:
 Σου μονος παροικεις Ιερουσαλημ, και ουκ εγ-
 Thou alone sojournest Jerusalem, and not thou
 νως τα γενομενα εν αυτη εν ταις ημεραις
 knowest the things having been done in her in the days
 ταυταις; ¹⁹ Και ειπεν αυτοις· Ποια; Οι
 these? And he said to them: What things? They
 δε ειπον αυτω· Τα περι Ιησου του Ναζω-
 end said to him: The things about Jesus the Naz-
 ραιου, ος εγενετο ανηρ προφητης, δυνατος εν
 rene, who was a man a prophet, powerful in
 εργω και λογω εναντιον του θεου και παντος
 work and word in presence of the God and all
 του λαου. ²⁰ Οπως τε παρεδωκαν αυτον οι
 the people. How and delivered up him the
 αρχιερεις και οι αρχοντες ημων εις κριμα θανα-
 high-priests and the chiefs of us to a sentence of
 του, και εσταυρωσαν αυτον. ²¹ Ημεις δε ηλπι-
 death, and crucified him. We but hoped,
 ζομεν, οτι αυτος εστιν ο μελλων λυτρωσθαι
 that he it is the being about to redeem
 τον Ισραηλ· αλλαγε συν πασι τουτοις τριτην
 the Israel: but besides all these third
 ταυτην ημεραν αγει σημερον, αφ' ου ταυτα
 this day goes away to-day, from of which these
 εγενετο· ²² αλλα και γυναικες τινες εξ ημων
 occurred: but also women some of us
 εεστησαν ημας, γενομεναι ορθραιο επι το μνη-
 astonished us, having been early at the tomb;
 μειον· ²³ και μη ευρουσαι το σωμα αυτου, ηλθον,
 and not having found the body of him, came,
 λεγουσαι και οπτασιαν αγγελων εωρακεναι, οι
 saying also a vision of messengers to have seen, who

¹³ † And behold, two of them were going on the same day, to a village called Emmaus, sixty furlongs from Jerusalem.

¹⁴ And they were conversing with each other about all these things which had happened.

¹⁵ And it occurred, while they were conversing and reasoning, * Jesus himself having approached, went with them.

¹⁶ But † their eyes were held, so that they did not recognize him.

¹⁷ And he said to them, "What words are these which you are exchanging with each other, as you * walk † and why are you dejected?"

¹⁸ And the one † named Cleopas, answering, said to him, "Art thou the only sojourner in Jerusalem, who is unacquainted with the things which have occurred in it in these days?"

¹⁹ And he said to them, "What things?" And they said to him, "The things concerning Jesus, the Nazabite, † a man who was a prophet, powerful in work and word before God and all the people;

²⁰ † and how the high-priests and our rulers delivered him up to a sentence of death, and crucified him.

²¹ But we hoped † that it was he who was about to redeem Israel; and besides all this, * this day is the third since these things were done.

²² But † some of our women also astonished us; for having been early at the tomb,

²³ and not finding his body, they came, saying, that they had even seen a

* VATICAN MANUSCRIPT.—15. Jesus. † This Day is the Third since.

† 13. Mark xvi. 12.
 xxi. 11; Luke vii. 16; John iii. 2; iv. 10; vi. 14; Acts ii. 22; Acts xiii. 27, 28.
 xvi. 10; John xx. 13.

† 16. John xx. 14; xxi. 4.
 † 21. Luke i. 68; ii. 33; Acts i. 6.

† 18. John xix. 25.
 † 20. Luke xxiii. 1.
 † 22. Matt. xxviii. 8; Mar

17. walk? And they stood still and were sad.

λεγουσιν αυτον ζην. ²⁴ Και απηλθον τινες των συν ημιν επι το μνημειον, και ευρον * [ουτω,] καθως και αι γυναικες ειπον αυτον δε ουκ ειδον. ²⁵ Και αυτος ειπε προς αυτους. Ω ανοητοι και βραδεις τη καρδια του πιστεueiv O thoughtless and slow with the heart of the επι πασιν, οis ελαλησαν οι προφηται. ²⁶ Ουχι ταυτα εδει παθειν τον Χριστον, και εισελθειν εις την δοξαν αυτου; ²⁷ Και αρχαμενος απο Μωσεως και απο παντων των προφητων, διηρμηνηυεν αυτοις εν πασαις ταις γραφαις τε περι αυτου. ²⁸ Και ηγγισαν εις την κωμην, ου επορευοντο. και αυτος προσεποιετο πορρωτερω πορευεσθαι. ²⁹ Και παρεβιασαντο αυτον, λεγοντες. Μεινον μεθ ημων, οτι προς εσπεραν εστι, και κεκληκεν η ημερα. Και εισηλθε του μειναι συν αυτοις. ³⁰ Και εγενετο εν τω κατακλιθηναι αυτον μετ αυτων, λαβων τον αρτον, ευλογησε, και κλασας επεδιδου αυτοις. ³¹ Αυτων δε διηνοιχθησαν οι οφθαλμοι, και επεγνωσαν αυτον. και αυτος αφαντος εγενετο απ αυτων. ³² Και ειπον προς αλληλους. Ουχι η καρδια ημων καιομενη ην * [εν ημιν,] ωσ ελαλει ημιν εν τη οδω, * [και] ωσ διημυγεν ημιν τας γραφας; ³³ Και ανασταντες αυτη τη ωρα, υπεστρεψαν εις Ιερουσαλημ. και ευρον συνηθροισμενους ους ενδεκα και τους συν αυτοις, ³⁴ λεγοντας. Ως ηγερθη ο κυριος ουτως, και ωφθη Σι-

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 inconsiderate men, and slow of HEART to BELIEVE all which the PROPHETS have spoken! ²⁶ Was it not necessary for the MESSIAH to have suffered these things, and to enter his GLORY?" ²⁷ And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIPTURES concerning himself. ²⁸ And they drew near to the VILLAGE where they were going; and he seemed as intending to go further. ²⁹ But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has * already declined. And he went in to ABIDE with them. ³⁰ And it occurred, as he RECLINED with them, † taking the LOAF, he blessed God, and having broken it, he gave to them. ³¹ And Their EYES were opened, and they knew him; and he disappeared from them. ³² And they said to each other, "Did not our HEARTS † burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?" ³³ And rising up the SAME HOUR, they returned to Jerusalem, and found with them, assembled, ³⁴ SAYING, "The LORD has indeed been raised, and has appeared to Simon."

VATICAN MANUSCRIPT.—24. thus—omit.

29. already past. 32. in us—and—em.

† 32. The *Codex Beza* has a very remarkable reading here; instead of *kaiοmeνε*, burned, it has *kekαlumνενε*, veiled, and one of the *Itala*, has *fuīt excaecatū*, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

26. verse 46; Acts xvii. 9: 1 Pet. i. 11.

† 30. Matt. xiv. 13.

μονι. ³⁵ Και αυτοι εξηγουντο τα εν τη οδω, and they related the things in the way, και ως εγνωσθη αυτοις εν τη κλασει του αρτου. and how he was known to them in the breaking of the loaf.

³⁶ Ταυτα δε αυτων λαλουντων, αυτος εστη εν These and of them speaking, he stood in μεσω αυτων, και λεγει αυτοις· Ειρηνη υμιν. midst of them, and says to them; Peace to you.

³⁷ Πτοηθεντες δε και εμφοβοι γενομενι, Being terrified but and affrighted having become, εδοκουν πνευμα θεωρειν. ³⁸ Και ειπεν αυτοις· Τι τεταραγμενοι εστε; και διατι διαλογισμοι Why having been agitated are you? and why reasonings αναβαινουσαν εν ταις καρδιαις υμων; ³⁹ Ιδετε rise in the hearts of you? See you τας χειρας μου και τους ποδας μου, οτι αυτος the hands of me and the feet of me, that he εγω ειμι· ψηλαφησατε με και ιδετε· οτι πνευμα I am; handle you me and see you; for a spirit σαρκα και οστεα ουκ εχει, καθως εμε θεωρειτε flesh and bones not has, as me you perceive εχοντα. ⁴⁰ Και τουτο ειπων, επεδειξεν αυτοις having. And this saying, he showed to them τας χειρας και τους ποδας. ⁴¹ Ετι δε απιστουντων αυτων απο της χαρας, και θαυμαζοντων, ing of them from the joy, and were wondering, ειπεν αυτοις· Εχετε τι βρωσιμων ενθαδε; he said to them; Have you anything eatable here?

⁴² Οι δε επεδωκαν αυτω ιχθυος οπτου μερος, They and gave to him of a fish broiled a piece, * [και απο μελισσιου κηριου.] ⁴³ Και λαβων, [and from a honey comb.] And having taken, ενωπιον αυτων εφαγεν. ⁴⁴ Ειπε δε αυτοις· in presence of them he eat. He said and to them; Ουτοι οι λογοι, ου ελαλησα προς υμας, ετι ων These the words, which I spoke to you, while being σην υμιν, οτι δει πληρωθηναι παντα τα γεγραμμενα εν τω νομω Μωσεως, και προφηταις, been written in the law of Moses, and prophets, και ψαλμοις περι εμου. ⁴⁵ Τότε διηνοιξεν αυτων τον νουν, του συνιεναι τας γραφας· of them the mind, of the to understand the writings;

⁴⁶ και ειπεν αυτοις· 'Οτι ουτω γεγραπται, και ουτως εδε· παθειν τον Χριστον, και αναστηναι εκ νεκρων τη τριτη ημερα, ⁴⁷ και κηρυχ-

³⁵ And they related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

³⁶ † And as they were saying these things, he stood in the Midst of them, † and says to them, "Peace be to you."

³⁷ But they being † troubled and terrified, thought they saw † † a Spirit.

³⁸ And he said to them, "Why are you troubled? and why do Doubts arise in your * HEARTS?"

³⁹ † See my HANDS and my FEET, that I am he; handle me, and be convinced; For a Spirit has not * both Flesh and Bones as you perceive me to have."

⁴⁰ † And having said this, he showed them his HANDS and his FEET.

⁴¹ And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

⁴² And THEY gave him Part of a broiled Fish;

⁴³ and taking it, † he ate in their presence.

⁴⁴ And he said to them, † "These are the WORDS which I spoke to you, while I was yet with you, That All THINGS WRITTEN in the LAW of Moses, and in the * PROPHETS, and in the Psalms, concerning me, must be fully accomplished."

⁴⁵ Then he opened Their MINDS to UNDERSTAND the SCRIPTURES,

⁴⁶ and said to them, "Thus it is written, * that the MESSIAH should suffer, and should rise from the Dead the THIRD Day;

* VATICAN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and 42. and from a Honey comb—omit. 43. PROPHETS. 46. that the Messiah should suffer, and should rise.

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" † 37. Griesbach has phantasma, phantom, in the margin, which agrees with Mark vi. 49. † 40. Tischendorf omits this verse.

† 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. † 37. Mark vi. 49. † 39. John xx. 20, 27. † 43. Acts x. 41. † 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 22; xviii. 31.

θηκαι επι τῷ ὀνοματι αὐτοῦ μετανοιαν και αφε-
 proclaimed in the name of him reformation and forgive-
 σιν αμαρτιων εις παντα τα εθνη, αρχαμενον απο
 ness of sins to all the nations, beginning from
 Ἱερουσαλημ. 48 Ὑμεις δε εστε μαρτυρες τούτων.
 Jerusalem. You and are witnesses of these.

47 Και ιδου, εγω αποστελλω την επαγγελιαν
 And lo, I send forth the promise

του πατρος μου εφ' υμας· υμεις δε καθισατε εν
 of the father of me on you; you but remain you in
 τη πολει, εως ου ενδυσησθε δυναμιν εξ υψους.
 the city, till you may be clothed power from on high.

50 Εξηγαγε δε αυτους εξω εως εις Βηθανιαν· και
 He led and them out even to Bethany; and
 επαρας τας χειρας αυτου, ευλογησεν αυτους.
 having lifted up the hands of himself, he blessed them.

51 Και εγενετο εν τῷ ευλογειν αυτον αυτους,
 And it happened in the to bless him them,
 διεστη απ' αυτων, και ανεφερετο εις τον ου-
 he stood apart from them, and was carried up into the hea-
 ρανον. 52 Και αυτοι προσκυνησαντες αυτον,
 ven. And they having prostrated to him,

υπεστρεψαν εις Ἱερουσαλημ μετα χαρας μεγα-
 returned to Jerusalem with joy great:
 λης· 53 και ησαν διαπαντος εν τῷ ἱερῷ, * [αινου-
 and were continually in the temple, [praising
 ρες και] ευλογουντες τον θεον.
 and] blessing the God.

47 and that in his NAME, Reformation *in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Jerusalem.

48 And † you are Witnesses of these things.

49 And, behold, ‡ I send forth † the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out † to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred while he was BLESSING them, he was separated from them, † and carried up into HEAVEN.

52 And they † having prostrated to him, returned to Jerusalem with great Joy;

53 and were constantly in the TEMPLE, blessing GOD.

* ACCORDIGN TO LUKE.

* VATICAN MANUSCRIPT.—47. in order to Forgiveness. Subscription—ACCORDING TO LUKE.

53. praising and—omit.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

‡ 48. John xv. 27; Acts i. 8, 22; li. 32; iii. 15.

‡ 49. Acts i. 4.

‡ 50. Acts i. 12.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς
In a beginning was the word, and the word was with

τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 Οὗτος ἦν ἐν
the God, and a god was the word. This was in

ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ
a beginning with the God. All through it

† ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ
was done: and without it was done not even one, that

γέγονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ
has been done. In it life was, and the life was the

φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ
light of the men: and the light in the darkness

φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβεν.
shines, and the darkness is: not apprehended.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,
Was a man having been sent from God,

ὄνομα αὐτοῦ Ἰωάννης: 7 οὗτος ἦλθεν εἰς μαρτυρίαν,
a name to him John: this came for a witness,

ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πισ-
that he might testify about the light, that all might

τεύσωσι δι' αὐτοῦ. 8 Οὐκ ἦν ἐκεῖνος τὸ φῶς,
believe through him. Not was he the light,

ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 Ἦν τὸ
but that he might testify about the light. Was the

φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον
light the true, which enlightens every man

ἐρχόμενον εἰς τὸν κόσμον. 10 Ἐν τῷ κόσμῳ ἦν,
coming into the world. In the world he was.

καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
and the world through him was, and the world

αὐτοῦ οὐκ ἔγνω. 11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ
him not knew. Into the own he came, and the

ἴδιοι αὐτοῦ οὐ παρέλαβον. 12 Ὅσοι δὲ ἐλάβον
own him not received. As many as but received

CHAPTER I.

1 In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.

2 This was in the Beginning with God.

3 † Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

6 † There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 † He came to his own domains, and yet his own people received Him not;

12 but to as many as received him, † he gave

* 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 *κτίζω*. "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. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8: Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* 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. † 3. Eph. iii. 9; Col. i. 16. † 5. John viii. 12; ix. 5; xii. 35, 46. † 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. † 11. Matt. xxv. 8; Mark xii. 7; Luke xix. 14; xx. 14. † 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1

αυτον, εδωκεν αυτοις εξουσιαν τεκνα θεου
him, he gave to them authority children of God
γενεσθαι, τοις πιστευουσιν εις το ονομα αυτου
to become, to those believing into the name of him;

13 οι ουκ εξ αιματων, ουδε εκ θεληματος σαρκος,
who not from bloods, nor from a will of flesh,
ουδε εκ θεληματος ανδρος, αλλ' εκ θεου εγεννη-
nor from a will of a man, but from God were be-

θησαν. 14 Και ο λογος σαρξ εγενετο, και εσκη-
zotten. And the word flesh became, and taber-
νωσεν εν ημιν, (και εθεασαμεθα την δοξαν αυτου,
sacted among us, (and we beheld the glory of him,
δοξα ως μονογενους παρα πατρος,) πληρης
a glory as of an only-begotten from a father,) full

χαριτος και αληθε. ας. 15 Ιωαννης μαρτυρει περι
offavor and truth. John testifies concerni-

αυτου, και κεκραγε, λεγων. Ουτος ην, ον
him, and cried, saying; This was, of whom

ειπον. Ο οπισω μου ερχομενος, εμπροσθεν μου
I said; He after me coming, before me

γεγονεν. οτι πρωτος μου ην. 16 Οτι εκ του
has become; for first of me he was. Because out of the

πληρωματος αυτου ημεις παντες ελαβομεν, και
fulness of him we all received, and

χαριν αντι χαριτος. 17 Οτι ο νομος δια Μω-
favor upon favor. For the law through Mo-

σεως εδοθη. η χαρις και η αληθεια δια Ιησου
was given; the favor and the truth through Jesus

Χριστου εγενετο.
Christ came.

18 Θεου ουδεις εωρακε πωποτε. ο μονογενης
God no one has seen ever. He only-begotten

υιος, ο ων εις τον κολπον του πατρος. εκεινος
son, that being in the bosom of the father, he

εξηγησατο. 19 Και αυτη εστιν η μαρτυρια του
has made known. And this is the testimony of the

Ιωαννου, οτε απεστειλαν οι Ιουδαιοι εξ Ιεροσο-
John, when sent the Jews from Jeru-

λυμων Ιερεις και Λευιτας, ινα ερωτησωσιν αυτον
salem priests and Levites, that they might ask him:

Συ τις ει; 20 Και ωμολογησε, και ουκ ηρηη-
Thou who art? And he confessed, and not denied;

πατο. και ωμολογησεν. Οτι ουκ ειμι εγω ο
and confessed; That not am I the

Χριστος. 21 Και ηρωτησαν αυτον. Τι ουν;
Anointed. And they asked him. What then?

Authority to become Chil-
dren of God, to THOSE
BELIEVING into his NAME;

13 †who were begotten
not of Blood, nor of the
Will of the Flesh, nor of
the Will of Man, but of God.

14 And the † Logos be-
came † Flesh, and dwelt
among us,—and †we be-
held his GLORY, a Glory as
of an Only-begotten from a
Father,—full of Favor and
Truth.

15 † [John testified con-
cerning him, and cried,
saying, "This is he of whom
I said, † HE who COMES
after me is in advance of
me; For he is my Super-
rior."]

16 For out of his FULL
NESS was 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 TES-
TIMONY 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 acknow-
ledged, "I am not the
MESSIAH."

21 And they asked him,
"Who * then art thou?"

VATICAN MANUSCRIPT.—18. Only-begotten Son, HE who is—
21. then art thou? Art thou Elijah?

19. to him Priests

† 13. Griesbach notes a different reading of this verse. Instead of *hoi.....egennethecan* he has *hos.....egennethee*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of Blood, nor of the Will of the Flesh nor of the Will of a Man, but of God;" thus referring it directly to the *physical* generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers.

† 14. Newcome in his Translation of the New Testament, remarks, "Jesus, the i. o. ... is called the Word, because God revealed himself or his word by him." The following singu. Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Hatze*; the word or voice of the King, who stands always upon the steps of the throne, at the side of a lattice window, where three colored coverings in the inside with a curtain of green taffeta. Behind this curtain the King sits; and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants.—Bruce's Travels.

† 15. Some put this verse after the 18th.

† 15. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 16, 20; Luke i. 31, 35; ii. 7; 1 Tim. iii. 16. † 14. Matt. xvii. 2; 2 Pet. i. 17. † 15. Matt. iii. 13; Mark i. 7; Luke iii. 16; ver. 27, 30; John iii. 31. † 19. John v. 33.

Ηλιας ει συ, Και λεγει· Ουκ ειμι. 'Ο προ-
 Elia art thou? And he says: Not I am. The pro-
 φητης ει συ; Και απεκριθη· Ου. ²² Ειπον ουν
 phet art thou? And he answered; No. They said then
 αυτω· Τις ει του; ινα αποκρισιν δωμεν τοις πεμ-
 to him; Who art thou? that an answer we may give to those having
 ψασιν ημιν· τι λεγεισ περι σεαυτου; ²³ Εφη
 sent us; what sayest thou about thyself? He said
 Εγω· "φωνη βοωντες εν τη ερημω· Ευθυνατε
 I; "A voice crying in the desert; Make you straight
 την οδον κυριου," καθως ειπεν 'Ησαιας ο προ-
 the way of a lord," as said Esaias the pro-
 φητης. ²⁴ Και οι απεσταλμενοι ησαν εκ των
 phet. And those having been sent were of the
 Φαρισαιων· ²⁵ και ηρωτησαν αυτον, και ειπον
 Pharisees; and they asked him, and said
 αυτω· Τι ουν βαπτιζεισ, ει συ ουκ ει ο Χρισ-
 to him, Why then dippest thou, if thou not art the Anoin-
 τος, ουτε Ηλιας, ουτε προφητης; ²⁶ Απεκριθη
 ted, nor Elias, nor a prophet? Answered
 αυτοις ο Ιωαννης, λεγων· Εγω βαπτιζω εν
 them the John, saying; I dip in
 υδατι μεσοσ· * [δε] υμων εστηκεν, ον υμεισ ουκ
 water: midst [out] of you stands, whom you not
 οιδατε, ²⁷ ο πιστω μου ερχομενοσ, ον εγω ουκ
 know, he after me coming, of whom I not
 ειμι αξιοσ, ινα λυσω αυτου τον ιμαντα του
 am worthy, that I may loose of him the strap of the
 υποδηματοσ. ²⁸ Ταυτα εν Βηθανια εγενετο
 sandal. These in Bethany were done
 περαν του Ιορδανου, οπου ην Ιωαννης βαπ-
 beyond the Jordan, where was John dip-
 τιζων.
 ping.
²⁹ Τη επαυριςν βλεπει τον Ιησουν ερχομενον
 In the morrow he beholds the Jesus coming
 προς αυτον, και λεγει· Ιδε ο αμνοσ του θεου, ο
 to him, and he says: Behold the lamb of the God, he
 αιρων την αμαρτιαν του κοσμου. ³⁰ Ουτοσ
 taking away the sin of the world. This
 εστι, περι ου εγω ειπον· Οπισω μου ερχεται
 is he, about whom I said: After me comes
 ανηρ, οσ εμπροσθεν μου γεγονεν· οτι πρωτοσ
 a man, who before me has become: because first
 μου ην. ³¹ Καγω ουκ ηδειν αυτον· αλλ' ινα
 of m he was. And I not knew him: but that
 φανερωθη τω Ισραηλ, δια τουπο ηλθον
 he might be manifested to the Israel, because of this am come
 εγω εν τω υδατι βαπτιζων. ³² Και εμαρτυρη-
 I in the water dipping. And bore testi-
 σεν Ιωαννης, λεγων· 'Οτι τεθεαμαι το πνευμα
 mony John, saying: That I saw the spirit
 καταβαινον ωσ περιστεραιν εξ ουρανου, και εμει-
 coming down like a dove out of heaven, and it

Art thou † Elijah?" And he said, "I am not." "Art thou the PROPHET?" And he answered, "No."
²² * They said to him, "Who art thou? that we may give an Answer to THOSE who SENT us. What dost thou say concerning thyself?"
²³ He said, † "I am a Voice proclaiming in the DESERT, 'Make straight 'the WAY for the Lord,' as † Isaiah the PROPHET said."
²⁴ Now *those sent were of the PHARISEES.
²⁵ And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?"
²⁶ John answered them, saying, † "I immerse in Water; *in the Midst of you, coming after me, stands one whom you do not know,
²⁷ the STRAP of Whose SANDAL I am not worthy to untie."
²⁸ These things occurred in Bethany beyond the JORDAN, where * JOHN was immersing.
²⁹ On the NEXT DAY he sees JESUS coming to him, and says, "Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD."
³⁰ This is he of whom I said, 'After me comes a Man who is in advance of me; for he is my Superior.'
³¹ And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in * Water."
³² † And John testified, saying, "I saw the SPIRIT coming down like a Dove

* VATICAN MANUSCRIPT.—22. They said to him. 24. they who were sent. 26. but —omit. 28. in the Midst of you, coming after me, stands one whom you do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mal. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28
 † 23. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 10; Rev. v. 6. † 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.

θεν ἐπ' αὐτον. ³³ Καγὼ οὐκ ᾔδειν αὐτον· ἀλλ' ἠδεδόκησα ἔμψασα με βαπτίζεσθαι ἐν ὕδατι, ἐκεῖνος μοι εἶπον· Ἐφ' ᾧ ἂν ἀνιδῆς τὸ πνεῦμα καταβαίνειν, καὶ μενοῦν ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴ Καγὼ ἑώρακα, καὶ μεμαρτυρήκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.

³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³⁶ Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ Στρα-

φείσθαι δὲ ὁ Ἰησοῦς, καὶ θεαταμενὸς αὐτοὺς ἀκούουσαν, λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἐρμηνευομένου, διδασκαλε,) ποῦ μενεῖς; ³⁹ Λέγει αὐτοῖς·

Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον, ποῦ μενεῖς· καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην. Ὅρα ἡν ὡς δεκάτῃ. ⁴⁰ Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σιμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.

⁴¹ Εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει αὐτῷ· Εὕρηκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενον, Χριστός.)

⁴² * [Καὶ] ἠγάγεον αὐτὸν πρὸς τὸν Ἰησοῦν.

from Heaven, and resting on him.
³³ 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.'

³⁴ And I have seen and testified, That he is the SON OF GOD."

³⁵ On the NEXT DAY * John was again standing, and two of his DISCIPLES;

³⁶ and observing JESUS walking, he says, "Behold the LAMB OF GOD!"

³⁷ The two Disciples hearing this, followed JESUS.

³⁸ And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

³⁹ He says to them, "Come and see." They went, * therefore, and saw where he dwelt, and continued with him that DAY. It was about the † tenth Hour.

⁴⁰ ‡ Andrew, the BROTHER of Simon Peter, was one of THOSE two who having heard from John, followed him.

⁴¹ He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH,* (which is, being translated, Anointed.)"

⁴² He conducted him to JESUS. JESUS looking

* VATICAN MANUSCRIPT.—35. John. 39. therefore, and saw. 42. And—omit.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern; the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, they abode with him that day, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—Townson.

‡ 33. Matt. iii. 11: Acts i. 5; ii. 4; x. 44; xi. 15. † 40. Matt. iv. 18.

Εμβλεψας αυτω ο Ιησους ειπε· Συ ει Σιμων, ο
Having looked to him the Jesus said; Thou art Simon, the
υιος Ιωνα· συ κληθησθι Κηφας· ο ερμηνευεται
son of Jona; thou shalt be called Cephas; which means
Πετρος.
Peter.

43 Τη επαυριον ηθελησεν εξελθειν εις την
The morrow he desired to go forth into the
Γαλιλαιαν και ευρισκει Φιλιππον, και λεγει
Galilee; and he finds Philip, and says
αυτω· Ακολουθει μοι. 44 Ην δε ο Φιλιππος απο
to him; Follow me. Was and the Philip from
Βηθσαιδα, εκ της πολωεωσ Ανδρεου και Πετρου.
Bethsaida, of the city of Andrew and Peter.

45 Ευρισκει Φιλιππος τον Ναθαναηλ, και λεγει
Finds Philip the Nathanael, and says
αυτω· Ον εγραψε Μωσews εν τω νομω, και
to him: Whom wrote Moses in the law, and
οι προφηται, ευρηκαμεν, Ιησουν τον υιον
the prophets, we have found, Jesus the son

του Ιωσηφ, τον απο Ναζαρεθ. 46 Και ειπεν
of the Joseph, that from Nazareth. And said
αυτω Ναθαναηλ· Εκ Ναζαρεθ δυναται τι αγαθον
to him Nathanael: Out of Nazareth is able any good
ειναι, Λεγει αυτω Φιλιππος· ερχου και ιδε.
to be? Says to him Philip; Come and see.

47 Ειδεν ο Ιησους τον Ναθαναηλ ερχομενον προς
Saw the Jesus the Nathanael coming to
αυτον, και λεγει περι αυτου· Ιδε αληθως Ισ-
him, and he says concerning him; Behold indeed an
ραηλιτης, εν ω δολος ουκ εστι. 48 Λεγει αυτω
Israelite, in whom guile not is. Says to him

Ναθαναηλ· Ποθεν με γινωσκεις; Απεκριθη
Nathanael; Whence me knowest thou? Answered
Ιησους και ειπεν αυτω· Προ του σε Φιλιππον
Jesus and said to him; Before thee Philip
φωνησαι, οντα υπο την συκην, ειδον σε.
to have call'd, being under the fig-tree, I saw thee.

4 Απεκριθη Ναθαναηλ * [και λεγει αυτω·]
Answered Nathanael [and says to him:]
'Ραββι, συ ει ο υιος του θεου, συ ει ο βασι-
Rabbi, thou art the son of the God, thou art the king
λευσ του Ισραηλ. 50 Απεκριθη Ιησους και ειπεν
of the Israel. Answered Jesus and said

αυτω· Οτι ειπον σοι· Ειδον σε υποκατω της
to him: Because I said to thee; I saw thee underneath the
συκης, πιστευεις; μειζω τουτων οψη. 51 Και
fig-tree, believest thou? greater of these thou shalt see. And
λεγει αυτω· Αμην αμην λεγω υμιν, * [απ' αρτι]
says to him: Indeed indeed I say to you, [from now]

οψεσθε τον ουρανον ανεωγота, και τους αγγε-
you shall see the heaven having been opened, and the messen-
λους του θεου αναβαινοντας και καταβαινοντας
gers of the God ascending and descending
επι τον υιον του ανθρωπου.
on the son of the man.

at him, said, "Thou art Simon, the SON of Jonas; † thou 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 PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the son of GOD; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee * That I saw thee under the FIG-TREE, thou believest! Thou shalt 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."

* VATICAN MANUSCRIPT.—43. JESUS SAYS. 45. SON. 46. PHILIP. 47. JESUS
49. and says to him—omit. 50. That I saw. 51. From now—omit.

† 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. 18. † 44. John xii. 21. † 45. John xxi. 2. † 49. John
vii. 41, 42, 52. † 49. Matt. xxi. 5; xxvii. 11, 43; John xviii. 37; xix. 3.

ΚΕΦ. Β'. 2.

1 **Και τη ἡμέρα τη τρίτη γαμος ἐγένετο**
 And in the day the third a marriage-feast occurred
ἐν Κανά της Γαλιλαίας· και ἡν ἡ μητηρ
 in Cana of the Galilee: and was the mother
του Ἰησοῦ ἐκεῖ. 2 **Ἐκλήθη δε και ὁ Ἰησοῦς**
 of the Jesus there. Was invited and also the Jesus
και οἱ μαθηται αὐτου εἰς τον γαμον. 3 **Και**
 and the disciples of him to the marriage-feast. And
ὑστερησαντος οἰνου, λεγει ἡ μητηρ του Ἰησοῦ
 having fallen short of wine, says the mother of the Jesus
προς αὐτον· Οἶνον οὐκ εχουσι. 4 **Λεγει αὐτη ὁ**
 to him: Wine not they have. Says to her the
Ἰησοῦς· Τι ἐμοι και σοι, γυναι· οὐπω ἡκει ἡ
 Jesus: What to me and to thee, O woman? Not yet has cometh
 ὥρα μου. 5 **Λεγει ἡ μητηρ αὐτου τοις διακονοις·**
 hour of me. Says the mother of him to the servants;
Ὅ, τι αν λεγη ὑμιν, ποιησατε. 6 **Ἦσαν δε**
 Whatever he may say to you, do you. Were and
ἐκεῖ ὑδριαι λιθιναι ἑξ κειμεναι κατα τον καθα-
 there water-pots of stone six being placed according to the mode
ρισμον των Ἰουδαιων, χωρουσαι ανα μετρητας
 of cleansing of the Jews, holding each measures
δυο η τρεις. 7 **Λεγει αυτοις ὁ Ἰησοῦς· Γεμισατε**
 two or three. Says to them the Jesus; Fill you
τας ὑδριας ὕδατος. Και ἐγεμισαν αυτας ἕως
 the water-pots of water. And they filled them to
ανω. 8 **Και λεγει αυτοις· Αντλησατε νυν, και**
 top. And he says to them; Draw you now, and
φερετε τω αρχιτρικλινω. Και ηνεγκαν. 9 **Ὡς**
 carry to the ruler of the feast. And they carried. When
δε ἐγευσατο ὁ αρχιτρικλιнос το ὕδωρ οἶνον
 and tasted the ruler of the feast the water wine
γεγεννημενον· (και οὐκ ηδει ποθεν ἐστιν· οἱ δε
 having become; (and not he knew whence it is; the but
διακονοι ηδεισαν, οἱ ηντληκοτες το ὕδωρ·)
 servants knew, those having drawn the water:)
φωνει τον νυμφιον ὁ αρχιτρικλιнос, 10 **και λεγει**
 calls the bridegroom the ruler of the feast, and says
αὐτω· Πας ανθρωπος πρωτον τον καλον οἶνον
 to him: Every man first the good wine

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 falling short, the MOTHER of JESUS says to him, "They have no Wine."
 4 JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."
 5 His MOTHER says to the SERVANTS, "Do whatever he may bid you."
 6 Now six stone Water-jars were there, placed † according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.
 7 JESUS says them, "Fill the JARS with Water." And they filled them to the top.
 8 And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And *they carried some."
 9 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,) the RULER OF THE FEAST called the BRIDEGROOM,
 10 and says to him, "Every Man First presents GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD Day.

8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *batl*, which contained about seven gallons; and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings-xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *tridinium*, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his Horæ Heb. Talmud, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxii. 1) we have an account of his duties.

‡ 4. John xix. 26.

‡ 6. Mark vii. 8.

‡ 9. John iv. 46.

γίθησι, και όταν μεθυσθωσι, * [τοτε] τον
places, and when they may have drunk freely, [then] the
ελασσω· συ τετηρηκας τον καλον οινον εως αρτι.
woric; 'hou hast kept the good wine till now.

11 Ταυτην εποισε την αρχην των σημειων ο
This did the beginning of the signs the
Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε
Jesus in Cana of the Galilee, and manifested
την δοξαν αυτου και επιστευσαν εις αυτον οι
the glory of himself; and believed into him the
μαθηται αυτου.
disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος
After this he went down into Capernaum, he
και η μητηρ αυτου, και οι αδελφοι * [αυτου,] και
and the mother of him, and the brothers [of him,] and
οι μαθηται αυτου και εκει εμειναν ου πολλας
the disciples of him; and there remained not many
ημερας. 13 Και εγγυς ην το πασχα των Ιουδαι-
days. And nigh was the passover of the Jews,
ων, και ανεβη εις Ιεροσολυμα ο Ιησους. 14 Και
and went up to Jerusalem the Jesus. 14 And

εφρεν εν τω ιερω τους πωλουντας βοας και προ-
he found in the temple those selling oxen and sheep
βατα και περιστερας, και τους κερματιστας
and doves, and the money-changers
καθημενους. 15 Και ποιησας φραγελλιον εκ
sitting. And having made a whip out of

σχοινων, παντας εξεβαλεν εκ του ιερου, τα
rushes, all he drove out of the temple, the
τε προβατα και τους βοας· και των κολλυβισ-
and sheep and the oxen; and of the money-chan-
των εξεχεε το κερμα, και τας τραπεζας ανεσ-
gers he poured out the coin, and the tables over-

τρεψε· 16 και τοις τας περιστερας πωλουσιν
turned: and to those the doves selling
ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον
he said: Take these hence: not make you the
οικον του πατρος μου οικον εμποριου. 17 Εμνησ-
house of the father of me a house of merchandise. Remem-

θησαν * [δε] οι μαθηται αυτου, οτι γεγραμμενον
bered [and] the disciples of him, that having been written
εστιν· 18 "Ο ζηλος του οικου σου καταφαγεται
it i.: "The zeal of the house of thee will consume
με." 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον
me." Answered then the Jews and said
αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα
to him; What sign showest thou to us, that these

have † drunk freely, the
INFERIOR; but thou hast
kept the GOOD Wine till
now."

11 This * First of SIGNS
JESUS performed in Cana
of GALILEE, and displayed
his GLORY; and his DISCI-
PLES believed into him.

12 After this he went
down to Capernaum, he,
and his MOTHER, and his
BROTHERS, and his DISCI-
PLES; but they did not re-
main there Many Days.

13 † And the PASSOVER
of the JEWS was near, and
JESUS went up to Jerusa-
lem.

14 † And he found the
MONEY-CHANGERS sitting
in the TEMPLE, and THOSE
who SOLD Oxen, and Sheep,
and Doves.

15 † And having made a
Whip of Rushes, he drove
them all out of the TEM-
PLE, with the SHEEP and
the CATTLE, and he poured
out the COIN of the BANK-
ERS, and overturned the
TABLES,

16 and said to THOSE
who SOLD DOVES, "Take
these things hence. Make
not my FATHER'S HOUSE
a House of Traffic."

17 And his DISCIPLES
recollected That it is writ-
ten, † "My ZEAL for thy
HOUSE consumes me."

18 Then the JEWS an-
swered and said to him,
† "What Sign dost thou
show us, why thou doest
these things?"

* VATICAN MANUSCRIPT.—10. then—omit.
17. And—omit.

11. First of

12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo*, from *methu*, wine, which, from *meta thuein*, to drink after sacrificing, signify not only to inebriate, 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. 1; 1 Mac. xvi. 16; Eccus. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessing; οi the godly compares them to a well-watered garden, which the LXX translate, *οs κερπος methuon*, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.—Clark.
† 15. It is probable that *this* cleansing of the temple occurred at the commencement of our Lord's ministry, and is not to be confounded with *that* mentioned by the other evangelists, which took place at its close.

‡ 13. Ex. xli. 14; John v. 1; vi. 4; xi. 55. † 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 43.
† 17. Psa. lxxix. 9. ‡ 18. Matt. xii. 35; John vi. 30.

ποιεις; ¹⁹ Απεκριθη ο Ιησους και ειπεν αυτοις·
 thou doest? Answered the Jesus and said to them;
 Λυσατε τον ναον τουτον, και εν τρισιν ημεραις
 Destroy the temple this, and in three days
 εγερω αυτον. ²⁰ Ειπον ουν οι Ιουδαιοι· Τεσσα-
 I will raise it. Said then the Jews; Forty
 ρακοντα και εξ ετεσιν φκοδομηθη ο ναος ουτος·
 and six years was being built the temple this;
 και συ εν τρισιν ημεραις εγερεις αυτον, ²¹ Εκει-
 and thou in three days wilt raise it? He
 νος δε ελεγε περι του ναου του σωματος αυτου.
 but spoke concerning the temple of the body of himself.
²² Οτε ουν ηγερθη εκ νεκρων, εμνησθησαν οι
 When therefore he was raised out of dead ones, remembered the
 μαθηται αυτου, οτι τουτο ελεγε· και επιστευ-
 disciples of him, that this he spoke; and they believed
 σαν τη γραφη, και τω λογω· ο εειπεν ο
 the writing, and the word which said he
 Ιησους.

²³ Ος δε ην εν τοις Ιεροσολυμοις εν τω
 When and was in the Jerusalem at the
 πασχα εν τη εορτη, πολλοι επιστευσαν εις το
 passover at the feast, many believed into the
 ονομα αυτου, θεωρουντες αυτον τα σημεια α
 name of him, beholding o.him the signs which
 εποιει. ²⁴ Αυτος δε ο Ιησους ουκ επιστευεν
 he did. He but the Jesus not committed
 εαυτον αυτοις, δια το αυτον γινωσκειν παντας·
 himself to them, because the him to know all:
²⁵ και οτι ου χρειαν ειχεν, ινα τις μαρτυρηση
 and because not need he had, that any one should testify
 περι του ανθρωπου· αυτος γαρ εγινωσκε, τι
 concerning the man: he for knew. what
 ην εν τω ανθρωπω.
 was in the man.

ΚΕΦ. γ'. 3.

¹ Ην δε ανθρωπος εκ των Φαρισαιων, Νικοδη-
 Was and a man of the Pharisees, Nicode-
 μος ονομα αυτω, αρχων των Ιουδαιων. ² Ουτος
 mas a name to him, a ruler of the Jews: this
 ηλθε προς αυτον νυκτα, και ειπεν αυτω· Ραβ-
 came to him by night, and said to him: Rab-
 βι, οιδαμεν, οτι απο θεου εληλυθας διδασκαλος·
 bi, we know, that from God thou hast come a teacher:
 ουδεις γαρ ταυτα τα σημεια δυναται ποιειν, α
 no one for these the signs is able to do, which
 συ ποιεις, εαν μη η ο θεος μετ' αυτου.
 thou doest, expect may be the God with him.
³ Απεκριθη ο Ιησους και ειπεν αυτω· † Αμην αμην
 Answered the Jesus and said to him. Indeed indeed

¹⁹ *Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

²⁰ Then the JEWS said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

²¹ But he spoke of the TEMPLE of his BODY.

²² When, therefore, he was raised from the Dead, † his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the WORD which JESUS had spoken.

²³ Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

²⁴ But *Jesus did not trust himself to them, because he KNEW them all,

²⁵ and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

¹ And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the JEWS;

² he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; † for no one can work These SIGNS that thou workest, unless God be with him."

³ *Jesus answered and said to him, "Indeed I

* VATICAN MANUSCRIPT.—19. Jesus. 24. Jesus. 3. Jesus.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the 18th of Herod's reign. † 3. The repetition of *Amen*, among the Jewish writers, was considered of equal import with the most solemn oath.—Clarke.

‡ 19. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 20, † 22. Luke xxiv. 8. ‡ 2. John vii. 50; xix. 30. † 2. John ix. 10, 33; Acts ii. 22; x. 38.

λέγω σοι, εαν μη τις γεννηθη ανωθεν, ου δυνα-
 I say to thee, if not any one may be born from above, not is able
 ται ιδειν την βασιλειαν του θεου. ⁴ Λεγει προς
 to see the kingdom of the God. Says to
 αυτον ο Νικοδημος· Πως δυναται ανθρωπως
 him the Nicodemus; How is able a man
 γεννηθηναι γερωνων; μη δυναται εις την κοι-
 to be born old being? not is able into the womb
 λιαν της μητρος αυτου δευτερον εισελθειν, και
 of the mother of himself a second time to enter, and
 γεννηθηναι; ⁵ Απεκριθη Ιησους· Αμην αμην
 to be born? Answered Jesus; Indeed indeed
 λέγω σοι, εαν μη τις γεννηθη εξ υδατος και
 I say to thee, if not any one may be born out of water and
 πνευματος, ου δυναται εισελθειν εις την βασι-
 spirit, not is able to enter into the king-
 λειαν του θεου. ⁶ Το γεγεννημενον εκ της
 now of the God. That having been born out of the
 σαρκος, σαρξ εστι· και το γεγεννημενον εκ της
 flesh, flesh is; and that having been born out of the
 πνευματος, πνευμα εστι. ⁷ Μη θαυμασης, οτι
 spirit, a spirit is. Not thou mayest wonder, that
 ειπον σοι· Δει υμας γεννηθηναι ανωθεν. ⁸ Το
 I said to thee; Must you to be born from above. The
 πνευμα οπου θελει πνει και την φωνην αυτου
 spirit where it will breathe; and the sound of it
 ακουεις, αλλ' ουκ οιδας, ποθεν ερχεται, και
 thou hearest, but not thou knowest, whence it comes, and
 που υπαγει· ουτως εστι πας ο γεγεννημενος εκ
 where it goes: thus is every one the having been born out of
 του πνευματος. ⁹ Απεκριθη Νικοδημος και ειπεν
 of the spirit. Answered Nicodemus and said
 αυτω· Πως δυναται ταυτα γενεσθαι; ¹⁰ Απεκ-
 to him: How is able these to be? An-
 ριθη Ιησους και ειπεν αυτω· Συ ει ο διδασκαλος
 swered Jesus and said to him: Thou art the teacher
 του Ισραηλ, και ταυτα ου γινωσκεις; ¹¹ Αμην
 of the Israel, and these not thou knowest? Indeed
 αμην λέγω σοι, οτι ο οιδαμεν λαλουμεν, και ο
 indeed I say to thee, that which we know we speak, and what
 εωρακαμεν μαρτυρομεν· και την μαρτυριαν
 we have seen we testify; and the testimony
 ημων ου λαμβανετε. ¹² Ει τα επιγεια ειπον
 of us not you receive. If the things earthly I told
 υμιν, και ου πιστευετε· πως, εαν ειπω υμιν
 you, and not you believe; how, if I tell you
 τα επουρανια, πιστευσετε; ¹³ Και ουδεις
 the things heavenly, will you believe? And no one
 αναβηκεν εις τον ουρανον, ει μη ο εκ του
 has ascended into the heaven, except he out of the
 ουρανου καταβας, ο υιος του ανθρωπου, * [ο ων
 heaven having descended, the son of the man, [he being
 εν τω ουρανω.] ¹⁴ Και καθως Μωσης υψωσε τον
 in the heaven.] And even as Moses raised aloft the
 οφιν εν τη ερημω, ουτως υψωθηναι δει τον
 serpent in the desert, thus to be raised it behoves the
 υιον του ανθρωπου. ¹⁵ Ινα πας ο πιστευων εις
 son of the man: that every one who believing into

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

4 NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

5 Jesus replied, "Truly indeed I say to thee, if any one be not † born of Water and Spirit, he cannot enter the KINGDOM of GOD.

6 THAT which has been BORN of the FLESH, is Flesh; and THAT which has been † BORN of the SPIRIT, is Spirit.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

9 Nicodemus answered and said to him, "How can these things be?"

10 JESUS answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

11 Most assuredly I tell thee, That what we know, we speak, † and what we have seen, we testify; and you receive not our TESTIMONY.

12 If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

13 † And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

14 † And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

15 that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omif.

† 5. Mark xvi. 16; Acts ii. 38. † 6. 1 Cor. xv. 44—46. † 11. Matt. xi. 27; John i. 18; vii. 16; viii. 23; xii. 49; xiv. 24. † 13. John xvi. 29; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9. 10. † 14. Num. xxi. 9.

αυτον, * [μη αποληται, αλλ'] εχη ζωην αιω-
him, [not may he destroyed, but] may have life age-
νιον. 16 Οδω γαρ ηγαπησεν ο θεος τον κοσμον,
lasting. Thus for loved the God the world,
ωστε τον υιον αυτου τον μονογενη εδωκεν, ινα
so that the son of himself the only-begotten he gave, that
πας ο πιστευων εις αυτον, μη αποληται, αλλ'
every one who believing into him, not may be destroyed, but
εχη ζωην αιωνιων. 17 Ου γαρ απειστειλεν ο
may have life age-lasting. Not for sent the
θεος τον υιον αυτου εις τον κοσμον, ινα κρινη
God the son of himself into the world, that he might judge
τον κοσμον, αλλ' ινα σωθη ο κοσμος δι'
the world, but that might be saved the world through
αυτου. 18 Ο πιστευων εις αυτον, ου κρινεται
him. He believing into him, not is judged:
ο * [δε] μη πιστευων, ηδη κερνται, οτι μη πε-
he [hut] not believing, already is judged, because not he
πιστευκεν εις το ονομα του μονογενους υιου του
has believed into the name of the only-begotten son of the
θεου. 19 Αυτη δε εστιν η κρισις, οτι το φως
God. This and is the judgment, that the light
εληλυθεν εις τον κοσμον, και ηγαπησαν οι
has come into the world, and loved the
ανθρωποι μαλλον το σκοτος, η το φως· ην γαρ
men rather the darkness, than the light; was for
πονηρα αυτων τα εργα. 20 Πας γαρ ο φαυλα
evil of them the works. Every one for the vile things
πρασσω, μισει το φως, και ουκ ερχεται προς
doing, hates the light, and not comes to
το φως, ινα μη ελεγχθη τα εργα αυτου. 21 Ο
the light, that not may be detected the works of him. He
δε ποιων την αληθειαν, ερχεται προς το φως,
but doing the truth, comes to the light.
ινα φανερωθη αυτου τα εργα, οτι εν θεω
so that may be made manifest of him the works, that in God
εστιν ειργασμενα.
it is having been done.

22 Μετα ταυτα ηλθεν ο Ιησους και οι μαθηται
After these came the Jesus and the disciples
αυτου εις την Ιουδαιαν γην· και εκει διετριβε
of him into the Judean land; and there remained
μετ' αυτων, και εβαπτιζεν. 23 Ην δε και Ιωαν-
with them, and was dipping. Was and also John
νης βαπτιζων εν Αινων, εγγυς του Σαλειμ, οτι
dipping in Enon, near the Salim, because
υδατα πολλα ην εκει· και παρεγινοντο, και
waters many was there: and they were coming, and
εβαπτιζοντο. 24 Ουπω γαρ ην βεβλημενος εις
were being dipped. Not yet for was having been cast into
την φυλακην ο Ιωαννης. 25 Εγενετο ουν ζητη-
the prison the John. Occurred then a dis-
σις εκ των μαθητων Ιωαννου μετα Ιουδαιου περι
pute of the disciples of John with a Jew about
καθαρισμου. 26 Και ηλθον προς τον Ιωαννην,
cleansing. And they came to the John,

LIEVING into him may
‡ have aionian Life.

16 ‡ For God so loved
the WORLD, that he gave
* his SON, the ONLY-BE-
GOTTEN, that EVERY ONE
BELIEVING into him may
not perish, but obtain aion-
nian Life.

17 ‡ For God sent not
his SON into the WORLD
that he might judge the
WORLD, but that the
WORLD through him might
be saved.

18 ‡ HE BELIEVING into
him is not judged; but HE
NOT BELIEVING has been
judged already, Because
he has not believed into
the NAME of the ONLY-BE-
GOTTEN SON of GOD.

19 And this is the JUDG-
MENT, ‡ That the LIGHT
has come into the WORLD,
and MEN loved the DARK-
NESS rather than the
LIGHT; for Their WORKS
were evil.

20 For ‡ EVERY ONE who
does Vile things hates the
LIGHT, and comes not to
the LIGHT, that his WORKS
may not be detected.

21 But HE who DOES the
TRUTH comes to the LIGHT,
so that His WORKS may be
manifested That they have
been done in God.

22 After this, JESUS and
his DISCIPLES went into
the TERRITORY of JUDEA,
and there he remained with
them, and was immersing.

23 And * JOHN also was
immersing in Enon, near
SALIM, because there were
many Waters there; and
they were coming and being
immersed.

24 ‡ For * John had not
yet been cast into PRISON.

25 A Dispute then oc-
curred among * the DISCI-
PLES of John with a Jew,
about Purification.

26 And they came to

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit. 16. the son
18 but—omit. 23. JOHN. 24. JOHN. 25. THOSE DISCIPLES who were of John
and a Jew, about.

‡ 15. John vi. 47. ‡ 16. Rom. v. 8: 1 John iv. 9. ‡ 17. Luke ix. 56; John v. 45
viii. 15; xii. 47: 1 John iv. 14. ‡ 18. John v. 24: vi. 40, 47: xx. 31. ‡ 19. John i
3, 9-11: viii. 12. ‡ 20. Eph. v. 13. ‡ 24. Matt. xiv. 3.

και ειπον αυτω· 'Ραββι, ος ην μετα σου περαν του Ιορδανου, ω συ μεμαρτυρηκας, ιδε, ουτος βαπτιζει, και παντες ερχονται προς αυτον.

27 Απεκριθη Ιωαννης και ειπεν· Ου δυναται ανθρωπος λαμβανειν ουδεν, εαν μη η δεδομενον αυτω εκ του ουρανου. 28 Αυτοι υμεις μοι μαρτυρειτε, οτι ειπον· Ουκ ειμι εγω ο Χριστος, αλλ' οτι απεσταλμενος ειμι εμπροσθεν εκεινου.

29 'Εχων την νυμφην, νυμφιος εστιν· ο δε φιλος του νυμφιου, ο εστηκες και ακουων αυτου, χαρα χαιρει δια την φωνην του νυμφιου. Αυτη ουν η χαρα η εμη πεπληρωται. 30 Εκεινον δε αυξανειν, εμε δε ελαττουσθαι. 31 'Ο ανωθεν ερχομενος, επανω παντων εστιν.

ων εκ της γης, εκ της γης εστι, και εκ της γης λαλει· ο εκ του ουρανου ερχομενος, επανω παντων εστι, 32 * [και] ο εωρακε και ηκουσε, τουτου μαρτυρει· και την μαρτυριαν αυτου ουδεις λαμβανει. 33 'Ο λαβων αυτου την μαρτυριαν, εσφραγισεν, οτι ο θεος αληθης εστιν. 34 'Ον γαρ απεστειλαν ο θεος, τα ρηματα του θεου λαλει· ου γαρ εκ μετρου διδωσιν ο θεος το πνευμα. 35 'Ο πατηρ αγαπα τον υιον, και παντα δεδωκεν εν τη χειρι αυτου. 36 'Ο πιστευων εις τον υιον, εχει ζωην αιωνιον· ο δε απειθων γω υιω, ουκ οψεται ζωην αλλ' η οργη του θεου μενει επ' αυτον.

37 'Ο οψων τον υιον, ουκ οψεται τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα, ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

38 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 39 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 40 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

41 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 42 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 43 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

44 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 45 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 46 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

47 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 48 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 49 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

50 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 51 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 52 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

53 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 54 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 55 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

56 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 57 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 58 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

59 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 60 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα. 61 'Ο οψων τον υιον, ουκ οψεται τον πατερα, ο οψων τον πατερα, ο οψει τον υιον και τον πατερα.

JOHN, and said to him, "Rabbi, he who was with thee beyond the JORDAN, to whom thou hast testified, behold, he is immersing, and all are coming to him."

27 John answered and said, † "A Man can receive nothing unless it be given him from HEAVEN."

28 Thou yourselves are witnesses for me, That I said, † "I am not the MESSIAH," but That I have been sent before him.

29 The BRIDEGROOM is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 We must increase, but HE must decrease.

31 † HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, this he testifies; and no one receives his TESTIMONY.

33 He who RECEIVES HIS TESTIMONY has set his seal THAT GOD is true.

34 † For he whom GOD has sent speaks the WORDS of GOD; for * he gives not the SPIRIT by Measure.

35 The FATHER loves the SON, † and has given All things into his HAND.

36 † HE BELIEVING into the SON has aionian Life; but HE DISOBEYING the SON, shall not see Life; but the Anger of GOD abides on him."

* VATICAN MANUSCRIPT.—32. And—omit.

34. he gives not.

† 26. John i. 7, 15, 27, 34. † 27. 1 Cor. iv. 7; Heb. v. 4. James i. 17. † 28. John i. 20, 27. † 31. Matt. xxiii. 18; John i. 15, 27; Rom. ix. 5. † 34. John viii. 16. † 35. Luke x. 22; John v. 20, 22, xiii. 3, xvii. 2; Heb. ii. 8. † 36. John vi. 47; 1 John v. 11.

ΚΕΦ. δ'. 4.

¹ Ὡς οὖν ἐγνώ ὁ κύριος, ὅτι ἤκουσαν οἱ
 When therefore knew the Lord, that heard the
 Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
 Pharisees, that Jesus more disciples made
 καὶ βαπτίζει, ἢ Ἰωάννης· ² (καίτοιγε Ἰησοῦς
 and dipped, than John; (though indeed Jesus
 αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)
 himself not dipped, but the disciples of him;)
³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς
 he left the Judea, and went again into
 τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διέρχεσθαι διὰ
 the Galilee. It behoved and him to pass through
 τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
 the Samaria. He comes therefore into a city of the
 Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
 Samaritans, being called Sychar, near by the
 χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
 field, of which gave Jacob Joseph to the son
 αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
 of himself. Was and there aspring of the Jacob. The then
 Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας, ἐκαθεζέτο
 Jesus having become weary from the journey, sat down
 οὗτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη.
 thus over the spring: hour was about six.
⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαί
 Comes a woman of the Samaria, to draw
 ἕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
 water. Say to her the Jesus: Give to me to drink.
⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεισάν εἰς τὴν
 (The for disciples of him had gone into the
 πόλιν, ἵνα τροφὰς ἀγορασῶσι.) ⁹ Λέγει οὖν
 city, that provisions they might buy.) Says then
 αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος
 to him the woman that Samaritan: How thou, a Jew
 ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσῆς γυναῖκος
 being, from me to drink askest, being a woman
 Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
 a Samaritan? (Not for associate with Jews
 Σαμαρεῖταις.) ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
 Samaritans.) Answered Jesus and said
 αὐτῇ· Εἰ ᾗδεις τὴν δῶρεάν τοῦ θεοῦ, καὶ
 to her: If thou hadst known the gift of the God, and
 τίς ἐστίν ὁ λέγων σοὶ· Δός μοι ποιεῖν· σὺ
 who is he saying to thee: Give to me to drink: thou
 ἀνῆτησας αὐτὸν, καὶ ἔδωκεν ἀν σοὶ ὕδωρ ζῶν.
 wouldst ask him, and he would give thee water living.
¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κύριε, οὐτε ἀντλημὰ
 Says to him the woman: O lord, nothing to draw with

CHAPTER IV.

1 When, therefore, the LORD knew, That the PHARISEES had heard, † That Jesus was making and immersing More Disciples than John; 2 (though Jesus himself did not immerse, but his DISCIPLES;) 3 he left JUDEA, and went again into GALILEE. 4 And it was necessary for him to pass through SAMARIA. 5 He comes, therefore, to a City of SAMARIA called † Sychar, near the FIELD which † Jacob gave * to JOSEPH his SON. 6 And JACOB'S Fountain was there. JESUS, therefore, having become weary from the JOURNEY, sat down over the FOUNTAIN. It was about the † sixth Hour. 7 There comes a Woman of SAMARIA to draw Water. JESUS says to her, "Give me to drink." 8 (For his DISCIPLES had gone into the CITY, that they might buy Provisions.) 9 The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" († For the Jews do not associate with Samaritans.) 10 Jesus answered and said to her, "If thou didst know the GIFT of GOD, and who is HE that says to thee, 'Give me to drink,' thou wouldst ask him, and he would give thee Living Water." 11 * She says to him, "Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—5. to JOSEPH his son.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

† 6. 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 Samaritan 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.

† 1. John iii. 22, 26.

† 5. Gen. xxxiii. 19; xlviii. 22; Joshua xxvi. 32.

† 9. 2 Kings

xvii. 24; Luke ix. 52, 53; Acts x. 28.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
 thou hast, and the well is deep: whence then hast thou
 το υδωρ το ζων. ¹² Μη συ μειζων ει του πατρος
 the water the living? Not thou greater art the father
 ημων Ιακωβ; ος εδωκεν ημιν το φρεαρ, και
 of us Jacob? who gave to us the well, and
 αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα
 he of it drank, and the sons of him, and the
 θρεμματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
 cattle of him. Answered Jesus and said

αυτη· Πας ο πινων εκ του υδατος τουτου, διψη-
 to her; All the drinking of the water this, will
 σει παλιν· ¹⁴ ος δ' αν πιη εκ του υδατος, ου
 thirst again; who but ever may drink of the water, of which
 εγω δωσω αυτω, ου μη διψηση εις τον αιωνα·
 I shall give to him, not not may thirst to the age;

αλλα το υδωρ, ο δωσω αυτω, γενησεται εν
 w't the water, which I shall give him, shall be in
 πηγη υδατος αλλομενου εις ζων αιωνιον.
 a well of water springing into life age-lasting.

¹⁵ Λεγει προς αυτον η γυνη· Κυριε, dos μοι
 Says to him the woman; O lord, give to me
 τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-
 this the water, that not I may thirst, nor may come to
 θαδε αντλειν. ¹⁶ Λεγει αυτη ο Ιησους· Υπαγε,
 this place to draw. Says to her the Jesus; Go,

φωνησον τον ανδρα σου, και ελθε ενθαδε.
 call the husband of thee, and come here.
¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
 Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλως ειπας· Οτι ανδρα
 Says to her the Jesus; Rightly thou didst say: That a husband
 ουκ εχω. ¹⁸ Πεντε γαρ ανδρας εσχες· και νυν
 not I have. Five for husbandsthou hast had; and now

ον εχεις, ουκ εστι σου ανηρ· τουτο αληθες
 whom thou hast, not is of thee a husband: this truly
 ειρηκα·. ¹⁹ Λεγει αυτω η γυνη· Κυριε, θεωρω,
 thou hast said. Says to him the woman; O lord, I see,

οτι τροφητης ει συ. ²⁰ Οι πατερες ημων εν τω
 that a prophet art thou. The fathers of us in the
 ορει· τουτω προσκυνησαν· και υμεις λεγετε,
 mo'ntain this worshipped: and you say,

οτι εν Ιεροσολυμοις εστιν ο τοπος, οπου δει
 that in Jerusalem is the place, where it is necessary
 προσκυνειν. ²¹ Λεγει αυτη ο Ιησους· Γυναι, πισ-
 to worship. Says to her the Jesus: O woman, believe

ψευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει
 thou me, that comes an hour, when neither in the mountain
 τουτω, ουτε εν Ιεροσολυμοις προσκυνησετε τω
 this, nor in Jerusalem you shall worship the

πατρι. ²² Υμεις προσκυνετε ο ουκ οιδατε·
 father. You worship what not you know:
 ημεις προσκυνουμεν ο οίδαμεν· οτι η σωτηρια
 we worship what we know: because the salvation

εκ των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
 from the Jews is. But comes an hour,

draw with, and the WELL
 is deep; whence, then,
 hast thou the LIVING WA-
 TER.

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, who may
 drink of the WATER which
 I will give him, shall not
 thirst to the AGE; but the
 WATER which I will give
 him, shall become in him
 a Fountain of Water,
 springing up into aionian
 Life."

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 Hus-
 band." 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 wor-
 shipped in this MOUN-
 TAIN; and you say, That
 in † Jerusalem is the PLACE
 where it is necessary to
 worship."

²¹ Jesus says to her,
 "Woman, believe me, That
 an Hour is coming, when
 neither in this MOUNTAIN,
 nor in Jerusalem, will you
 worship the FATHER.

²² You worship what
 you do not know; we wor-
 ship what we know; be-
 cause SALVATION is of the
 JEWS.

* VATICAN MANUSCRIPT.—15. come over here. 16. He says.
 † 14. John vi. 35; vii. 38. † 15. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20. † 19. 1
 vii. 10; xxiv. 19; John vi. 14; vii. 40. † 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τω πατρι εν πνευματι και αλη-
shall worship the father in spirit and truth;
θεια· και γαρ ο πατηρ τοιουτους ζητει τους
even for the father such like seeks those
προσκυνουντας αυτον. 24 Πνευμα ο θεος· και
worshipping him. Aspirit the God: and

τους προσκυνουντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθεια δει προσκυνειν. 25 Λεγει αυτω η
truth it behoves to worship. Says to him the

γυνη· Οιδα, οτι Μεσσιας ερχεται· (ο λεγομε-
woman: I know, that Messiah comes: (he being called
νος Χριστος·) οταν ελθη εκεινος, αναγγελει
Anointed:;) when may come he, he will relate

ημιν παντα. 26 Λεγει αυτη ο Ιησους· Εγω ειμι,
to us all. Says to her the Jesus: I am,
ο λαλων σοι. 27 Και επι τουτω ηλθον οι μαθη-
he talking to thee. And on this came the disci-
ται αυτου, και εθαυμαζον, οτι μετα γυναικος
ples of him, and wondered, that with a woman

ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
he talked. No one nevertheless said; What seekest thou; or, why
λαλεις μετ' αυτης; 28 Αφηκεν ουν την υδριαν
talkest thou with her? Left therefore the bucket

αυτης η γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and
λεγει τοις ανθρωποις· 29 Δευτε, ιδετε ανθρωπον,
says to the men; Come you, see a man,

ος ειπε μοι παντα οσα εποιησα· μητι ουτος
who told me all what I did; not this
εστιν ο Χριστος; 30 Εξηλθον εκ της πολεως,
is the Anointed? They went out of the city,

και ηρχοντο προς αυτον.
and were coming to him.

31 Εν δε τω ματαξυ ηρωτων αυτον οι μαθηται
In and the meantime were asking him the disciples

λεγοντες· Ραββι, φαγε. 32 Ο δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;
Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.
I food have to eat, which you not know.

33 Ελεγον ουν οι μαθηται προς αλληλους· Μη
Said then the disciples to each other; Not
τις ηνεγκεν αυτω φαγειν; 34 Λεγει αυτοις ο
any one brought to him food? Says to them the

Ιησους· Εμον βρωμα εστιν, ινα ποιω το
Jesus. My food is, that I may do the
θελημα του πεμψαντος με, και τελειωσω αυτου
will of the sending me, and may finish of him

το εργον. 35 Ουχ υμεις λεγετε, οτι ετι τετρα-
the work. Not you say, that yet four
μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
months it is, and the harvest comes? Lo, I say

υμιν, επαρατε τους οφθαλμους υμων, και θεα-
to you, hit up the eyes of you, and see

23 But an Hour is com-
ing, and now is, when the
TRUE Worshippers will
worship the FATHER in
Spirit and Truth; for the
FATHER even seeks SUCH
LIKE as his Worshippers,

24 † God is Spirit; and
THOSE WORSHIPING him
must worship in Spirit and
Truth."

25 THE WOMAN says to
him, "I know That Mes-
siah is coming, (HE BEING
CALLED Christ;) when he
comes he will tell us all
things."

26 JESUS says to her,
† "I, who am TALKING to
thee, am he."

27 And upon this his
DISCIPLES came, and won-
dered That he was talking
with a Woman; neverthe-
less no one said, "What
dost thou seek?" or, "Why
art thou talking with her?"

28 THE WOMAN, there-
fore, left her PITCHER, and
and went into the CITY,
and says to the MEN,

29 "Come, see a Man,
who told me all things
which I have done! Is
this the MESSIAH?"

30 They went out of the
CITY, and were coming to
him.

31 And in the MEAN-
TIME, his DISCIPLES en-
treating 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? Be-
hold, I say to you, Lift up
your EYES, and see the

σασθε τας χωρας, οτι λευκαι εισι προς θερισμον
 you the fields, that white they are to harvest
 ηδη. ³⁶ Ο θεριζων μισθον λαμβανει, και συνα-
 already. He reaping reward receives, and gathers

γει καρπον εις ζων αιωνιον· ινα και ο σπειρων
 fruit for life age-lasting; so that both he sowing
 δμου χαιρη, και ο θεριζων. ³⁷ Εν γαρ τουτω ο
 to; ether may rejoice, and he reaping. In for this the

λογος εστιν ο αληθινος, οτι αλλος εστιν ο
 word is the true, that one is he
 σπειρων, και αλλος ο θεριζων. ³⁸ Εγω απεσ-
 sowing, and another he reaping. I sent

τειλα υμας θεριζειν ο ουχ υμεις κεκοπιακατε·
 you to reap what ut you have labored:
 αλλοι κεκοπιακασι, και υμεις εις τον κοπον
 others labored, and you into the labor

αυτων εισεληλυθατε. ³⁹ Εκ δε της πολweis
 of them are entered. Out of and the city
 εκεινης πολλοι επιστευσαν εις αυτον των Σαμα-
 that many believed into him of the Sama-

ρειτων, δια τον λογον της γυναικος, μαρτυ-
 ritans, through the word of the woman, testi-
 ρουσης· Οτι ειπε μοι παντα οσα εποιησα.
 saying: That he told me all what I did.

⁴⁰ * [Ως] ουν ηλθον προς αυτον οι Σαμαρειται,
 [When] therefore came to him the Samaritans.
 ηρωτων αυτον μειναι παρ' αυτοις· και εμεινεν
 asking him to abide with them; and he abode

εκει δυο ημερας. ⁴¹ Και πολλω πλειους επιστευ-
 there two days. And many more believed
 σαν δια τον λογον αυτου. ⁴² Τη τε γυναικι
 through the word of him. To the and woman

ελεγον· Οτι ουκετι δια την σην λαλιαν
 they said; That no longer through the thy saying
 πιστευομεν· αυτοι γαρ ακηκοαμεν, και οιδαμεν,
 we believe; ourselves for we have heard, and we know,

οτι ουτος εστιν αληθως ο σωτηρ του κοσμου
 that this is truly the savior of the world
 * [ο Χριστος.]
 [the Anointed.]

⁴³ Μετα δε τας δυο ημερας εξηλθεν εκειθεν,
 After and the two days he went out thence,
 * [και απηλθεν] εις την Γαλιλαιαν. ⁴⁴ Αυτος
 [and went out] into the Galilee. Himself

γαρ Ιησους εμαρτυρησεν, οτι προφητης εν τη
 for Jesus testified, that a prophet in the
 ιδια πατριδι τιμην ουκ εχει. ⁴⁵ Οτε ουν ηλθεν
 own country honor not has. When therefore he came

εις την Γαλιλαιαν, εδεξαντο αυτον οι Γαλιλαιοι,
 into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest

³⁶ ‡ The REAPER receives a Reward, and gathers Fruit for aicion Life; so that the SOWER and the REAPER may rejoice together.

³⁷ For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

³⁸ I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

³⁹ Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

⁴⁰ * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

⁴¹ And many more believed on account of his WORD;

⁴² and said to the WOMAN, "We no longer believe because of * ΤΗΥ Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

⁴³ Now after the two Days, he went from thence INTO GALILEE. †

⁴⁴ For ‡ JESUS himself testified, That a Prophet has no Honor in his OWN Country.

⁴⁵ When, therefore, he came into GALILEE, the GALILEANS received him,

* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit.

† 43. Fearce thinks that some words have been lost from the end of this verse, which may be supplied thus; "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 35. Matt. ix. 37; Luke x. 2. † 36. Dan xii. 3. † 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα ἑώρακοτες ἃ ἐποίησεν ἐν Ἱεροσολυμοῖς
 all having seen what he did in Jerusalem
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
 at the feast; also themselves for came to the feast.
 τῆν, ⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς
 He came then again into the Cana of the
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
 Galilee, where he made the water wine. And
 ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦσθενει, ἐν Κα-
 was certain courtier, of whom the son was sick, in Ca-
 περναοῦμ. ⁴⁷ Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει
 pernaum. This hearing that Jesus was come
 ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε
 out of the Judea into the Galilee, went
 πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν, ἵνα καταβῆ,
 to him, and was asking him, that he would come down
 καὶ ἰασθῆται αὐτοῦ τοῦ υἱοῦ· ἤμελλε γὰρ ἀπο-
 and heal of him the son; he was about for to
 θῆσκειν. ⁴⁸ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν·
 die. Said therefore the Jesus to him;
 Ἐὰν μὴ σημεῖα καὶ τεράτα ἴδητε, οὐ μὴ πιστεύ-
 If not signs and prodigies you may see, not not you may
 σῆτε. ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε,
 believe. Says to him the courtier: Osir,
 καταβῆθι, πρὶν ἀποθάνειν τὸ παιδίον μου.
 come down, before to die the child of me.
⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς· Πορευεῦ· ὁ υἱὸς σου
 Says to him the Jesus: Go: the son of thee
 ζῆ. * [Καὶ] ἐπίστευσεν ὁ ἀνθρώπος τῷ λόγῳ
 lives. [And] believed the man the word
 ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορευέτο. ⁵¹ Ἦδη
 which said to him Jesus, and went. Already
 δε αὐτοῦ καταβαίνοντος, οἱ δούλοὶ αὐτοῦ ἀπῆν-
 and of him was going down, the slaves of him met
 τῆσαν αὐτῷ, * [καὶ ἀπηγγείλαν,] λέγοντες·
 him, [and reported,] saying;
 Ὅτι ὁ παῖς σου ζῆ. ⁵² Ἐπητέτο οὖν * [παρ']
 That the child of thee lives. He inquired then [of
 αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἶχε.
 them] the hour, in which better he was.
 Καὶ εἶπον αὐτῷ· Ὅτι χθες ὥραν ἑβδόμην ἀφῆ-
 And they said to him; That yesterday hour seventh left
 κεν αὐτὸν ὁ πυρετός. ⁵³ Ἐγνώ οὖν ὁ πατήρ,
 him the fever. Knew then the father,
 ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
 that in that the hour, in which said to him the Je-
 σούς· Ὅτι ὁ υἱὸς σου ζῆ. Καὶ ἐπίστευσαν
 sus: That the son of thee lives. And he believed
 αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁴ Τοῦτο πάλιν
 himself, and the house of him all. This again
 δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
 a second sign did the Jesus, having come out of
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
 the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His SON: for he was about to die.

48 JESUS, therefore, said to him, † "If you see not Signs and Prodigies, 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.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy SON lives." And he believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 50. And—omit. 51. That his son lives. 52. of them—omit. 52. that hour. 53. Then said they to him. 54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. i. p. 52.

† 45. John ii. 23; iii 2.

* 40. JOHN II. 1, 11.

† 48. 1 Cor. i. 32.

ΚΕΦ. ε'. 5.

¹ Μετα ταυτα ην εορτη των Ιουδαιων, και
 After these things was a feast of the Jews, and
 ανεβη ο Ιησους εις 'Ιεροσολυμα. ² Εστι δε εν
 went up the Jesus to Jerusalem. Is now in
 τοις 'Ιεροσολυμοις, επι τη προβατικη, κολυμ-
 the Jerusalem, by the sheep-gate, a swimming-
 βηθρα, η επιλεγομενη 'Εβραϊστι Βηθσδα, πεντε
 bath, that being called in Hebrew Bethesda, five
 στοας εχουσα. ³ Εν ταυταις κατεκειτο πληθος
 porches having. In these were lying a multitude
 * [πολυ] των ασθενουντων, τυφλων, χωλων,
 [great] of those being sick, blind, lame,
 ξηρων * [εκδεχομενων την του υδατος κινησιν].
 withered [waiting the of the water moving].
⁴ Αγγελος γαρ κατα καιρον κατεβαινεν εν τη
 A messenger for at a season went down in the
 κολυμβηθρα, και εταρασε το υδωρ· ο ουν πρω-
 swimming-bath, and agitated the water; he theο first
 τος εμβας μετα την ταραχην του υδατος, υγιης
 stepping in after the agitation of the water, sound
 εγινετο, ω δηποτε κατειχετο νοσηματι.]
 became, who indeed was held by disease.]
⁵ Ην δε τις ανθρωπος εκει, τριακοντα και οκτω
 Was and a certain man there, thirty and eight
 ετη εχων εν τη ασθενεια. ⁶ Τουτον ιδων ο
 years being in the feeble health. This seeing the
 Ιησους κατακειμενον, και γνους οτι πολυν ηδη
 Jesus lying, and knowing that long already
 χρονον εχει, λεγει αυτω· Θελεις υγιης γενεσ-
 time he had been, he says to him; Dost thou wish sound to be-
 θαι; ⁷ Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-
 come? Answered him he sick being; O sir, a man
 που ουκ εχω, ινα, οταν ταραχθη το υδωρ,
 not I have, that, when may be agitated the water,
 βαλη με εις την κολυμβηθραν· εν ω δε
 he may put me into the swimming-bath; in which but
 ερχομαι εγω, αλλος προ εμου καταβαινει.
 am coming I, another before me goes down.
⁸ Λεγει αυτω ο Ιησους· Εγειραι, αρων τον κραβ-
 Says to him the Jesus: Rise, take up the bed
 βατον σου, και περιπατει. ⁹ Και ευθεως εγε-
 of thee, and walk. And immediately be-
 νετο υγιης ο ανθρωπος, και ηρε τον κραββατον
 came sound the man, and took up the bed
 αυτου, και περιεπατει. Ην δε σαββατον εν
 of himself, and walked. It was and a sabbath in
 εκεινη τη ημερα. ¹⁰ Ελεγον ουν οι Ιουδαιοι τω
 that the day. Said then the Jews to the
 τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι
 having been healed: A sabbath it is: not it is lawful
 σοι αραι τον κραββατον. ¹¹ Απεκριθη αυτοις·
 for thee to carry the bed. He answered them:

CHAPTER V.

¹ After these things there was † a Feast of the JEWS; and * Jesus went up to Jerusalem.
² Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, † Bethsada, having Five covered Walks.
³ In these were lying a Multitude of the SICK,— Blind, Lame, Withered,— * † [waiting the MOTION of the WATER].
⁴ For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]
⁵ Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.
⁶ JESUS seeing him lying, and knowing that he had now been thus a Long Time, says to him, "Dost thou wish to become well?"
⁷ The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."
⁸ JESUS says to him, † "Rise, take up thy COUCH, and walk."
⁹ And immediately the MAN became well, and took up his COUCH, and walked. ‡ Now That DAY was a Sabbath.
¹⁰ The JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; ‡ it is not lawful for thee to carry the COUCH."

* VATICAN MANUSCRIPT.—1. Jesus. 2. Bethsaida. 3. great—omit. 3, 4—omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a *legendary addition*. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

‡ 1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 13. † 2. Neh. iii. 1; xii. 39. † 8. Matt. ix. 9; Mark ii. 11; Luke v. 24. † 9. John ix. 14. † 10. Exod. xx. 10; Neh. xiii. 10; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

Ὁ ποιησας με ὑγιη, εκεινος μοι ειπεν· Ἀρον τον
He having made me sound, he to me said; Take up the
κραββατον σου, και περιπατει. ¹² Ἠρωτησαν
bed of thee, and walk. They asked

*[ουν] αυτον· Τις εστιν ὁ ανθρωπος, ὁ ειπων
[then] him; Who is the man, he saying
σοι· Ἀρον τον κραββατον σου, και περιπατει;
to thee; Take up the bed of thee, and walk?

¹³ Ὁ δε ιαθεισ ουκ ηδει τις εστιν· ὁ γαρ
He but having been cured not knew who it is; the for
Ιησους εξενευσεν, οχλου οντος εν τῳ τοπω.
Jesus slipped out, a crowd being in the place.

¹⁴ Μετα ταυτα ευρισκει αυτον ὁ Ιησους εν τῳ
After these finds him the Jesus in the
ιερῳ, και ειπεν αυτῳ· Ἰδε, ὑγιης γεγονας· μη-
temple, and said to him: See, sound thou hast become: no
κετι ἀμαρτανε, ινα μη χειρον σοι τι γενηται.
longer do thou sin, that no worse to thee anything may happen.

¹⁵ Ἀπηλθεν ὁ ανθρωπος, και ανηγγειλε τοις
Went away the man, and told to the
Ιουδαιοις, ὅτι Ιησους εστιν, ὁ ποιησας αυτον
Jews, that Jesus it is, he having made him

ὑγιη. ¹⁶ Και δια τουτο εδιωκον τον Ιησουν οἱ
sound. And through this persecuted the Jesus the
Ιουδαιοι, ὅτι ταυτα εποιει εν σαββατῳ. ¹⁷ Ὁ
Jews, because these he did in a sabbath. The

δε Ιησους απεκρινατο αυτοις· Ὁ πατηρ μου
and Jesus answered them: The father of me
εως αρτι εργαζεται, καγω εργαζομαι. ¹⁸ Δια
till now works, and I work. Through

τουτο ουν μαλλον εζητουν αυτον οἱ Ιουδαιοι
this therefore more sought him the Jews
αποκτειναι, ὅτι ου μονον ελυε το σαββα-
to kill, because not only he was breaking the sabbath

τον, αλλα και πατερα ιδιον ελεγε τον θεον,
but also a father his own said the God,
ισον εαυτον ποιων τῳ θεῳ. ¹⁹ Απεκρινατο ουν
equal himself making to the God. Answered then

ὁ Ιησους και ειπεν αυτοις· Ἀμην αμην λεγω
the Jesus and said to them: Indeed indeed I say
υμιν, ου δυναται ὁ υιος ποιειν αφ' εαυτου ουδεν,
to you, not is able the son to do of himself nothing.

εαν μη τι βλεπη τον πατερα ποιουντα· ἃ
it not anything he may see the father doing: what
γαρ εν εκεινος ποιη, ταυτα και ὁ υιος ὁμοιως
for ever he may do. these also the son in like manner

ποιει· ²⁰ Ὁ γαρ πατηρ φιλει τον υιον, και παν-
does: The for father loves the son, and all
τα δεικνυσιν αυτῳ, ἃ αυτος ποιει· και μειζονα
shows to him, what he does: and greater

τουτων δειξει αυτῳ εργα, ινα υμεις θαυμαζητε.
of these shows to him works, so that you may wonder.
²¹ Ὡσπερ γαρ ὁ πατηρ εγειρει τοις νεκρους και
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 SAID to thee, * "Take up thy couch, and walk?"

¹³ But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.

¹⁴ After these things, * Jesus finds him in the TEMPLE, and said to him, "Behold, thou hast become well; † sin no more, lest something worse may happen to thee."

¹⁵ The MAN went away, and told the Jews That Jesus was HE who MADE him well.

¹⁶ And on account of this the Jews persecuted JESUS, because he did These things on a Sabbath.

¹⁷ But * HE answered and said, † "My FATHER works till now, and I work."

¹⁸ For this, then, the Jews † sought the more to kill him, because not only was he breaking the SABBATH, ‡ but he also said, that God was his own Father, making himself equal with God."

¹⁹ Then * he answered and said, "Indeed, I assure you, The son can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the son in like manner.

²⁰ For ‡ the FATHER loves the son, and show him All what he himself does; and Greater Works than these will he sh him, that you may wonder

²¹ For as the FATHER raises up and makes al the DEAD, ‡ so also

* VATICAN MANUSCRIPT.—11. But he. 12. Then—omit. 13. Take up, and. 14. Jesus. 17. HE answered and said, My FATHER. 19. he answered and said.

† 14. Matt. xii. 45; John viii. 11. † 17. John ix 4; xiv. 10. † 18. John vii. 19
† 18. John x. 30, 33, Phil. ii. 6. † 20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17. † 21. Luke vii. 14, viii 54; John xi. 25, 26.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θέλει, ζωοποιεῖ.
makes alive: thus also the son, whom he will, makes alive.
 22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα· ἀλλὰ τὴν
Not even for the father judges any one; but the
 κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες
judgment all has given to the son; so that all
 τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ
may honor the son, even as they honor the father. He
 μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν
not honoring the son, not honors the father, that
 πέμψαντα αὐτόν. 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι
having sent him. Indeed indeed I say to you, that
 ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ
he the word of me hearing, and believing, the
 πέμψαντι με ἐχει ζῶν ἀιώνιον, καὶ εἰς κρίσιν
having sent me has life age-lasting, and into judgment
 οὐκ ἐρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-
not comes, but has passed out of the death
 τος εἰς τὴν ζῶν. 25 Ἀμὴν ἀμὴν λέγω ὑμῖν,
into the life. Indeed indeed I say to you,
 ὅτι ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
that comes an hour, and now is, when the dead ones
 ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ
shall hear the voice of the son of the God; and
 οἱ ἀκούσαντες ζήσονται. 26 Ὡσπερ γὰρ ὁ πα-
those having heard will live. As for the fa-
 τὴρ ἐχει ζῶν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ
ther has life in himself; so he gave also to the
 υἱῷ ζῶν ἐχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-
son life to have in himself. And authority he
 κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
gave to him also judgment to execute, because a son of man
 ἐστίν. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἐρχεται ὥρα,
he is. Not wonder you this: because comes an hour,
 ἐν ἣ ἅπαντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
in which all those in the tombs shall hear
 τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ
the voice of him, and shall come forth, those the
 ἀγαθὰ ποιήσαντες, εἰς ἀναστάσιν ζωῆς· οἱ
good things having done, to a resurrection of life; those
 * [δε] τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρι-
[and] the evil things having done, to a resurrection of
 σῆως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ
judgment. Not am able I to do of myself
 οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ
nothing. Even as I hear, I judge, and the judgment the
 ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τοῦ
mine just is; that not I seek the will the
 ἐμοῦ, ἀλλὰ τὸ θέλημα τοῦ πέμψαντος με.
mine, but the will of the sending me.
 31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία
If I testify concerning myself, the testimony
 μου οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-
of me not is true. Another is he testi-
 τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστίν
ifying concerning me; and I know, that true is

SON makes alive Whom he pleases.
 22 For the FATHER does not even judge any one, but † 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, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aLIONIAN 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, 29 and will come forth; † THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.
 30 I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not † 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

* VATICAN MANUSCRIPT.—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 85; xvii. 2; Acts xvii. 31; 1 Pet. iv. 6.
 † 23. 1 John ii. 23. † 29. Dan. xii. 2; Matt. xxv. 32, 33, 40. † 32. Matt. xxvi. 59.
 John iv. 34; vi. 38. † 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς
 the testimony, which he testifies concerning me. You
 ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτυρήκε
 have sent to John, and he has testified
 τῇ ἀληθείᾳ. ³⁴ Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
 to the truth. I but not from a man the
 μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
 testimony receive; but these things I say, that
 ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λυχνὸς ὁ καιο-
 you may be saved. He was the lamp the burn-
 μένος καὶ φαιών· ὑμεῖς δὲ ἠθελήσατε ἀγαλλι-
 ing and shining: you and were willing
 ἀθναί πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ
 rejoice for an hour in the light of him. I
 δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ
 but have the testimony greater of the John: the
 γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω
 for works, which gave to me the father, that I might finish
 αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ
 them, these the works, which I do, testifies
 περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπεσταλκε. ³⁷ Καὶ
 concerning me, because the father me has sent. And
 ὁ πέμψας με πατήρ αὐτὸς μεμαρτυρήκε περὶ
 he having sent me father himself has testified concerning
 ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε ποπότε,
 me. Neither a voice of him have you heard at any time,
 οὔτε εἶδος αὐτοῦ ἑώρακατέ. ³⁸ Καὶ τὸν λόγον
 nor form of him have you seen. And the word
 αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέσ-
 of him not you have abiding in you; because whom sent
 τείλετ ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.
 he, this you not believe.
³⁹ Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
 you search the writings, because you think ἐν
 αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖνοι εἰσὶν αἱ
 them life age-lasting to have: and they are those
 μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θέλετε ελθεῖν
 testifying concerning me; and not you are willing to come
 πρὸς με, ἵνα ζωὴν ἐχῆτε. ⁴¹ Δόξαν παρὰ ἀνθρώ-
 to me, so that life you may have. Glory from men
 πων οὐ λαμβάνω· ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
 not I receive; but I have known you, that the
 ἀγαπῆν τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ
 love of the God not you have in yourselves. I
 ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
 have come in the name of the father of me, and not
 λαμβανέτε με· εἰ ἄλλος ἐλθῆ ἐν τῷ ὀνόματι
 you receive me: if another should come in the name
 τῷ ἰδίῳ, ἐκεῖνον ληψέσθε. ⁴⁴ Πῶς δύνασθε
 the own, him you will receive. How are able
 ὑμεῖς πιστεύεσαι, δόξαν παρὰ ἀλλήλων λαμβανόν-
 you to believe, glory from one another receiving,
 τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
 and the glory that from the only God not
 ζήτετε; ⁴⁵ Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω
 you seek? Not think you, that I will accuse

TESTIMONY which he tes-
 tifies of me is true.

³³ You have sent to
 John, and he has testified
 to the TRUTH.

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 TESTIMO-
 NY greater than JOHN'S;
 for the WORKS which the
 FATHER gave me, that I
 might finish them, These
 WORKS which * I do, tes-
 tify 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 SCRIP-
 TURES, Because you think
 by them to obtain aeternal
 Life; ‡ and they are THOSE
 TESTIFYING of 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 yourselves.

⁴³ I have come in the
 NAME of my FATHER, and
 you do not receive me; if
 another should come in his
 OWN NAME, him you will
 receive.

⁴⁴ † How can you be-
 lieve, receiving Glory one
 from another; and THAT
 GLORY from the ONLY God
 you do not seek.

⁴⁵ Do not think That I
 will accuse you to the

* VATICAN MANUSCRIPT.—36. I do.

44. the ONLY one.

† 33. John i. 15, 19, 27, 32.

‡ 36. John iii. 2; x. 25; xv. 24.

† 37. Matt iii. 17;

xvii. 5; John vi. 27; viii. 18.

† 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 45.

‡ 44. John xii. 43.

ὄμων προξ τον πατερα· εστιν ο̄ κατηγορων
you to the father: is he accusing
 ὄμων, Μωσῆς, εις ὃν ὑμεις η̄λπικατε. ⁴⁶ Εἰ
you, Moses, into whom you have hoped. If
 γαρ ε̄πιστευετε Μωσῆ, ε̄πιστευετε αν̄ ε̄μοι·
for you believed Moses, you would believe me;
 περῑ γαρ ε̄μου εκεινος ε̄γραψεν. ⁴⁷ Εἰ δε τοις
concerning for me he wrote. If but the
 κ̄κεινου γραμμασῑν οῡ πιστευετε, πως τοις ε̄μοις
of him writings not you believe, how the my
 ἴσημασῑ πιστευσετε.
words will you believe.

ΚΕΦ. 5'. 6.

† Μετα ταυτα απηλθεν ο̄ Ιησους περαν της
After these things went the Jesus over the
 θαλασσης της Γαλιλαιας, της Τιβεριαδος.
sea that of Galilee, of the Tiberias.

‡ Και η̄κολουθει αυτω ο̄χλος πολυς, ο̄τι ε̄ωρων
And was following him a crowd great, because they saw
 τα ση̄μεια, ἃ ε̄ποιει επῑ των ασθενουντων.
the signs, which he was doing on those being sick.

§ Ανηλθε δε εις το ορος ο̄ Ιησους, και εκει
Went and into the mountain the Jesus, and there
 εκαθητο μετα των μαθητων αυτου. ⁴ Ην δε
he was sitting with the disciples of himself. Was and
 εγγυς το πασχα, ἡ ε̄ορτη των Ιουδαιων. ⁵ Επα-
near the passover, the feast of the Jews. Lifted

ρας ουν ο̄ Ιησους τους οφθαλμους, και θεασαμε-
up then the Jesus the eyes, and seeing
 νος ο̄τι πολυς ο̄χλος ερχεται προς αυτον, λεγει
that great a crowd was coming to him, says

προς τον Φιλιππον· Ποθεν αγορασομεν αρτους,
to the Philip; Whence shall we buy loaves,
 ἵνα φαγωσιν ο̄υτοι; ⁶ (Τουτο δε ε̄λεγε πειραζων
that may eat these? (This but he said trying
 αυτου· αυτος γαρ η̄δει, τι ε̄μελλε ποιειν.)
him; he for knew, what he was about to do.)

¶ Απεκριθη αυτω Φιλιππος· Διακοσιων δηναριων
Answered him Philip; Two hundred denarii
 αρτου ουκ αρκουσιν αυτοις, ἵνα ἕκαστος
of loaves not are enough for them, so that each

* [αυτων] βραχυν τι λαβη. ⁸ Λεγει αυτω εἰς εκ
[of them] a little may take. Says to him one of
 των μαθητων αυτου, Ανδρεας, ο̄ αδελφος Σιμων
the disciples of him, Andrew, the brother of Si-
 νος Πητρου· ⁹ Εστι παιδαριον εν̄ ὧδε, ο̄ εχει
mon Peter; Is little boy one here, who has

πεντε αρτους κριθινους, και δυο οψαρια· αλλα
five loaves barley, and two small fishes; but
 ταυτα τι εστιν εις τοσούτους; ¹⁰ Εἶπε * [δε] ο̄
these what are for so many? Said [and] the
 Ιησους· Ποιησατε τους ανθρωπους αναπεσειν.
Jesus: Make you the men to recline.

Ην δε χορτος πολυς εν̄ τῷ τοπῷ. Ανεπεσον
Was and grass much in the place. Reclined

FATHER. * HE who AC
 CUSES 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 TI-
 BERIAS.

2 And a great Crowd
 were following him, Be-
 cause they saw the SIGNS
 which he was performing
 on the SICK.

3 And * Jesus went up
 into the MOUNTAIN, and
 was sitting there with his
 DISCIPLES.

4 And the PASSOVER, the
 FEAST of the JEWS, was
 near.

5 Then JESUS, lifting up
 his EYES, and seeing that
 a great Crowd was coming
 to him, says to * Philip,
 "Whence * may we buy
 Loaves that these may eat."

6 (But this he said,
 trying him; for he knew
 what he was about to do.)

7 Philip answered him,
 "Loaves costing † Two
 Hundred Denarii are not
 enough for them, that each
 may take a little."

8 One of his DISCIPLES,
 Andrew, the BROTHER of
 Simon Peter, says to him,

9 "Here is a Little boy,
 who has Five barley Loaves
 and Two Small fishes; but
 what are these for so
 many?"

10 JESUS said, "Make
 the MEN recline." And
 there was much Grass in
 the PLACE. The men,

* VATICAN MANUSCRIPT.—45. HE WHO ACCUSES you to the FATHER is MOSES, in whom-
 47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit.
 10. and—omit.

† 7. In value about thirty dollars, or about £0. 8s. sterling.
 ‡ 46. Gen. iii. 15; xii 3. xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts
 xxvi. 22. † 1. Matt. xiv. 15; Mark vi. 35; Luke ix. 10, 12.

ὁν *ci* ἀνδρες τὸν ἀριθμὸν ὡσεὶ πεντακιχίλιοι.
 therefore the men the number about five thousand.

¹¹ Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-
 Took and the loaves the Jesus, and having given
 τῆσας διέδωκε * [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]
 thanks distributed [to the disciples, the and disciples]

τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν οὐαριῶν
 to those reclining; in like manner also of the fishes
 ὅσον ἠθελόν. ¹² Ὡς δὲ ἐνεπλησθησαν, λέγει τοῖς
 what they wished. When and they were filled, he says to the

μαθηταῖς αὐτοῦ· Συναγαγετε τὰ περισσεύσαντα
 disciples of himself: Collect the remaining

κλάσματα, ἵνα μὴ τι ἀποληται. ¹³ Συναγαγόν
 fragments, so that not any may be lost. They collected

οὖν, καὶ ἐγεμίσαν ὀδωδεκά κοφίνους κλάσματων
 therefore, and filled twelve baskets of fragments

ἐκ τῶν πεντε ἄρτων τῶν κριθίνων, ἃ ἐπερισ-
 out of the five loaves of the barley, which remained
 σευσε τοῖς βεβρωκοσίν. ¹⁴ Οἱ οὖν ἀνθρώποι
 to those having eaten. The therefore men

ἰδόντες ὁ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλεγον·
 seeing what did a sign the Jesus, said:

Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὁ ἐρχο-
 That this is truly the prophet, he com-

μένος εἰς τὸν κόσμον.
 ing into the world.

¹⁵ Ἰησοῦς οὖν γινούς ὅτι μελλοῦσιν ἐρχεσθαι,
 Jesus therefore knowing that they were about to come,

καὶ ἀρπάζει αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασι-
 and to seize him, that they might make him a king,

λεα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτοῦ
 retired again into the mountain himself

μόνος. ¹⁶ Ὡς δὲ ὄψια ἐγένετο, κατεβήσαν οἱ
 alone. As and evening it became, went down the

μαθηταὶ αὐτοῦ ἐπὶ τῆν θάλασσαν. ¹⁷ Καὶ ἐμβαν-
 disciples of him on the sea. And stepping

τες εἰς τὸ πλοῖον, ἤρχοντο περὰν τῆς θαλάσσης
 into the ship, they were going over the sea

εἰς Καπερναοῦμ. Καὶ σκοτία ἤδη ἐγγεγονει,
 to Capernaum. And dark now it had become,

καὶ οὐκ ἐληλυθει πρὸς αὐτοὺς ὁ Ἰησοῦς. ¹⁸ Ἡ
 and not had come to them the Jesus. The

τε θάλασσα, ἀνεμὸς μεγάλου πνεόντος διηγεί-
 and sea, a wind great blowing was becoming

ρητο. ¹⁹ Ἐληλακοτες οὖν ὡς στραδίους εἰκοσι-
 agitated. Having driven therefore about furlongs twenty-

πεντε ἢ τριακόντα, θεωροῦσι τὸν Ἰησοῦν
 five or thirty, they see the Jesus

περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
 walking on the sea, and near the

πλοῖου γινόμενον· καὶ ἐφοβήθησαν. ²⁰ Ὁ δὲ
 ship was coming; and they were afraid. He but

λέγει αὐτοῖς· Ἐγὼ εἰμι, μὴ φοβεῖσθε. ²¹ Ἦθε-
 says to them; I am, not fear you. They were

λόν οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ
 willing therefore to receive him into the ship; and

therefore, reclined, in NUM-
 BER 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 † THAT 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, 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-

* VATICAN MANUSCRIPT.—11. Then JESUS.
 PLES.—omit. 14. Signs.

17. yet come.

11. to the DISCIPLES, and the DISCI-

‡ 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 19, 25. vii. 40
 † 16. Matt. xiv. 23; Mark vi. 47.

ευθως το πλοιον εγενετο επι της γης, εις ην
immediately the ship was at the land, to which
ηπηγον.
they were going.

22 Τη επαυριον ο οχλος, ο εστηκως περαν της
The next day the crowd, that standing over the
θαλασσης, ιδων, οτι πλοιαριον αλλο ουκ ην
sea, seeing, that boat other not was

εκει, ει μη εν, και οτι ου συνεισηλθε τοις
there, if not one, and that not went with the

μαθηταις αυτου ο Ιησους εις το πλοιον, αλλα
disciples of himself the Jesus into the boat, but

μονοι οι μαθηται αυτου απηλθον. 23 (αλλα δε
alone the disciples of him went away; (other but

ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου,
came boats from Tiberias near the place,

ουπου εφαγον τον αρτον, ευχαριστησαντος του
where they ate the bread, having given thanks the
κυριου.) 24 οτε ουν ειδεν ο οχλος, οτι Ιησους
Lord;) when therefore saw the crowd, that Jesus

ουκ εστιν εκει, ουδε οι μαθηται αυτου, ενεβησαν
not is there, nor the disciples of him, they entered

αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ,
themselves into the boats, and came to Capernaum,

ζητουντες τον Ιησου. 25 Και ευροντες αυτον
seeking the Jesus. And finding him

περαν της θαλασσης, ειπον αυτω· Ραββι, ποτε
beyond the sea, they said to him; Rabbi, when

ωδε γεγονας; 26 Απεκριθη αυτοις ο Ιησους και
here didst thou come? Answered them the Jesus and

ειπεν· Αμην αμην λεγω υμιν· Ζητειτε με, ουχ
said; Indeed indeed I say to you: You seek me, not

οτι ειδατε σημεια, αλλ' οτι εφαγετε εκ των
because you saw signs, but because you ate of the

αρτων, και εχορτασθητε. 27 Εργαζεσθε μη την
loaves, and were filled. Work you not the

βρωσιν την απολλυμενην, αλλα την βρωσιν την
food that perishing, but the food that

μενουσαν εις ζωην αιωνιον, ην ο υιος του ανθρω-
abiding into life age-lasting, which the son of the man

κου υμιν δωσει· τουτον γαρ ο πατηρ εσφραγι-
to you will give: him for the father sealed

σεν ο θεος. 28 Ειπον ουν προς αυτον· Τι
the God. Said therefore to him: What

ποιουμεν, ινα εργαζωμεθα τα εργα του θεου;
as all we do, that we may work the works of the God?

29 Απεκριθη ο Ιησους και ειπεν αυτοις· Τουτο
Answered the Jesus and said to them: This

εστι το εργον του θεου, ινα πιστευσητε εις ον
is the work of the God, that you may believe into whom

απεστειλεν εκεινος. 30 Ειπον ουν αυτω· Τι
sent he. They said therefore to him; What

ουν ποιεις συ σημειον, ινα ιδωμεν και πιστευ-
then dost thou sign, that we may see and we may be-
σωμεν σοι; τι εργαζη; 31 Οι πατερες ημων το
ieve thee? what dost thou work? The fathers of us the
μαννα εφαγον εν τη ερημω, καθως εστι γεγραμ-
manna ate in the desert, as it is having been

mediately the BOAT was at the LAND to which they were going.

22 On the NEXT DAY, THAT CROWD STANDING by the side of the LAKE, seeing That there was no other Boat there, except one, and That JESUS went not with his DISCIPLES into the BOAT, but his DISCIPLES went away alone;—

23 (but Other Boats came from Tiberias near the PLACE where they ate the BREAD, when the LORD had given thanks;—)

24 when, therefore, the CROWD saw That Jesus was not there, nor his DISCIPLES, they entered the BOATS, and came to Capernaum, seeking JESUS.

25 And finding him beyond the LAKE, they said to him, "Rabbi, when didst thou arrive here?"

26 JESUS answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the LOAVES, and were satisfied.

27 Labor not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aionian Life, which the SON of MAN will give you; † for him, the FATHER, GOD, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the WORKS of God?"

29 JESUS answered and said to them, † "This is the WORK of GOD, that you should believe into him whom he sent."

30 They said to him, therefore, † "What Sign, dost thou perform, that we may see and believe thee? What dost thou work?"

31 † Our FATHERS ate the MANNA in the DESERT, as it has been written,

† 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 83; v. 37; viii. 18; Acts ii. 22; 2 Pet. i. 17. † 29. 1 John iii. 23. † 30. Matt. xii. 38; xvi. 1; Mark viii. 11; 1 Cor. i. 22. † 31. Matt. xvi. 17; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

μενον. “Αρτον εκ του ουρανου εδωκεν αυτοις
 written: “Bread from the heaven gave them
 φαγειν.” ³² Ειπεν ουν αυτοις ο Ιησους· Αμην
 to eat.” Said therefore to them the Jesus; Indeed
 αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον
 indeed I say to you, not Moses has given to you the
 αρτον εκ του ουρανου· αλλ’ ο πατηρ μου
 bread from the heaven; but the father of me
 διδωσιν υμιν τον αρτον εκ του ουρανου τον
 gives to you the bread from the heaven the
 αληθινον. ³³ Ο γαρ αρτος του θεου εστιν ο
 true. The for bread of the God is he
 καταβαινων εκ του ουρανου, και ζωην διδουσιν
 coming down from the heaven, and life is giving
 τω κοσμω. ³⁴ Ειπον ουν προς αυτον· Κυριε,
 to the world. They said then to him: O sir,
 παντοτε dos ημιν τον αρτον τουτον. ³⁵ Ειπε
 always give to us the bread this. Said
 * [δε] αυτοις ο Ιησους· Εγω ειμι ο αρτος της
 [but] to them the Jesus: I am the bread of the
 ζωης· ο ερχομενος προς με, ου μη πειναση·
 life: he coming to me, not not may hunger:
 και ο πιστευων εις εμε, ου μη διψηση πωποτε.
 and he believing into me, not not may thirst ever.
³⁶ Αλλ’ ειπον υμιν, οτι και εωρακατε με, και ου
 But I said to you, that even you have seen me, and not
 πιστευετε. ³⁷ Παν ο διδωσι μοι ο πατηρ, προς
 you believe. All what gives to me the father, to
 εμε ηξει και τον ερχομενον προς με, ου μη
 me will come and the coming to me, not not
 εκβαλω εξω· ³⁸ οτι καταβεβηκα εκ του ουρα-
 I will cast out; because I have come down from the hea-
 νου, ουχ ινα ποιω το θελημα το εμον, αλλα
 ven, not that I may do the will the mine, but
 το θελημα του πεμψαντος με. ³⁹ Τουτο δε εστι
 the will of the having sent me, This and is
 το θελημα του πεμψαντος με, ινα παν ο
 the will of the having sent me, that every one which
 δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-
 he has given to me, not I may lose out of it, but raise
 τησω αυτο εν τη εσχατη ημερα. ⁴⁰ Τουτο γαρ
 up it in the last day This for
 εστι το θελημα του πεμψαντος με, ινα πας ο
 is the will of the having sent me, that all who
 θεωρων τον υιον, και πιστευων εις αυτον, εχη
 seeing the son, and believing into him, may have
 ζωην αιωνιον· και αναστησω αυτον εγω τη
 live age-lasting; and will raise up him I in the
 εσχατη ημερα.
 in t
 e.t.y.

⁴¹ Εγογγυξον ουν οι Ιουδαιοι περι αυτου, οτι
 Were murmuring then the Jews about him, because
 ειπεν· Εγω ειμι ο αρτος ο καταβας εκ του ου-
 he said; I am the bread that having come down from the hea-
 νου· ⁴² και ελεγον· Ουχ ουτος εστιν Ιησους ο
 ven; and they said; Not this is Jesus the

† ‘He gave them Bread from HEAVEN to eat.’”

32 JESUS then said to them, “Indeed, I assure you, Moses did not give you the BREAD from HEAVEN; but my FATHER gives you the TRUE BREAD from HEAVEN.”

33 For the BREAD of GOD is THAT which DESCENDS from HEAVEN, and is giving Life to the WORLD.”

34 They, therefore, said to him, “Sir, always give us this BREAD.”

35 JESUS said to them, “I am the BREAD of LIFE. † HE who COMES to me will by no means hunger; and HE who BELIEVES into me will never thirst.

36 But I said to you, That you have even seen me, and yet 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 I may lose nothing of all that he HAS GIVEN me, but may raise it up at the LAST Day.

40 For this is the WILL of HIM who SENT me, that EVERY ONE SEEING the SON, † and BELIEVING into him, may have eternal Life; and I will raise him up at the LAST Day.”

41 Then the JEWS murmured about him, Because he said, “I am THAT BREAD which DESCENDED from HEAVEN.”

42 And they said, † “Is not this Jesus, the SON of

* VATICAN MANUSCRIPT.—35. but—omit.

† 31. Psa. lxxviii. 24, 25.
 † 37. 17. 12, xviii. 9.
 vl. 3; Luke iv. 22.

† 35. John iv 14; vii. 37.
 † 40. hn vii. 56, 58; iv. 24.

† 38. John v. 30 † 39. John
 † 42. Matt. xiii. 55; Mark

υἱὸς Ἰωσήφ, οὃς ἡμεῖς οἶδαμεν τὸν πατέρα καὶ
 son of Joseph, of whom we know the father and
 τὴν μητέρα; Πως οὖν λέγει οὗτος· Ὅτι ἐκ
 the mother? How then he says this; That from
 τοῦ οὐρανοῦ καταβέβηκα; ⁴³ Ἀπεκριβη ὁ Ἰησοῦς
 the heaven I have come down? Answered the Jesus
 καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.
 and said to them: Not murmur you with one another.
⁴⁴ Οὐδεὶς δυνατὸς ἐλθεῖν πρὸς με, εἰ μὴ ὁ
 No one is able to come to me, if not the
 πατὴρ, ὁ πέμψας με, ἔλκυσσῃ αὐτὸν, καὶ ἐγὼ
 father, that having sent me, may draw him, and I
 ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ Ἔστι
 will raise up him in the last day. It is
 γεγραμμένον ἐν τοῖς προφήταις· Ἐκεῖ εἰσὶν
 having been written in the prophets: "And they shall be
 πάντες διδακτοὶ θεοῦ." Πᾶς ὁ ἀκούσας παρὰ
 all taught of God." Every one who having heard from
 τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. ⁴⁶ Οὐχ
 the father and having learned, comes to me. Not
 ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ
 that the father any one has seen, if not he being from
 τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. ⁴⁷ Ἀμην
 the God: this has seen the father. Indeed
 ἀμην λέγω ὑμῖν, ὁ πιστευὼν * [εἰς ἐμε,] ἔχει
 indeed I say to you, he believing [into me,] has
 ζωὴν αἰωνίον. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
 life age-lasting. I am the bread of the life.
⁴⁹ Οἱ πατέρες ὑμῶν ἐφαγόν το μαννα ἐν τῇ ἐρη-
 The fathers of you ate the manna in the desert.
 μῳ, καὶ ἀπέθανον· ⁵⁰ οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ
 and died; this is the bread, that from
 τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ
 the heaven coming down, so that any one of it
 φαγῇ, καὶ μὴ ἀποθάνῃ. ⁵¹ Ἐγὼ εἰμι ὁ ἄρτος ὁ
 may eat, and not may die. I am the bread that
 ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἰ τις φαγῇ
 living that from the heaven having come down: if any one may eat
 ἐκ τούτου τοῦ ἁρτοῦ, ζήσεται εἰς τὸν αἰῶνα. Καὶ
 of this the bread, he shall live into the age. And
 ὁ ἄρτος δε, * [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,
 the bread also, [which I will give,] the flesh of me is,
 ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
 which I will give in behalf of the of the world life.
⁵² Ἐμαχόντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,
 Were contending therefore with one another the Jews,
 λέγοντες· Πως δυνατὸς οὗτος ἡμῖν δοῦναι τὴν
 saying; How is able this to us to give the
 σὰρκα φαγεῖν; ⁵³ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
 flesh to eat? Said then to them the Jesus;
 Ἀμην ἀμην λέγω ὑμῖν, εἰ μὴ φαγῆτε τὴν
 Indeed indeed I say to you, if not you may eat the
 σὰρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖντε αὐτοῦ
 flesh of the son of the man, and you may drink of him
 τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ Ὁ
 the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know? How, * then, does he say, 'I have come down from HEAVEN?'"

43 JESUS answered and said to them, "Murmur not one with another.

44 No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

45 † It has been written in the PROPHETS, 'And 'they shall all be taught of 'God.' Every one HAVING HEARD and having learned of the FATHER, comes to me.

46 Not that any one has seen the FATHER, † except HE who IS from * God; HE has seen the FATHER.

47 Indeed, I assure you, † HE BELIEVING into me has aetional Life.

48 I am the BREAD of LIFE.

49 Your FATHERS ate the MANNA in the DESERT, and died.

50 This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

51 I am THAT LIVING BREAD who † HAS DESCENDED from HEAVEN. If any one eat of THIS BREAD, he shall live to 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 each other, saying, "How can HE give us his FLESH to eat?"

53 Then JESUS said to them, "Indeed, I assure you, † if you do not eat the FLESH of the SON of MAN, and drink His BLOOD, you have no Life in yourselves.

* VATICAN MANUSCRIPT.—42. now then.
 51. that I will give—omit.

46. God.

47. into me—omit.

† 45. Isa. liii. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. 46. John i. 18; v. 37.
 † 47. John iii. 16, 18, 86. † 51. John iii. 12. † 52. John vii. 43; ix. 16; x. 19.
 † 53. Gal. ii. 20.

τρῶγων μου την σαρκα, και πινων μου το αιμα,
 eating of me the flesh, and drinking of me the blood,
 εχει ζων αιωνιον· και εγω αναστησω αυτον τη
 has life age-lasting; and I will raise up him in the
 εσχατη ημερα. ⁵⁵ Η γαρ σαρξ μου αληθως
 last day. The for flesh of me truly
 εστι βρωσις, και το αιμα μου αληθως εστι
 is food, and the blood of me truly is
 ποσις. ⁵⁶ Ο τρωγων μου την σαρκα, και πινων
 drink. He eating of me the flesh, and drinking
 μου το αιμα, εν εμοι μενει, και γινω εν αυτω.
 of me the blood, in me abides, and I in him.
⁵⁷ Καθως απεστειλε με ο ζων πατηρ, και γινω ζω
 As sent me the living father, and I live
 δια τον πατερα· και ο τρωγων με, και κεινος
 through the father; also he eating me, even he
 ζησεται δι' εμε. ⁵⁸ Ουτος εστιν ο αρτος, ο εκ
 shall live through me. This is the bread, that from
 του ουρανου καταβας· ου καθως εφαγον οι
 the heaven having come down; not as ate the
 πατερες υμων, και απεθανον· ο τρωγων τουτον
 fathers of you, and died; he eating this
 τον αρτον, ζησεται εις τον αιωνα. ⁵⁹ Ταυτα
 the bread, shall live into the age. These things
 ειπεν εν συναγωγη διδασκων εν Καπερναουμ.
 he said in a synagogue teaching in Capernaum.
⁶⁰ Πολλοι ουν ακουσαντες εκ των μαθητων
 Many therefore having heard of the disciples
 αυτου, ειπον· Σηληρος εστιν ουτος ο λογος·
 of him, said; Hard is this the saying;
 τις δυναται αυτου ακουειν; ⁶¹ Ειδως δε ο Ιησους
 who is able it to hear? Knowing but the Jesus
 εν εαυτω, οτι γογγυζουσι περι τουτου οι μαθη-
 in himself, that were murmuring about this the disci-
 ται αυτου, ειπεν αυτοις· Τουτο υμας σκανδαλι-
 ples of himself, he said to them; This you offends?
 ζει; ⁶² Εαν ουν θεωρητε τον υιον του ανθρωπου
 If then you should see the son of the man
 αναβαινοντα, οπου ην το προτερον; ⁶³ Το
 ascending, where he was the first? The
 πνευμα εστι το ζωποον· η σαρξ ουκ ωφελει
 spirit is that making alive; the flesh not profits
 ουδεν. Τα ρηματα, α εγω λαλω υμιν, πνευμα
 nothing. The words, which I speak to you, spirit
 εστι και ζω εστιν. ⁶⁴ Αλλ' εισιν εξ υμων
 is and life is. But are of you
 τινες, οι ου πιστευουσιν· ηδει γαρ εξ αρχης ο
 some, who not believe; knew for from beginning the
 Ιησους, τινες εισιν οι μη πιστευοντες, και τις
 Jesus, some are who not believing, and who
 εστιν ο παραδωσων αυτον. ⁶⁵ Και ελεγε· Δια
 is he about betraying him. And he said; Through
 τουτου ειρηκα υμιν οτι ουδεις δυναται ελθειν
 this I have said to you that no one is able to come
 προς με, εαν μη η δεδομενον αυτω εκ του
 to me, if not may behaving been given to him from the
 πατρος μου. ⁶⁶ Εκ τουτου πολλοι απηλθον των
 father of me. From this many went the

54 HE who EATS My FLESH, and drinks My BLOOD, has aionian Life, and I will raise him up at the LAST Day.

55 For my FLESH is * the True Food, and my BLOOD is * the True Drink.

56 HE who EATS My FLESH, and DRINKS My BLOOD, † abides in me, and ‡ in him.

57 As the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even HE shall live through me.

58 This is THAT BREAD which has DESCENDED from * Heaven. Not as * the FATHERS ate, and died; HE who EATS This BREAD shall live to the AGE."

59 These things he said, teaching in a Synagogue, in Capernaum.

60 † Many, therefore, of his DISCIPLES, hearing, said, "Hard is This SAYING; who can hear it?"

61 But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend YOU?"

62 † What then, if you should see the SON of MAN ascending where he was BEFORE?

63 † The SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which I * have spoken to you are Spirit and are Life.

64 But there are some of you who do not believe." For † JESUS knew from the Beginning WHO those were that did not BELIEVE, and WHO he was that was about to BETRAY him.

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the * FATHER."

66 From this time many

* VATICAN MANUSCRIPT.—55. the True Food. 58. the FATHERS.

55. the True Drink.

58. Heaven.

† 56. 1 John iii. 24; iv. 15, 18.

† 60. Matt. xi. 6.

† 62. John iii. 13; Mark xvi

19; Acts i. 9; Eph. iv. 8.

‡ 60. Cor. iii. 6.

† 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω και ουκετι μετ' αυτου περιεπατου. ⁶⁷ Ειπεν ουν ο Ιησους τοις δωδεκα· Μη και υμεις θελετε υπαγειν; ⁶⁸ Απεκριθη αυτω Σιμων Πετρος· Κυριε, προς τινα απελευσομεθα; ρηματα ζωης αιωνιου εχεις· ⁶⁹ και ημεις πεπιστευκαμεν και εγνωκαμεν, οτι συ εις ος εστις ο αγιος του θεου. ⁷⁰ Απεκριθη αυτοις ο Ιησους· Ουκ εγω υμας τους δωδεκα εξελεξαμην; και εις υμων εις διαβολος εστιν. ⁷¹ Ελεγε δε τον Ιουδαν Σιμωνος Ισκαριωτην· ουτος γαρ ημελλον αυτον παραδιδοι, εις ων εκ των δωδεκα.

ΚΕΦ. Ζ'. 7.

¹ Και περιεπατει ο Ιησους μετα ταυτα εν τη Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπατειν, οτι εζητουν αυτον οι Ιουδαιοι αποκτειναι. ² Ην δε εγγυς η εορτη των Ιουδαιων, η σκηνοπηγια. ³ Ειπον ουν προς αυτον οι αδελφοι αυτου· Μεταβηθι εντευθεν, και υπαγε εις την Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα εργα σου, α ποιεις. ⁴ Ουδεις γαρ εν κρυπτω τι ποιει, και ζητει αυτος εν παρρησια ειναι. ⁵ Ει ταυτα ποιεις, φανερωσων σε αυτον τω κοσμω. ⁶ Ουδε γαρ οι αδελφοι αυτου επιστευουν εις αυτον. ⁷ Λεγει ουν αυτοις ο Ιησους· Ο καιρος ο εμοσ

of his DISCIPLES withdrew, and walked no longer with him.

⁶⁷ JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

⁶⁸ Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of eternal life; and we have believed and 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 GALILEE; for he did not wish to walk in JUDEA, † Because the JEWS were seeking to kill him.

² ‡ And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

³ His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest."

⁴ For no one does Anything in secret, and * seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

⁵ (For † not even his BROTHERS believed into him.)

⁶ JESUS then said to them, "His TIME is not

* VATICAN MANUSCRIPT.—1. Jesus.

4. seeks that the same be known.

+ 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of gatherings*. Ex. xxiii. 16, 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, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, *Save now*; or, *Save, I beseech thee*. Psa. cxviii. 25. It was meant as a prayer for the coming of the Messiah. This 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.—Malcom.

† 68. Acts v. 20.

† 69. Matt xvi. 16; Mark viii. 29; Luke ix. 20; John i. 40; xi. 27.

† 70. Luke vi. 13.

† 1. John v. 16, 18.

† 2. Lev. xxiii. 34.

† 3. Matt. xii. 40

Mark iii. 31; Acts i. 14.

† 5. Mark iii. 21.

ουπω παρεστιν· ὁ δε καιρος ὁ ὑμετερος παντοτε
 not yet is present; the and season the yours always
 εστιν ἑτοιμος. 7 Ου δυναται ὁ κοσμος μισειν
 is ready. Not is able the world to hate
 ὑμας· εμε δε μισει, ὅτι εγω μαρτυρω περι
 you; me but it hates, because I testify concerning
 αυτου, ὅτι τα εργα αυτου πονηρα εστιν. 8 *Υμεις
 it, that the works of it evil is. You
 αναβητε εις την ἑορτην ταυτην· εγω ουκ ανα-
 group up to the feast this; I not go
 βαινω εις την ἑορτην ταυτην, ὅτι ὁ καιρος ὁ
 up to the feast this, because the season the
 εμος ουπω πεπληρωται. 9 Ταυτα ειπων αυτοις,
 mine not yet has fully come. These things saying to them,
 εμεινεν εν τη Γαλιλαια.
 he remained in the Galilee.

10 *Ὡς δε ανεβησαν οἱ ἀδελφοι αυτου, τότε
 When but had gone up the brothers of him, then
 και αυτος ανεβη εις την ἑορτην, ου φανερωσ,
 also he went up to the feast, not openly,
 ἀλλ' ὡς εν κρυπτῳ. 11 Οἱ ουν Ιουδαιοι ἐζητου
 but as in secret. The then Jews sought
 αυτον εν τη ἑορτῃ, και ελεγον· Που εστιν
 him in the feast, and said; Where is
 κεινος; 12 Και γογγυσμος πολυς περι αυτου ην
 he? And murmuring much about him was
 εν τοις οχλοις. Οἱ μεν ελεγον· Ὅτι αγαθος
 among the crowds. The some said; That good
 εστιν· ἄλλοι ελεγον· Ου· ἀλλα πλανα τον
 he is; others said; No; but he deceives the
 οχλον. 13 Ουδεις μεντοι παρρησια ελαλει περι
 crowd. No one however with freedom spoke about
 αυτου, δια τον φοβον των Ιουδαιων.
 him, because of the fear of the Jews.

14 Ἡδη δε της ἑορτης μεσουσης, ανεβη ὁ
 Now and of the feast being half out, went up the
 Ἰησους εις το ἱερον, και εδιδασκε. 15 Και εθαυ-
 Jesus into the temple, and taught. And won-
 μαζον οἱ Ιουδαιοι, λεγοντες· Πως ουτος γραμ-
 dered the Jews, saying; How this let-
 ματα οιδε, μη μεμαθηκως; 16 Απεκριθη αυτοις ὁ
 ters knows, not having learned? Answered them the
 Ἰησους και ειπεν· Ἡ ἐμῃ διδαχῃ ουκ εστιν
 Jesus and said; The my teaching not is
 ἐμῃ, ἀλλα του πεμψαντος με. 17 Εαν τις θελη
 mine, but of the sending me. If anyone may wish
 το θελημα αυτου ποιειν, γνωσεται περι της
 the will of him to do, he shall know concerning the
 διδαχης, ποτερον εκ του θεου εστιν, η εγω ἀπ'
 teaching, whether from the God it is, or I from
 εμαυτου λαλω. 18 *Ὁ ἀφ' ἑαυτου λαλων, την
 myself speak. He from himself speaking, the
 δοξαν την ιδιαν ζητει· ὁ δε ζητων την δοξαν
 glory the own seeks; he but seeking the glory
 του πεμψαντος αυτον, ουτος ἀληθης εστι, και
 of the sending him, this true is, and

yet arrived; but YOUR TIME is always ready.

7. † The WORLD cannot hate you; but it hates Me, † because I testify concerning it, That its WORKS are evil.

8 Go you up to * the FEAST; I am not going up to this FEAST, because *MY Time has not yet fully arrived."

9 And saying These Things to them he remained in GALILEE.

10 But when his BROTHERS, had gone up, then he also went up to the FEAST, not openly, but rather in a private manner.

11 † The JEWS therefore, kept seeking him during the FEAST, and said, "Where is he?"

12 † And there was much murmuring about him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is misleading the PEOPLE."

13 No one, however, spoke with freedom concerning him, † because of the FEAR of the JEWS.

14 And now, the FEAST being advanced midway, *Jesus went up into the TEMPLE, and taught.

15 † * Then the JEWS were astonished, saying, "How does this person, know Letters, not having learned?"

16 *Jesus then answered them, and said, † "My Teaching is not mine, but HIS who SENT me.

17 † If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from GOD, or I am speaking from myself.

18 † HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and

* VATICAN MANUSCRIPT.—8. the FEAST. the Jews. 16. Jesus then.

8. MY Time.

14. Jesus.

15. Then

† 7. John xv. 19. † 7. John iii. 19. † 11. John xi. 56. † 12. John ix. 16: x. 19. † John. ix. 22; xii. 42; xix. 38. † 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 22: Acts ii. 7. † 16. John iii. 11; viii. 23; xii. 49; xiv. 10. 24. † 17. John viii. 43
 † 18. John v. 41; viii. 60.

αδικια εν αυτω ουκ εστιν. ¹⁹ Ου Μωσης
 arighteousness in him not is. Not Moses
 *εδωκεν υμιν τον νομον; και ουδεις εξ υμων
 has given to you the law? and no one of you
 ποιει τον νομον· τι με ζητειτε αποκτειναι;
 does the law; why me do you seek to kill?
²⁰ απεκριθη δ οχλος * [και ειπε·] Δαιμονιον
 Answered the crowd [and said;] A demon
 εχες· τος σε ζητει αποκτειναι. ²¹ Απεκριθη δ
 th hast; who thee seeks to kill? Answered the
 υσους και ειπεν αυτοις· Εν εργον εποιησα,
 us and said to them; One work I did,
 και παντες θαυμαζητε δια τουτο. ²² Μωσης
 all you wonder because of this. Moses
 οεδωκεν υμιν την περιτομην· (ουχ οτι εκ του
 has given to you the circumcision; (not that of the
 Μωσεως εστιν, αλλ' εκ των πατερων,) και εν
 Moses it is, but of the fathers,) and in
 σαββατω περιτεμνετε ανθρωπον. ²³ Ει περι-
 a sabbath you circumcise a man. If circum-
 τομην λαμβαινει ανθρωπος εν σαββατω, ινα μη
 eision receives a man in a sabbath, that not
 λυθη δ νομος Μωσεως, εμοι χολατε, οτι
 may be loosed the law of Moses, with me are you angry, because
 ολον ανθρωπον υγιη εποιησα εν σαββατω;
 whole a man sound I made in a sabbath;
²⁴ Μη κρινετε κατ' οψη, αλλα την δικαιοσυ-
 Not judge you according to appearance, but the righteous-
 κρισιν κρινατε. ²⁵ Ελεγον ουν τινες εκ των
 judgment judge you. Said then some of the
 *Ιεροσολυμιτων· Ουχ ουτος εστιν, ον ζητουσιν
 Jerusalemites; Not this is he, whom they seek
 αποκτειναι· ²⁶ και ιδε, παρρησια λαλει, και
 to kill? and lo, boldly he is talking, and
 ουδεν αυτω λεγουσι· μηποτε αληθως εγνωσαν
 nothing to him they say; not truly did know
 οι αρχοντες, οτι ουτος εστιν ο Χριστος; ²⁷ Αλλα
 the rulers, that this is the Anointed? But
 τουτον οιδαμεν, ποθεν εστιν· ο δε Χριστος οταν
 thus we know, whence he is; the but Anointed when
 ερχηται, ουδεις γινωσκει, ποθεν εστιν. ²⁸ Εκρα-
 he comes, no one knows, whence he is. Cried
 ξεν ουν εν τω ιερω διδασκων ο Ιησους, και
 then in the temple teaching the Jesus, and
 λεγων· Καμε οιδατε, και οιδατε ποθεν ειμι· και
 saying; And me you know, and you know whence I am; and
 απ' εμαυτου ουκ εληλυθα, αλλ' εστιν αληθινος
 of myself not I have come, but is true
 ο πεμφσας με, ον υμεις ουκ οιδατε. ²⁹ Εγω οίδα
 he having sent me, whom you not know. I know
 αυτον, οτι παρ' αυτου ειμι, κακεινος με απεσ-
 him, because from him I am, and he me sent.
 τειλεν. ³⁰ Εζητουν ουν αυτον πιασαι· και
 They sought therefore him to seize; and
 ουδεις επεβαλεν επ' αυτον την χειρα, οτι ουπω
 no one put on him the hands, because not yet
 εληλυθει η ωρα αυτου.
 had come the hour of him.

there is no Unrighteousness in him.
 19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"
 20 The CROWD answered, "Thou hast a Demon; who is seeking to kill thee?"
 21 *Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.
 22 †Moses has given you CIRCUMCISION; (not that it is of MOSES, but of † the FATHERS;) and you circumcise a Man on a Sabbath.
 23 If a *Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me † Because I made a Man entirely well on a Sabbath?
 24 † Judge not according to Appearance, but judge RIGHTEOUS JUDGMENT."
 25 Thensomeinhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"
 26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?
 27 † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."
 28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE WHO SENT ME IS true, whom you know not.
 29 † I know him Because I am from him, and he sent Me."
 30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

* VATICAN MANUSCRIPT.—20. and said—omit.

21. Jesus.

23. MAN.

† 20. John viii. 48, 52; x. 20.
 v. 8, 9, 16.
 xiii. 55; Mark vi. 3; Luke iv. 22.

† 22. Lev xii. 8.
 † 24. Deut. i. 16, 17; Prov. xxiv. 23; viii. 15; James ii. 1.
 † 29. Matt. xi. 27; John x. 15.

† 23. Gen. xvii. 10.

† 23. Johr
 † 27. Matt

31 Πολλοι δε εκ του οχλου επιστευσαν εις
 Many and out of the crowd believed into
 αυτον, και ελεγον· 'Οτι ο Χριστος όταν ελθη,
 him, and said; That the Anointed when he may come,
 μητι πλειονα σημεια * [τουτων] ποιησει, ων
 not more signs [of these] will do, which
 ουτος εποιησεν; 32 Ηκουσαν οι Φαρισαιοι του
 he did? Heard the Pharisees of the
 οχλου γογγυζοντος περι αυτου ταυτα και
 crowd murmuring about him these things; and
 απεστειλαν οι Φαρισαιοι και οι αρχιερεις υπηρ-
 sent the Pharisees and the high-priests officers,
 τας, ινα πιασωσιν αυτον. 33 Ειπεν ουν ο Ιησους·
 that they might seize him. Said then the Jesus;
 Ετι μικρον χρονον μεθ' υμων ειμι, και υπαγω
 Yet a little time with you I am, and I go
 προς τον πεμψαντα με. 34 Ζητησετε με, και
 to the sending me. You will seek me, and
 ουχ ευρησετε· και οπου ειμι εγω υμεις ου
 not will find; and where am I you not
 δυνασθε ελθειν. 35 Ειπον ουν οι Ιουδαιοι προς
 are able to come. Said therefore the Jews to
 εαυτους· Που ουτος μελλει πορευεσθαι, οτι
 themselves; Where this he is about to go, that
 ημεις ουχ ευρησομεν αυτον; μη εις την διασ-
 we not shall find him? not into the dis-
 ποραν των Ελληνων μελλει πορευεσθαι, και
 persons of the Greeks is about to go, and
 διδασκειν τους Ελληνας; 36 Τις εστιν ουτος ο
 to teach the Greeks? What is this the
 λογος, ον ειπε· Ζητησετε με, και ουχ ευρησετε·
 word, which he said; You will seek me, and not you will find;
 και οπου ειμι εγω υμεις ου δυνασθε ελθειν;
 and where am I you not are able to come?

37 Ην δε τη εσχατη ημερα τη μεγαλη της εορ-
 In and the last day the great of the feast
 της ειστηκει ο Ιησους, και εκραξε, λεγων· Εαν
 stood the Jesus, and cried, saying; If
 τις διψα, ερχεσθω προς με, και πινετω.
 any one may thirst, let him come to me, and let him drink.
 38 'Ο πιστευων εις εμε, καθως ειπεν η γραφη,
 He believing into me, as said the scripture,
 ποταμοι εκ της κοιλιας αυτου ρευσουσιν υδατος
 rivers out of the belly of him shall flow of water
 ζωντος. 39 Τουτο δε ειπε περι του πνευματος,
 living. This but said concerning the spirit,

31 But † many of the CROWD believed into him and said, "When the MES-
 SIAH comes, will he do
 More Signs than what this
 person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the * HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 † You will seek me, and will not find * me; and where ‡ 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 DIS-
 PERSION of † the GREEKS, and to teach the GREEKS?"

36 What is This word that he said, 'You will seek me, and will not find * me; and where ‡ am 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 the SCRIPTURE says, † out of HIM shall flow Rivers of living Water."

39 † But this he said concerning the SPIRIT,

* VATICAN MANUSCRIPT.—31. of these—omit. sent. 34. me; and. 34. there.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. † 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of 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 offering 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 seedtime.—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.—Newcome.

‡ 31. Matt. xii. 23; John iii. 2; viii. 30. † 33. John xiii. 33; xvi. 10. ‡ 34. Hoshea v. 6; John viii. 21. † 35. James i. 1; 1 Pet. i. 1. † 37. Lev. xxiii. 36. † 37. Isa. lv. 1; John vi. 35; Rev. xxii. 17. 38. Isa. xii. 3; John iv. 14. † 39. John. xvi. 7.

32. HIGH-PRIESTS and the PHARISEES 36. me; and.

οὐ εμελλον λαμβανειν οι πιστευοντες εις
 of which was about to receive the believing into
 αυτον ουπω γαρ ην πνευμα αγιον, οτι ο Ιησους
 him; not yet for was spirit holy, because the Jesus
 ουδεπως εδοξασθη. ⁴⁰ Πολλοι ουν εκ του οχλου
 not yet was glorified. Many therefore out of the crowd
 ακουσαντες τον λογον, ελεγον· Ουτος εστιν
 having heard the word, said; This is
 αληθως ο προφητης. ⁴¹ Αλλοι ελεγον· Ουτος
 truly the prophet. Others said; This
 εστιν ο Χριστος. Αλλοι δε ελεγον· Μη γαρ
 is the Anointed. Others but said; Not for
 εκ της Γαλιλαιας ο Χριστος ερχεται; ⁴² Ουχι η
 out of the Galilee the Anointed comes? Not the
 γραφη ειπεν, οτι εκ του σπερματος Δαυιδ, και
 writing said, that of the seed of David, and
 απο Βηθλεεμ της κωμης, οπου ην Δαυιδ, ο
 from Bethlehem the village, where was David, the
 Χριστος ερχεται; ⁴³ Σχισμα ουν εν τω οχλω
 Anointed comes? A division then in the crowd
 εγενετο δι' αυτον. ⁴⁴ Τινες δε ηθελον εξ αυτων
 occurred through him. Some and wished of them
 πιασαι αυτον· αλλ' ουδεις επεβαλεν επ' αυτον
 to seize him; but no one put on him
 τας χειρας.
 the hands.
⁴⁵ Ηλθον ουν οι υπηρεται προς τους αρχιερεις
 Came therefore the officers to the high-priests
 και Φαρισαιους. Και ειπον αυτοις εκεινοι·
 and Pharisees. And said to them these;
 Διατι ουκ ηγαγατε αυτον; ⁴⁶ Απεκριθησαν οι
 Why not did you bring him? Answered the
 υπηρεται· Ουδεποτε ουτως ελαλησεν ανθρωπος,
 officers; Never thus spoke a man,
 * [ως ουτος ο ανθρωπος.] ⁴⁷ Απεκριθησαν ουν
 [as this the man.] Answered then
 * [αυτοις] οι Φαρισαιοι· Μη και υμεις πεπλαν-
 [them] the Pharisees; Not also you have been
 ησθε; ⁴⁸ μη τις εκ των αρχοντων επιστευσεν
 deceived? not any one of the rulers believed
 εις αυτον, η εκ των Φαρισαιων; ⁴⁹ αλλ' ο οχλος
 into him, or of the Pharisees? but the crowd
 ουτος ο μη γινωσκων τον νομον· επικαταρτοι
 this the not knowing the law; accursed
 εισι. ⁵⁰ Λεγει Νικοδημος προς αυτους, ο ελθων
 are. Says Nicodemus to them, he coming
 νυκτος προς αυτον, εις ων εξ αυτων· ⁵¹ Μη ο
 of night to him, one being of them; Not the
 νομος ημων κρινει τον ανθρωπον, εαν μη ακου-
 law of us judges the man, if not it may
 ση παρ' αυτου προτερον, και γνω τι ποιει;
 hear from him first, and may know what he does?
⁵² Απεκριθησαν και ειπον αυτω· Μη και συ εκ
 They answered and said to him; Not also thou of

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 † Does not the SCRIP-
 TURES say, That of the SEED
 of David, and from Bethle-
 hem, † the VILLAGE where
 David was, the MESSIAH
 comes?"
 43 A Division then oc-
 curred, 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 an-
 swered, † "A Man never
 spoke thus."
 47 Then the PHARISEES
 answered, "Have you also
 been deceived?"
 48 † Did any of the RU-
 LERS 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.—39. had not yet been given. 40. these words, said.
 41. SOME said. 42. as this the MAN—omit. 47. them—omit. 50. to him before.

† 49. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-arets* people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

: 40. Deut. xviii. 15, 18; John i. 21; vi. 14. † 42. Psa. cxxxii. 11; Jer. xxiii. 5; Micah
 v. 2; Matt. ii. 6; Luke ii. 4. † 43. 1 Sam xvi. 1. 4. † 46. Matt. vii. 29. † 48. John
 xii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 3. † 50. John iii. 2.

της Γαλιλαιας ει; ερευνησον και ιδε, οτι προ-
 the Galilee art? search and see, that a pro-
 φητης εκ της Γαλιλαιας ουκ εγηγερται.
 phet out of the Galilee not has been raised.

53 * [Και επορευθη εκαστος εις τον οικον
 [And went every one into the house
 αυτου. ΚΕΦ. η'. 8. 1 Ιησους δε επορευθη εις
 of himself. Jesus but went into

το ορος των ελαιων. 2 ορθρον δε παλιν παρε-
 the mountain of the olive-trees. early morn and again he
 γενετο εις το ιερον, και πας ο λαος ηρχετο προς
 came into the temple, and all the people came to
 αυτον και καθισας εδιδασκεν αυτους. 3 Αγουσι
 him; and having sat down he taught them. Bring

δε οι γραμματεις και οι Φαρισαιοι προς αυτον
 and the scribes and the Pharisees to him
 γυναικα εν μοιχεια κατειλημμενην, και στη-
 a woman in adultery having been taken, and plac-
 σαντες αυτην εν μεσφ, 4 λεγουσιν αυφ.
 ing her in middle, they say to him;

Διδασκαλε, αυτη η γυνη κατειληφθη επαυτοφω-
 O teacher, this the woman was taken in the very act
 ρω μοιχευομενη. 5 Εν δε τω νομφ Μωσης ημιν
 committing adultery. In now the law Moses to us

ενετειλατο τας τοιαυτας λιθοβολεισθαι· συ
 commanded the such like to be stoned? thou
 ουν τι λεγεις; 6 Ταυτο δε ελεγον πειραζον-
 therefore what sayest thou; This but they said tempting
 τες αυτον, ινα εχωσι καταγορειν αυτου. 7 Ο δε
 him, that they might have to accuse him. The but

Ιησους κατα κυφας, τω δακτυλφ εγραφεν εις
 Jesus down stooping, with the finger wrote on
 την γην. 7 Ως δε επεμενον ερωτωντες αυτον,
 the ground. When but they continued asking him,

ανακυφας ειπε προς αυτους· 8 Ο αναμαρτητος
 having raised up besaid to them; He without sin
 υμων, πρωτος τον λιθον επ' αυτη βαλετω.
 of you, first the stone on her let him cast.

8 Και παλιν κατα κυφας, εγραφεν εις την γην.
 And again down stooping, wrote on the ground.

9 Οι δε ακουσαντες, και υπο της συνειδησεως
 They and having heard, and by the conscience
 ελεγχομενοι, εξηρχοντο εις καθ' εις, αρξαμενοι
 being convinced, went out one by one, beginning

απο των πρεσβυτερων εως των εσχατων και
 from the elders even to the last ones; and
 κατελειφθη μονος ο Ιησους, και η γυνη εν μεσφ
 left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 * [And every one went to his own house;

CHAPTER VIII.

1 but Jesus went to the MOUNT OF OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But JESUS stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, † let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

* VATICAN MANUSCRIPT.—53. to viii. 11—omit.

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in *Galilee*; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean*, for he was of the tribe of *Simeon*, and some suppose *Malachi* was of the same place.

† 53. This paragraph concerning the woman taken in adultery is wanting in the *Alexandrian* (see *Worde'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.

† 7. Deut. xvii. 7; Rom. ii. 1.

ἑστῶσα. ¹⁰ Ανακυψας δε ο Ιησους, και μηδενα
standing. Having raised up and the Jesus, and no one
θεασαμενος πλην της γυναικος, ειπεν αυτη· Ἡ
seeing but the woman, said to her; The
γυνη, που εισιν εκεινοι οἱ κατηγοροι σου;
woman, where are those the accusers of thee?
ουδεις σε κατεκρινεν; ¹¹ Ἡ δε ειπεν· Ουδεις,
no one thee condemned? She and said; No one,
κυριε. Ειπε δε αυτη ο Ιησους· Ουδε εγω σε
O Lord. Said and to her the Jesus; Neither I thee
κατακρινω· πορευου, και μηκετι αμαρτανε.]
condemn; go, and no longer do thou sin.]

¹² Παλιν ουν ο Ιησους αυτοις ελαλησε, λεγων·
Again therefore the Jesus to them spoke, saying;
Εγω ειμι το φως του κοσμου· ο ακολουθων εμοι,
I am the light of the world; he following me,
ου μη περιπατησει εν τη σκοτια, αλλ' εξει το
not not shall walk in the darkness, but shall have the
φως της ζωης. ¹³ Ειπον ουν αυτω οἱ Φαρισαιοι·
light of the life. Said therefore to him the Pharisees;

Συ περι σεαυτου μαρτυρεις· η μαρτυρια σου
Thou concerning thyself dost testify; the testimony of thee
ουκ εστιν αληθης. ¹⁴ Απεκριθη Ιησους και
not is true. Answered Jesus and
ειπεν αυτοις· Καν εγω μαρτυρω περι εμαυτου,
said to them; Even if I testify concerning myself,
αληθης εστιν η μαρτυρια μου· οτι οίδα, ποθεν
true is the testimony of me; because I know, whence
ηλθον, και που υπαγω· υμεις δε ουκ οιδατε,
I came, and where I go; you but not know,
ποθεν ερχομαι, η που υπαγω. ¹⁵ Ὑμεις κατα
whence I came, or where I go. You according to

την σαρκα κρινετε, εγω ου κρινω ουδενα. ¹⁶ Και
the flesh judge, I not judge no one. Even
εαν κρινω δε εγω, η κρισις η εμη αληθης εστιν·
if judge but I, the judgment the my true is;
οτι μονος ουκ ειμι, αλλ' εγω και ο πεμψας με
because alone not I am, but I and the having sent me
πατηρ. ¹⁷ Και εν τω νομω δε τω υμετερω γεγ
father. Also in the law and the your has

ραπται· “Οτι δυο ανθρωπων η μαρτυρια
been written; “That two of men the testimony
αληθης εστιν.” ¹³ Εγω ειμι ο μαρτυρων περι
true is.” I am he testifying concerning
εμαυτου, και μαρτυρει περι εμου ο πεμψας με
myself, and testifies concerning me the having sent me
πατηρ. ¹⁹ Ελεγον ουν αυτω· που εστιν ο πατηρ
father. They said then to him; where is the father

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, JE-
SUS spoke to them, saying,
† † “I am the LIGHT of
the WORLD; HE who FOL-
LWS me shall not walk in
the DARKNESS, but shall
have the LIGHT of LIFE.”

13 Then the PHARISEES
said to him, † “Thou dost
testify of thyself; thy TES-
TIMONY 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 accord-
ing to the FLESH; † I judge
no one.

16 But even if I judge,
MY JUDGMENT is true; Be-
cause 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 TES-
TIFIES concerning myself,
and the FATHER who SENT
me testifies concerning
me.”

19 Then they said to
him, “Where is thy FA-

† 12. The Rabbins 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. ix. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. 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 Psa. cxix. 105. 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.”

: 11. Luke ix. 56; xii. 14; John iii. 17. : 11. John v. 14. † 12. John i. 4, 5, 9;
iii. 19; ix. 5; xii. 35, 36, 46. † 13. John v. 31. † 15. John vii. 24. † 15. John
iii. 17; xii. 47; xviii. 86. † 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb
x. 28.

σου· Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε
of thee? Answered Jesus; Neither me you know, nor
τον πατερα μου. Ει εμε ηδαιτε, και τον πατερα
the father of me. If me you knew, also the father
μου ηδαιτε αν. ²⁰ Ταυτα τα ρηματα ελαλησεν
of me you would know. These the words he spoke
εν τω γαζοφυλακι, διδασκων εν τω ιερω και
in the treasury, teaching in the temple; and
ουδεις επιασεν αυτον, οτι ουπω εληλυθει η ωρα
no one seized him, because not yet hzd come the hour
αυτου.
of him.

²¹ Ειπεν ουν παλιν αυτοις ο Ιησους· Εγω
Said therefore again to them the Jesus; I
υπαγω, και ζητησετε με. και εν τη αμαρτια
go away, and you will seek me, and in the sin
υμων αποθαναισθε· οπου εγω υπαγω, υμεις ου
of you you will die; where I go, you not
δυνασθε ελθειν. ²² Ελεγον ουν οι Ιουδαιοι·
are able to come. Said then the Jews;

Μητι αποκτενει εαυτον, οτι λεγει· Οπου εγω
Not will he kill himself, because he says; Where I
υπαγω, υμεις ου δυνασθε ελθειν; ²³ Και ειπεν
go, you not are able to come? And he said
αυτοις· Υμεις εκ των κατω εστε, εγω εκ των
to them; You from the beneath are, I from the
ανω ειμι· υμεις εκ του κοσμου τουτου εστε,
above am; you from the world this are,
εγω ουκ ειμι εκ του κοσμου τουτου. ²⁴ Ειπον
I not am from the world this. I said

ουν υμιν, οτι αποθαναισθε εν ταις αμαρτιαις
therefore to you, that you will die in the sins
υμων· εαν γαρ μη πιστευσητε, οτι εγω ειμι,
of you; if for not you may believe, that I am,
αποθαναισθε εν ταις αμαρτιαις υμων. ²⁵ Ελεγον
you will die in the sine of you. They said

ουν αυτω· Συ τις ει; Και ειπεν αυτοις ο
therefore to him; Thou who art? And said to them the
Ιησους· Την αρχην ο, τι και λαλω υμιν.
Jesus; The beginning what, what even I say to you.

²⁶ Πολλα εχω περι υμων λαλειν, και κρινειν·
Many things I have about you to say, and to judge;
αλλ' ο πεμψας με αληθης εστι· καγω ακηκουσα
but he having sent me true is; and I what I heard
παρ' αυτου, ταυτα λεγω εις τον κοσμον. ²⁷ Ουκ
from him, thesethings I say to the world. Not

εγνωσαν, οτι τον πατερα αυτοις ελεγεν. ²⁸ Ειπεν
they knew, that the father to them he spoke. Said
ουν * [αυτοις] ο Ιησους· Οταν υψωσητε τον υιον
then [to them] the Jesus; When you may lift up the son
του ανθρωπου, τοτε γνωσεσθε οτι εγω ειμι· και
of the man, then you will know that I am; and
απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με
from myself I do nothing, but as taught me
ο πατηρ μου ταυτα λαλω· ²⁹ και ο πεμψας με,
the father of me thesethings I say; and he having sent me,
μετ' εμου εστιν· ουκ αφηκε με μονον ο πατηρ,
with me is; not left me alone the father,

ΤΗΡ;" Jesus answered,
"You neither know Me,
nor my FATHER; if you
knew Me, you would also
know my FATHER."

²⁰ † These words he
spoke in the TREASURY,
teaching in the TEMPLE;
and no one seized him, Be-
cause his HOUR had not yet
come.

²¹ Then *he said to them
again, † "I am going away,
and you will seek me, and
will die in your SIN; where
I go, you cannot come."

²² The JEWS therefore
said, "Will he kill himself,
that he says, Where I go,
you cannot come?"

²³ And he said to them,
"You are from BELOW; I
am from ABOVE. † You
are of *THIS WORLD; I am
not of this WORLD."

²⁴ Therefore I said to
you, That you will die in
your SINS; for if you be-
lieve not That I am he, you
will die in your SINS."

²⁵ Then they said to him,
"Who art thou?" * JESUS
says to them, Even what I
said to you at the BEGIN-
NING

²⁶ I have many things
to say and to judge concern-
ing you; but HE WHO SENT
me is true; † and what I
heard from him, These
things I say to the WORLD."

²⁷ They knew not That
he spoke to them of the
FATHER.

²⁸ Jesus therefore said,
† "When you shall lift up
the SON of MAN, then you
will know That I am he;
and I do nothing of myself;
but as my FATHER taught
me, I say These things."

²⁹ And HE WHO SENT me
is with me; * he has not
left me alone; † Because I

* VATICAN MANUSCRIPT.—21. he said. 23. of This WORLD. 25. Jesus says.
28. to them—omit. 29. he has not left me.
† 20. Mark xii. 41. † 21. John vii. 34; xiii. 35. † 23. Johr xv. 19; xvii. 16;
† John iv. 5. † 26. John iii. 32; xv. 15. † 28. John xii. 32. † 29. John iv.
84; v. 30; vi. 38.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω παντοτε.
 Because I the things pleasing to him do always.
 29 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπιστεύσαν
 These of him speaking, many believed
 εἰς αὐτὸν.
 into him.

31 Ἐλέγει οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-
 Said then the Jesus to those having believed
 κotas αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ
 him Jews, If you may abide in the
 λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, 32 καὶ
 word the my, truly disciples of me you are, and
 γνῶσεσθε τὴν ἀληθειαν, καὶ ἡ ἀληθεια ἐλευθε-
 you shall know the truth, and the truth shall make
 ρῶσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ· Σπέρμα
 free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πω-
 of Abraham we are, and to no one have we been slaves at
 ποτε· πῶς συ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε;
 any time; how thou sayest; That free you shall become?

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
 Answered them the Jesus; Indeed indeed I say
 ὑμῖν, ὅτι πᾶς ὁ ποίῳ τὴν ἁμαρτιαν, δούλος
 to you, that every one who is doing the sin, a slave
 ἐστὶ τῆς ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν
 is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
 the house to the age; the son abides to the age.

26 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὕτως ἐλευ-
 If then the son you may make free, really free
 θεροὶ ἐσεσθε. 37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστε·
 you shall be. I know, that seed of Abraham you are;

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς
 but you seek me to kill, because the word the mine
 οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ δὲ ἑώρακα παρα τῷ
 nor has place in you. I what have seen from the

πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἑωρακατε
 father of me I speak; and you therefore what you have seen
 παρα τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 Ἀπεκρίθησαν
 from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστὶ.
 and said to him: The father of us Abraham is.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ
 Says to them the Jesus; If children of the Abraham
 ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. 40 Νῦν δὲ
 you are, the works of the Abraham you would do Now but

ζητεῖτε με ἀποκτείνειν, ἀνθρώπων, ὃς τὴν ἀλη-
 you seek me to kill, a man. who the truth
 θειαν ὑμῖν λελάληκα, ἣν ἠκούσα παρα τοῦ θεοῦ·
 to you has spoken. which I have heard from the God,

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ
 this Abraham not did. You do the
 ἔργα τοῦ πατρὸς ὑμῶν. 41 Εἶπον οὖν αὐτῷ·
 works of the father of you. They said then to him,

always do the things pleas-
 ing to him."

30 As he was speaking
 Thesethings, many believed
 into him.

31 Jesus therefore said
 to the Jews who had be-
 LIEVED him, "If you abide
 in MY WORD, you are cer-
 tainly my Disciples.

32 And you shall know
 the TRUTH, and † the
 TRUTH shall make you
 free."

33 They answered him,
 "We are Abraham's Off-
 spring, and have never
 been in slavery to any one.
 How dost thou say, 'You
 shall become free?'"

34 * Jesus answered
 them, "Indeed, I assure
 you, † that EVERY ONE
 DOING SIN is a Slave of
 SIN

35 † But the SLAVE does
 not abide in the HOUSE to
 the AGE; the son abides to
 the AGE

36 If, therefore, the son
 make you free, you will in-
 deed 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 FA-
 THER; and you, therefore,
 do what you have * heard
 from your FATHER."

39 They answered and
 said to him, "Our FATHER
 is Abraham." JESUS says
 to them, † "If you were
 Children of ABRAHAM, you
 would do the WORKS of
 ABRAHAM.

40 But now you are
 seeking to kill Me, a Man
 who has spoken to you the
 TRUTH, which I heard from
 God; This Abraham did
 not.

41 You do the WORKS
 of your FATHER * They
 said to him, † We have not

* VATICAN MANUSCRIPT.—34. Jesus
 said to him

38. heard from your FATHER.

41. They

2 Rom. vi 14. 18 23; viii 2. Gal. v. 1; James 1. 25; ii. 12.

24 Rom. vi 16 20:

5 Pet. i 19

55 Gal. iv. 30.

† 33. John iii 32: v. 19, 30; xiv. 10, 24.

10 Rom. i 26 ix 7 Gal. iii 7.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημεθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. ⁴² Εἶπεν αὐτοῖς ὁ Ἰησοῦς·

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἀν ἐμεῖ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπέστειλε.

⁴³ Διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε· ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τοῦ ἐμοῦ.

⁴⁴ Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετε ποιεῖν· ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀληθεῖα ἐν αὐτῷ.

Ὄταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεῦσθής ἐστι, καὶ ὁ πατὴρ αὐτοῦ.

⁴⁵ Ἐγὼ δὲ ὅτι τὴν ἀληθειαν λέγω, οὐ πιστεύετε μοι.

⁴⁶ Τίς ἐξ ὑμῶν ἐλεγχεῖ με περὶ ἁμαρτίας· εἰ ἀληθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι·

⁴⁷ Ὃν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

⁴⁸ Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαριτῆν εἶσθι, καὶ δαιμονιον ἔχεις·

⁴⁹ Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

⁵⁰ Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζῶν καὶ κρινῶν.

⁵¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ ἄ τις τὸν λόγον τοῦ ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν, ὅτι δαιμονιον ἔχεις· Ἀβραὰμ ἀπέ-

been born of Fornication; we have One Father, God.

⁴² * Jesus said to them, † "If GOD were your * FATHER, you would love me;

for I came forth from GOD, and am come; for I am not even come of myself, but he sent Me.

⁴³ Why do you not know MY SPEECH? Because you can not hear MY WORD.

⁴⁴ † You are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him!

When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a Liar.

⁴⁵ But because I speak the TRUTH, you do not believe me.

⁴⁶ Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

⁴⁷ † He who is from GOD hears the WORDS of GOD; on this account you hear not, because you are not from GOD."

⁴⁸ The JEWS answered and said to him, "Do we not say well That thou art a Samaritan, and hast a Demon?"

⁴⁹ Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.

⁵⁰ But † I seek not MY GLORY; there is ONE who SEEKS it, and judges.

⁵¹ Indeed, I assure you, † If any one keep * MY Word, he will by no means see Death to the AGE.

⁵² * The JEWS said to him, "Now we know That thou hast a Demon. † Abra-

* VATICAN MANUSCRIPT.—42. JESUS. 42. FATHER. 51. MY WORD. 52. THE JEWS SAID.

‡ 42. JOHN v. 43; vii. 23, 20. † 44. 1 JOHN iii. 8. † 47. JOHN x. 20, 27; 1 JOHN i. 1. † 48. JOHN vii. 20; x. 20. † 50. JOHN v. 41; vii. 13. † 51. JOHN v. 24; i. 26. † 52. ZECH. i. 5; HEB. xi. 13.

θανε και οι προφηται, και συ λεγεις· Εαν τις
and the prophets, and thou sayest, If anyone
τον λογον μου τηρηση, ου μη γευσηται θανατον
the word of me may keep, not not may taste
εις τον αιωνα. ⁵³ Μη συ μειζων ει του πατρος
to the age. Not thou greater art of the father

ημων Αβρααμ, οστις απεθανε: και οι προφηται
of us Abraam, who died? and the prophets
απεθανον· τινα σεαυτον ποιεις: ⁵⁴ Απεκριθη
died; whom thyself makest thou? Answered

Ιησους· Εαν εγω δοξαζω εμαυτον, η δοξα μου
Jesus: If I glorify myself, the glory of me
ουδεν εστιν. Εστιν ο πατηρ μου ο δοξαζων με,
nothing is. He is the father of me he glorifying me,

ον υμεις λεγετε, οτι θεος υμων εστι, ⁵⁵ και ουκ
whom you say, that a God of you he is, and not
εγνωκατε αυτον· εγω δε οίδα αυτον. Και εαν
you know him; I but know him. And if

ειπω, οτι ουκ οίδα αυτον, εσομαι ομοιος υμων,
I say, that not I know him, I shall be like you,
ψευστης. Αλλ' οίδα αυτον, και τον λογον
a liar. But I know him, and the word

αυτου τηρω. ⁵⁶ Αβρααμ ο πατηρ υμων ηγαλλι-
of him I keep. Abraam the father of you ardently
ασατο, ινα ιδη την ημεραν την εμην· και ειδε,
desired, that he might see the day the my; and he saw,

και εχαρη. ⁵⁷ Ειπον ουν οι Ιουδαιοι προς
and was glad. Said then the Jews to
αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
him; Fifty years not yet thou art, and Abraam

εωρακας: ⁵⁸ Ειπεν αυτοις ο Ιησους· Αμην αμην
hast thou seen? Said to them the Jesus, Indeed indeed
λεγω υμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.
I say to you, before Abraam have been born, I am.

⁵ Ηραν ουν λιθους, ινα βαλωσιν επ' αυτον·
They took up therefore stones, that they might cast on him:
Ιησους * [δε] εκρυβη, και εξηλθεν εκ του ιερου.
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. θ'. 9.

¹ Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from
γενετης. ² Και ηρωτησαν αυτον οι μαθηται
birth. And asked him the disciples

αυτου, λεγοντες· Ραββι, τις ημαρτεν; ουτος,
of him, saying; Rabbi, who sinned? this,
η οι γονεις αυτου, ινα τυφλος γεννηθη; ³ Απεκ-
or the parents of him, that blind he should be born? An-

κριθη Ιησους· Ουτε ουτος ημαρτεν, ουτε οι
swered Jesus; Neither this sinned, nor the
γονεις αυτου· αλλ' ινα φανερωθη τα εργα του
parents of him; but that may be manifested the works of the

θεου εν αυτω. ⁴ Εμε δει εργαζεσθαι τα εργα
God in him. Me it behoves to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my word, he will by no means * see Death to the AGE.

⁵³ Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost * thou make thyself?

⁵⁴ Jesus answered, "If * I should glorify myself, my GLORY is nothing? † HE who GLORIFIES me is my FATHER, of whom you say, That he is your God.

⁵⁵ And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his word.

⁵⁶ Abraham, your FATHER, ardently desired that he might see MY DAY; and † he saw, and was glad."

⁵⁷ Then the JEWS said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

⁵⁸ * JESUS said to them, "Indeed, I assure you, Before Abraham was born, I am he."

⁵⁹ † Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

¹ And passing along, he saw a Man blind from Birth.

² And his DISCIPLES asked him, saying, "Rabbi, † who sinned, he, or his PARENTS, so that he was born blind?"

³ Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might he displayed in him.

⁴ † * I must perform the

* VATICAN MANUSCRIPT.—53. see Death to the AGE. 54. I should glorify. 58. Jesus. 59. but—omit. 4. We must.

† 54. John v. 41; xvi. 14; xvii 1; Acts iii. 13; 2 Pet. i. 17. † 56. Heb. xi. 13. † 59. John x. 31. 39; xi. 8. † 2. ver. 34. † 4. John iv. 34; v 19, 36; xi. 9; xii. 35; xvii 4.

του πεμφαιτος με, ἕως ἡμερα εστιν· ἐρχεται
 of the sending me, while day it is; comes
 νυξ, ὅτε οὐδεις δυναται εργαζεσθαι. ⁵ Ὅταν εν
 night, when no one is able to work. While in
 τῷ κοσμῷ ὦ, φως εμι τοῦ κοσμου. ⁶ Ταυτα
 the world I may be, light I am of the world. These things
 ειπων, ἐπτυσσε χαμαι, και ἐποίησε πηλον εκ του
 saying, he spit on the ground, and made clay of the
 πτυσματος, και ἐπεχρισε τον πηλον επι τους
 spittle, and rubbed the clay on the
 οφθαλμους του τυφλου, ⁷ και ειπεν αυτω·
 eyes of the blind, and said to him:
 "Ἰταγε, νιψαι εις την κολυμβηθραν του Σιλωαμ;
 Go, wash thyself in the pool of the Siloam;
 (ὁ ἔρμηνευεται, ἀπεσταλμενος.) Ἀπηλθεν
 (which is interpreted, having been sent.) He went away
 * [ουν, και ενιψατο, και ηλθε] βλεπων. ⁸ Οἱ
 [therefore, and washed himself, and came] seeing. The
 ουν γειτονες, και οἱ θεωρουντες αυτον το προ-
 then neighbors, and those seeing him the be-
 τερον, ὅτι προσαιτης ην, ελεγον Ουχ οὔτος
 fore, because a beggar he was, said; Not this
 εστιν ὁ καθημενος και προσαιτων; ⁹ Ἄλλοι
 is he sitting and begging? Others
 ελεγον· Ὅτι οὔτος εστιν. Ἄλλοι δε· Ὅτι
 said, That this is, Others but. That
 ὁμοιος αυτω εστιν· Ἐκεινος ελεγεν· Ὅτι εγω
 like him it is, He said; That I
 εμι. ¹⁰ Ἐλεγον ουν αυτω· Πως ανεφχθησαν
 am. They said thee to him: How were opened
 σου οἱ οφθαλμοι; ¹¹ Ἀπεκριθη εκεινος * [και
 of thee the eyes? Answered he [and
 ειπεν·] Ἀνθρωπος, λεγομενος Ἰησους, πηλον
 said.] A man, being named Jesus, clay
 ἐποίησε, και ἐπεχρισε μου τους οφθαλμους, κ̅ι
 made, and rubbed of me the eyes, and
 ειπε μοι· Ἰταγε εις τον Σιλωαμ, και νιψαι.
 said to me; Go into the Siloam, and wash thyself.
 Ἀπελθων δε και νιψαμενος, ανεβλεψα. ¹² Ειπον
 Going and and washing myself, I obtained sight. They said
 ουν αυτω· Που εστιν εκεινος; Λεγει· Ουκ οἶδα.
 then to him; Where is he, He says; Not I know.
¹³ Ἀγουσιν αυτον προς τους Φαρισαιους, κ̅ι
 They bring him to the Pharisees, that
 ποτε τυφλον. ¹⁴ Ην δε σαββατον, ὅτε τον
 once blind. It was and a sabbath, when the
 πηλον ἐποίησεν ὁ Ἰησους, και ανεψεν αυτον
 clay made the Jesus, and opened of him
 τους οφθαλμους. ¹⁵ Πάλιν ουν ηρωτων αυτον
 the eyes. Again therefore asked him
 και οἱ Φαρισαιοι, πως ανεβλεψεν. Ὁ δε ειπεν
 also the Pharisees, how he obtained sight. He and said
 αυτοις· Πηλον ἐπέθηκε μου επι τους οφθαλμους,
 to them; Clay he put of me on the eyes,

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 spit on the GROUND, and made CLAY of the SPITTLE, and * he put the CLAY on his EYES,

7 and said to him, "Go wash thyself in † the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

8 Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not **this** HE who was SITTING and begging?"

9 Some said, "This is he;" others * said, "No; but he 's like him;" he said, "I am he."

10 They then said to him, "How were Thine EYES opened?"

11 He answered * "The MAN called Jesus made Clay, and rubbed my EYES, and said to me, 'Go to the SILOAM, and wash thyself;' * I went, therefore, and washed myself, and obtained sight.

12 * And they said to him, "Where is he?" He says, "I do not know."

13 They bring HIM that was formerly BLIND to the PHARISEES.

14 And it was a * Sabbath when JESUS made the CLAY, and opened HIS EYES.

15 Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—omit. 9 said; "No; but he is." 11. and said—omit. 11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. s Sabbath, on which Day JESUS.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong tank, some fifty 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, 9; iii. 19; viii. 12; xii. 35, 46.

‡ 6. Mark vii. 33; viii. 23.

και ενιψαμην, και βλεπω. ¹⁶ Ελεγον ουν εκ
and I washed myself, and ^{see.} Said therefore of
των Φαρισαιων τινες· Ουτος δ ανθρωπος ουκ
the Pharisees some; This the man not
εστι παρα του θεου, οτι το σαββατον ου τηρει.
is from the God, because the sabbath not he keeps.
Αλλοι ελεγον· Πως δυναται ανθρωπος αμαρ-
Others said; How is able a man a
τωλος τοιαυτα σημεια ποιειν; Και σχισμα ην
unner such signs to do? And a division was
εν αυτοις. ¹⁷ Λεγουσι τω τυφλω παλιν· Συ τι
among them. They say to the blind again; Thou what
λεγεις περι αυτου, οτι ηνοιξε σου τους οφθαλ-
sayest concerning him, seeing that he opened of thee the
μους; 'Ο δε ειπεν· 'Οτι προφητης εστιν. ¹⁸ Ουκ
He and said; That a prophet he is. Not
επιστευσαν ουν οι Ιουδαιοι περι αυτου, οτι τυφ-
believed therefore the Jews concerning him, that blind
λος ην, και ανεβλεψεν, εως οτου εφωνησαν
he was, and obtained sight, till when they called
τους γονεις αυτου του αναβλεψαντος. ¹⁹ Και
the parents of him the having obtained sight. And
ηρωτησαν αυτους, λεγοντες· Ου· ος εστιν· ο υιος
they asked them, saying; This is the son
υμων, ον υμεις λεγετε, οτι τυφος εγεννηθη;
of you, whom you say, that blind he was born?
πως ουν αρτι βλεπει; ²⁰ Απεκριθη-αν * [αυτοις]
how then now he sees? Answered [them]
οι γονεις αυτου και ειπον· Οιδαμεν, οτι ουτος
the parents of him and said; We know, that this
εστιν ο υιος ημων, και οτι τυφος εγεννηθη·
is the son of us, and that blind he was born;
²¹ πως δε νυν βλεπει, ουκ οιδαμεν· η τις ηνοιξεν
how out now he sees, not we know; or who opened
αυτου τους οφθαλμους, ημεις ουκ οιδαμεν,
of him the eyes, we not know.
αυτος ηλικιαν εχει, αυτον ερωτησατε· αυτος
he full age has, him ask you; he
περι αυτου λαλησει. ²² Ταυτα ειπον οι
concerning himself shall speak. These things said the
γονεις αυτου, οτι εφοβουντο τους Ιουδαιους.
parents of him, because they feared the Jews.
Ηδη γαρ συνετεθειντο οι Ιουδαιοι, ινα εαν τις
Already for had agreed the Jews, that if any on
αυτον ομολογησῃ Χριστον, αποσυναγωγου-
eins should confess Anointed, from . . . ; synagou-
γενηται. ²³ Δια τουτο οι γονεις αυτου ειπον·
should be. Through this the parents of him said·
'Οτι ηλικιαν εχει, αυτον ερωτησατε. ²⁴ Εφω-
[that full age he has, him ask you. They
νησαν ουν εκ δευτερου τον ανθρωπον, ος ην
called therefore a second time the man, who was
τυφος, και ειπον αυτω· Δος δοξαν τω θεω·
blind, and said to him; Give glory to the God;
ημεις οιδαμεν, οτι ο ανθρωπος ουτος αμαρτωλος
we know, that the man this a sinner

¹⁶ Then some of the PHARISEES said, "This MAN is not from * God, Because he keeps not t); SABBATH." Others said, † "How can a sinful Man perform such Signs?" And there was ‡ a Division among them.

¹⁷ * They say to " BLIND man again, "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 of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

¹⁹ And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

²⁰ * Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

²¹ but how he now sees, we know not; or who opened His EYES, we know not; * ask Him, he is of mature Age; he will speak concerning himself."

²² His PARENTS said this, † Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah. ‡ he should be expelled from the synagogue.

²³ On this account PARENTS said, "He is mature Age, ask him."

²⁴ They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to GOD; we know * That This Man is a Sinner."

* VATICAN MANUSCRIPT.—16. God. 17. Then they say. 20. Then his PARENTS.
20. them—omit. 21. ask Him; he is of mature Age; he will. 24. That This
Man is.
‡ 16. ver. 33; John iii. 2. † 16. John vii. 12, 43; x. 19. † 17. John iv 19 vi. 14
‡ 22. John vii. 13; xii. 42; xix. 38; Acts v. 13. † 22. ver. 34; John xvi 2.

εστιν. ²⁵ Απεκριθη ουν εκεινος * [και ειπεν·]
 is. Answered then he [and said.]
 Ει αμαρτωλος εστιν, ουκ οίδα· εν οίδα, οτι
 If a sinner he is, not I know; one I know, that
 τυφλος ων, αρτι βλεπω. ²⁶ Ειπον δε αυτω
 blind being, now I see. They said and to him
 * [παλιν·] Τι εποιησε σοι; πως ηνοιξε σου
 [again;] What did he to thee? how opened of thee
 τους οφθαλμους; Απεκριθη αυτοις· Ειπον υμιν
 the eyes; He answered them; I said to you
 ηδη, και ουκ ηκουσατε· τι παλιν θελετε
 already and not you did hear; why again do you wish
 ακουειν; μη και υμεις θελετε αυτου μαθηται
 to hear? not also you wish of him disciples
 γενεσθαι; ²⁸ Ελοιδωρησαν αυτον, και ειπον· Συ
 to be? They reviled him, and said; Thou
 ει μαθητης εκεινου· ημεις δε του Μωσης εσμεν
 art a disciple of him; we but of the Moses are
 μαθηται. ²⁹ Ημεις οίδαμεν, οτι Μωση λελα-
 disciples. We know, that to Moses has
 ληκεν ο θεος· τουτον δε ουκ οίδαμεν ποθεν
 spoken the God; this but not we know whence
 εστιν. ³⁰ Απεκριθη ο ανθρωπος και ειπεν
 is. Answered the man and said
 αυτοις· Εν γαρ τουτ' θαυμαστον εστιν, οτι
 to them; In for this a wonder is, that
 υμεις ουκ οιδατε ποθεν εστι, και ανεωξε μου
 you not know whence he is, and he has opened of me
 τους οφθαλμους. ³¹ Οίδαμεν * [δε,] οτι αμαρ-
 the eyes. We know [but,] that sin-
 τωλων ο θεος ουκ ακουει· αλλ' εαν τις θεοσε-
 ners the God not hears; but if any one a worshipper
 βης η, και το θελημα αυτου ποιη, τουτου
 of God may be, and the will of him may do, this
 ακουει. ³² Εκ του αιωνος ουκ ηκουσθη, οτι
 he hears. From the age not it was heard, that
 ηνοιξε τις οφθαλμους τυφλου γεγεννημενου.
 opened any one eyes of blind having been born.
³³ Ει μη ην ουτος παρα θεου, ουκ ηδυνατο ποιειν
 If not was this from God, not were able to do
 ουδεν. ³⁴ Απεκριθησαν και ειπον αυτω· Εν
 nothing. They answered and said to him; In
 αμαρτιας συ εγεννηθης ολος· και συ διδασκεις
 sins thou wast born wholly; and thou teachest
 ημας; Και εξαβαλον αυτον εξω. ³⁵ Ηκουσεν ο
 us? And they cast him out. Heard the
 Ιησους, οτι εξεβαλον αυτον εξω· και εδρων
 Jesus, that they cast him out; and having found
 αυτον, ειπεν * [αυτω·] Συ πιστευεις εις τουν
 him, said [to him;] Thou believest into the
 υιον του θεου; ³⁶ Απεκριθη εκεινος και ειπε·
 son of the God? Answered he and said;
 Και τις εστι, κυριε, ινα πιστευσω εις αυτον;
 And who is he, O sir, that I may believe into him?
³⁷ Ειπε * [δε] αυτω ο Ιησους· Και εωρακας
 Said [and] to him the Jesus; Even thou hast seen

²⁵ Then he answered, "If he is a Sinner, I know not; One thing I do know, That having been blind, now I see."

²⁶ And they said to him, "What did he do to thee? How did he open Thine EYES?"

²⁷ He answered them, "I told you just now, and did you not hear? * Why then do you wish to hear again? are you also willing to become His Disciples?"

²⁸ * And they reviled him, and said, "Thou art his Disciple; but we are Disciples of MOSES."

²⁹ We know That GOD has spoken to Moses; but This person,—we I know not whence he is."

³⁰ 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!"

³¹ We know † That GOD does not hear Sinners; but if any one be a Worshipper of God, and performs his WILL, him he hears.

³² From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.

³³ If he were not from God, he could do nothing."

³⁴ They answered and said to him, "Thou wast entirely born in Sins, and dost thou teach us?" And they cast him out.

³⁵ JESUS heard That they had cast him out; and having found him, he said to him, "Dost thou believe into † the * SON of GOD?"

³⁶ He answered and said, "Who is he, Sir, that I may believe into him?"

³⁷ JESUS said to him, "Thou hast even seen him,

* VATICAN MANUSCRIPT.—25. and said—omit. 28. and they reviled.

26. again—omit.

27. Why then to him—omit.

35. SON of MAN? and he said, Who.

37. and—omit.

† 29. John viii. 14. xv. 8, 20; xxviii. 9.

† 30. John iii. 10.

† 31. Job xxvii. 9; Psa. lxxvi. 18; Prov. 1. 3.

αυτον, και ο λαλων μετα σου, εκεινος εστιν.
 him, and he talking with thee, he is.
 38 *Ο δε εφη· Πιστευω, κυριε· και προσεκυνησεν
 He and said; I believe, O air; and he prostrated
 αυτω. 39 Και ειπεν ο Ιησους· Εις κριμα εγω εις
 to him. And said the Jesus; For judgment I into
 τον κοσμον τουτον ηλθον, ινα οι μη βλεποντες
 the world this came, that those not seeing
 βλεπωσι, και οι βλεποντες τυφλοι γενωνται.
 might see, and those seeing blind might become.
 40 * [Και] ηκουσαν εκ των Φαρισαιων ταυτα οι
 [And] heard of the Pharisees these things those
 οντες μετ' αυτου, και ειπον αυτω· Μη και ημεις
 being with him, and said to him; Not also we
 τυφλοι εσμεν; 41 Ειπεν αυτοις ο Ιησους· Ει
 blind are? Said to them the Jesus; If
 τυφλοι ητε, ουκ αν ειχετε αμαρτιαν· νυν δε
 blind you were, not you would have sin; now but
 λεγετε· 'Οτι βλεπομεν' η * [ουν] αμαρτια
 you say; That we see; the [therefore] sin
 υμων μενει.
 of you remains.

ΚΕΦ. θ'. 10.

1 Αμην αμην λεγω υμιν, ο μη εισερχομενος
 Indeed indeed I say to you, he not entering
 δια της θυρας εις την αυλην των προβατων,
 through the door into the fold of the sheep,
 αλλα αναβαινων αλλαθοθεν, εκεινος κλεπτης
 but going up another way, he a thief
 εστι και ληστης· 2 ο δε εισερχομενος δια της
 is and a robber; he but entering through the
 θυρας, ποιμην εστι των προβατων. 3 Τουτω ο
 door, a shepherd is of the sheep. To him the
 θυρωρος ανοιγει· και τα προβατα της φωνης
 doorkeeper opens; and the sheep the voice
 αυτου ακουει· και τα ιδια προβατα καλει κατ'
 of him hears; and the own sheep he calls by
 ονομα, και εξαγει αυτα. 4 * [Και] οταν τα ιδια
 name, and he leads on them. [And] when the own
 προβατα εκβαλη, εμπροσθεν αυτων πορευεται·
 sheep he puts forth, before them he goes;
 και τα προβατα αυτω ακολουθει, οτι οιδασι την
 and the sheep him follows, because they know the
 φωνην αυτου. 5 Αλλοτριω δε ου μη ακουλου-
 voice of him. A stranger but not not they may
 θησωσιν, αλλα φευζονται απ' αυτου· οτι ουκ
 follow, but will flee from him; because not
 οιδασι των αλλοτριων την φωνην. 6 Ταυτην
 they know of the strangers the voice. This

and HE who is TALKING with thee is HE."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, † "For Judgment came I into this WORLD; ‡ so that THOSE not SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, † and said to him, "Are we blind also?"

41 * Jesus said to them, † "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains.

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, HE is a Thief and a Robber;

2 but HE who COMES IN by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to him; and the SHEEP hear his VOICE; and he calls his own Sheep by Name, and leads them out.

4 When he puts forth *a) his own, † he goes before them, and the SHEEP follow him, Because they know his VOICE.

5 But a Stranger they will not follow, but will flee from him; Because they know not the VOICE of STRANGERS."

* VATICAN MANUSCRIPT.—40. And—omit.
 4. And—omit. 4. all his own, he goes.

41. Jesus.

41. therefore—omit

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and 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.

‡ 39. John v. 22, 27. See John iii. 17; xii. 47. † 39. Matt. xiii. 13. † 40. Rom. ii. 19
 ; 41. John xv. 22, 24.

ουχ αρπασει τις αυτα εκ της χειρος μου. ²⁹ Ο
not willwrest any one them out of the hand ofme. The
πατηρ μου, ος δεδωκε μοι, μειζων παντων εστι·
father of me, who has given to me, greater of all is:
και ουδεις δυναται αρπαζειν εκ της χειρος
and no one is able to wrest out of the hand
του πατρος μου. ³⁰ Εγω και ο πατηρ εν εσμεν.
of the father of me; I and the father one are.
³¹ Εβαστασαν ουν παλιν λιθους οι Ιουδαιοι, ινα
Took up then again stones the Jews, that
λιθασωσιν αυτον. ³² Απεκριθη αυτοις ο Ιησους·
they might stone him. Answered them the Jesus;
Πολλα καλα εργα εδειξα υμιν εκ του πατρος
Many good works I showed you from the father
μου· δια ποιον αυτων εργων λιθαζετε με·
of me: because of which of them work do you stone me?
³³ Απεκριθησαν αυτω οι Ιουδαιοι * [λεγοντες·]
Answered him the Jews [saying;]
Περι καλου εργου ου λιθαζομεν σε, αλλα
Concerning a good work not westone thee, but
περι βλασφημιας, και οτι συ, ανθρωπος ων.
concerning blasphemy, and that thou, a man being,
ποιεις, σεαυτου θεον. ³⁴ Απεκριθη αυτοις ο
makest thyself a god. Answered them the
Ιησους· Ουκ εστι γεγραμμενον εν τω νομω
Jesus. Not is it having been written in the law
υμων· “ Εγω ειπα, θεοι εστε; ” ³⁵ Ει εκεινους
of you: “ I said, gods you are? ” If them
ειπε θεους, προς ους ο λογος του θεου εγενετο,
he called gods. to whom the word of the God came.
και ου δυναται λυθνηαι η γραφη· ³⁶ ον ο πατηρ
and not is able to be broken the writing; whom the father
ηγιασε, και απεστειλεν εις τον κοσμον, υμεις
set apart, and sent into the world, you
λεγετε· ‘ Οτι βλασφημεις, οτι ειπον, υιος του
say That thou blasphemest, because I said, a son of the
θεου ειμι; ³⁷ Ει ου ποιω τα εργα του πατρος
god I am? (if not I do the works of the father
μου, μη πιστευετε μοι. ³⁸ Ει δε ποιω, καν εμοι
of me, not you believe me. If but I do, and if me
μη πιστευητε, τοις εργοις πιστευσατε· ινα
not you believe, the works believe you, that
γνωτε και πιστευσητε, οτι εν εμοι ο πατηρ,
you may know and you may believe, that in me the father,
καγω εν αυτω. ³⁹ Εζητουν ουν παλιν αυτον
and I in him. They sought therefore again him
πιασαι· και εξηλθεν εκ της χειρος αυτων.
to seize; and he went forth out of the hand of them.
⁴⁰ Και απηλθε παλιν περαν του Ιορδανου, εις τον
And he went again beyond the Jordan, to the

AGE, and no one shall wrest them out of my HAND.
²⁹ † My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of * the FATHER'S HAND.
³⁰ † † and the FATHER are One.”
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, makest thyself God.”
³⁴ * Jesus answered them, † “ Is it not written in your LAW, ‘ † said, You are Gods? ’ ”
³⁵ If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken,
³⁶ of him whom the FATHER set apart and sent into the WORLD, do you say, ‘ Thou blasphemest; ’ Because I said, ‘ I am a Son of God? ’
³⁷ If I do not the WORKS of my FATHER, believe me not.
³⁸ But if I do, and if you believe not me, believe the WORKS, so that you may know and * believe, † That the FATHER is in me, and * † 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.—20. the FATHER'S HAND. 32. good Works. 32 the FATHER 32. Me. 33. saying—omit. 34. Jesus 33. understand. That. 35. † am in the FATHER.

† 29. John xiv 28. † 30 John xvii. 11. 22. † 31. Psa. lxxxii 6. † 38. John xiv. 10. 11: xvii. 21.

τοπον, όπου ην Ιωαννης το πρωτον βαπτίζων·
 place where was John the first dipping;
 και εμεινεν εκει. ⁴¹ Και πολλοι ηλθον προς
 and he abode there. And many came to
 αυτον, και ελεγον· 'Οτι Ιωαννης μεν σημειον
 him, and said; That John indeed a sign
 εποιησεν ουδεν· παντα δε οσα ειπεν Ιωαννης
 did not one; all but what things said John
 περι τουτου, αληθη ην. ⁴² Και επιστευσαν
 concerning this, true was. And believed
 πολλοι εκει εις αυτον.
 many there into him.

ΚΕΦ. ΙΑ'. 11.

¹ Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,
 Was and a certain sick one, Lazarus, from Bethany,
 εκ της κωμης Μαριας και Μαρθας της αδελφης
 out of the village of Mary and Martha the sister
 αυτης. ² (Ην δε Μαρια η αλειψασα τον κυριον
 of her. (Was and Mary the having anointed the lord
 μυρω, και εκμαξασα τους ποδας αυτου ταις
 with balsam, and wiped the feet of him with the
 θριξιν αυτης· ης ο αδελφος Λαζαρος ησθε-
 hairs of herself, of whom the brother Lazarus was
 ναι.) ³ Απεστειλαν ουν αι αδελφαι προς αυτον,
 sick.) Sent therefore the sisters to him,
 λεγουσαι· Κυριε, ιδε, ον φιλεις, ασθενει.
 saying; O lord, lo, whom thou lovest, is sick.

⁴ Ακουσας δε ο Ιησους ειπεν· Αυτη η ασθενεια
 Having heard and the Jesus said. This the sickness
 ουκ εστι προς θανατον, αλλ' υπερ της δοξης
 not is to death, but on account of the glory
 του θεου, ινα δοξασθη ο υιος του θεου δι' αυτης.
 of the God, that may be glorified the son of the God through her.

⁵ Ηγαπα δε ο Ιησους την Μαρθαν, και την
 Loved now the Jesus the Martha, and the
 αδελφην αυτης, και τον Λαζαρον. ⁶ 'Ως ουν
 sister of her, and the Lazarus. When then

ηκουσεν, οτι ασθενει, τοτε μεν εμεινεν εν 'ω
 he heard, that he was sick, then indeed he abode in which
 ην τοπω δυο ημερας. ⁷ Επειτα μετα τουτου
 he was place two days. Then after this

λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν
 he says to the disciples; Let us go into the Judea
 παλιν. ⁸ Λεγουσιν αυτω οι μαθηται· 'Ραββι,
 again. Say to him the disciples; Rabbi,

νυν εζητουν σε λιθασαι οι Ιουδαιοι, και παλιν
 now sought thee to stone the Jews, and again
 υπαγεις εκει; ⁹ Απεκριθη Ιησους· Ουχι δωδεκα
 goest thou there? Answered Jesus; Not twelve

εισιν ωραι της ημερας; εαν τις περιπατη εν τη
 are hours of the day? if any one may walk in the
 ημερα, ου προσκοπτει, οτι το φως του κοσμου
 day, not he stumbles, because the light of the world

τουτου βλεπει; ¹⁰ εαν δε τις περιπατη εν τη
 this he sees? if but any one may walk in the
 νυκτι, προσκοπτει, οτι το φως ουκ εστιν εν
 night, he stumbles, because the light not is in

John was immersing at the
 FIRST; and he abode there.
⁴¹ And many came to
 him, and said, "John, in-
 deed, 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 cer-
 tain sick man, Lazarus of
 Bethany, from the VIL-
 LAGE of † Mary, and Mar-
 tha, 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, there-
 fore, sent to him, saying,
 "Lord, behold, he whom
 thou lovest is sick."

4 But JESUS, having
 heard, said, "This SICK-
 NNESS 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 DAY, he stum-
 bles 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."

† 41 John iii. 30. I 1. Lukē x. 38, 39. : 2. Matt. xxvi. 7; Mark xiv 3; John
 xii 3. I 4. John ix. 3; ver. 40. : 6. John x. 40. : 8. John x. 31.
 † 9. John ix. 4

αυτω. ¹¹ Ταυτα ειπε· και μετα τουτο λεγει
 him. These things he said; and after this he says
 αυτοις· Λαζαρος ο φιλος ημων κεκοιμηται·
 to them; Lazarus the friend of us is fallen asleep;
 αλλα πορευομαι, ινα εξυπνισω αυτον. ¹² Ειπον
 but I go, that I may awake him. Said
 ον οι μαθηται αυτου· Κυριε, ει κεκοιμηται,
 then the disciples of him; O lord, if he is fallen asleep,
 σωθησεται. ¹³ Ειρηκει δε ο Ιησους περι του
 he shall be saved. Had spoken but the Jesus about the
 θανατου αυτου· εκεινοι δε εδοξαν, οτι περι της
 death of him; they but thought, that concerning the
 κοιμησεως του υπνου λεγει. ¹⁴ Τοτε ουν ειπεν
 repose of the sleep he speaks. Then therefore said
 αυτοις ο Ιησους παρρησια· Λαζαρος απεθανε·
 to them the Jesus plainly; Lazarus died;
¹⁵ και χαιρω δι' υμας, ινα πιστευσητε, οτι ουκ
 and I rejoice because of you, that you may believe, that not
 ημην εκει· αλλ' αγωμεν προς αυτον. ¹⁶ Ειπεν
 I was there; but we may go to him. Said
 ουν Θωμας, ο λεγομενος Διδυμος, τοις συμμαθη-
 thea Thomas, that being called a twin, to the fellow-disci-
 ταις· Αγωμεν και ημεις, ινα αποθωνωμεν μετ'
 ples; May go also we, that we may die with
 αυτου. ¹⁷ Ελθων ουν ο Ιησους ευρεν αυτον τεσ-
 him. Coming therefore the Jesus found him four
 σαρας ημερας ηδη εχοντα εν τω μνημειω. ¹⁸ Ην
 days already having been in the tomb. Was
 δε η Βηθανια εγγυς των Ιεροσολυμων, ως απο-
 bow the Bethany near the Jerusalem, about from
 στραδιων δεκαπεντε.
 furlongs fifteen.
¹⁹ Και πολλοι εκ των Ιουδαιων εληλυθεισαν
 And many of the Jews had come
 προς τας περι Μαρθαν και Μαρην, ινα παραμυ-
 to those about Martha and Mary, that they might
 θησονται αυτας περι του αδελφου αυτων. ²⁰ Η
 comfort them concerning the brother of them. The
 ουν Μαρθα ως ηκουσεν, οτι Ιησους ερχεται,
 then Martha when she heard, that Jesus was coming,
 υπηνητησεν αυτω· Μαρια δε εν τω οικω εκαθε-
 met him; Mary but in the house was sit-
 ζετο. ²¹ Ειπεν ουν η Μαρθα προς τον Ιησουν·
 ting. Said then the Martha to the Jesus;
 Κυριε, ει ης ωδε, ο αδελφος μου ουκ αν
 O lord, if thou hadst been here, the brother of me not would
 ετεθνηκει· ²² αλλα και νυν οίδα, οτι οσα
 have died; But and now I know, that whatever things
 αν αιτηση τον θεον, δωσει σοι ο θεος. ²³ Λεγει
 thou mayest ask the God, will give to thee the God. Says
 αυτη ο Ιησους· Αναστησεται ο αδελφος σου.
 to her the Jesus; Will rise again the brother of thee.
²⁴ Λεγει αυτω Μαρθα· Οίδα, οτι αναστησεται,
 Says to him Martha; I know, that he will rise again,

11 These things he said, and after this he says to them, † "Lazarus, our FRIEND, has fallen asleep; but I am going, that I may awake him."
 12 * The DISCIPLES, therefore, said to him "Lord, if he has fallen asleep, he will recover."
 13 But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.
 14 Then, therefore, JESUS said plainly, "Lazarus is dead;
 15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."
 16 Then THAT THOMAS, who is CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."
 17 JESUS, therefore, coming, found that he had been already Four Days in the TOMB.
 18 NOW BETHANY was near JERUSALEM about fifteen Furlongs distant.
 19 And many of the JEWS had come to those with Martha and Mary, that they might comfort them concerning their BROTHER.
 20 MARTHA, therefore, when she heard That * JESUS was coming, went to meet him; but Mary was sitting in the HOUSE.
 21 Then MARTHA said to * JESUS, "Lord, if thou hadst been here, my BROTHER would not have died.
 22 * And even now I know, † That whatever things thou wilt ask of GOD, God will give thee."
 23 JESUS said to her. "Thy BROTHER will rise again."
 24 * MARTHA said to him, † "I know that he will

* VATICAN MANUSCRIPT.—12. The DISCIPLES, therefore, said to him, 20. Jesus.
 † 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51
 † 22. John i. 31.
 † 24. Luke xiv. 14; JOHN 11:24.

εν τη αναστασει εν τη εσχατη ημερα. ²⁵ Ειπεν
in the resurrection in the last day. Said
αυτη ο Ιησους· Εγω ειμι η αναστασις και η
to her the Jesus; I am the resurrection and the
ζωη· ο πιστευων εις εμε, καν αποθανη, ζησεται·
life: he believing into me, even if he may die, he shall live;
²⁶ και πας ο ζων και πιστευων εις εμε, ου μη
and all the living and believing into me, not not
ποθανη εις τον αιωνα. Πιστευεις τουτο;
may die into the age. Believest thou this?
²⁷ Λεγει αυτω· Ναι, κυριε· εγω πεπιστευκα, οτι
She says to him; Yes, O lord; I have believed, that
συ ει ο Χριστος, ο υιος του θεου, ο εις τον κοσ-
thou art the Anointed, the son of the God, he into the world
μον ερχομενος. ²⁸ Και ταυτα ειπουσα, απηλθεν,
coming. And these things saying, she went,
και εφωνησε Μαριαν την αδελφην αυτης λαθρα,
and called Mary the sister of her privately,
ειπουσα· Ο διδασκαλος παρεστι, και φωνει σε.
saying; The teacher is present, and calls thee.
²⁹ Εκεινη ως ηκουσεν, εγειρεται ταχυ, και ερχε-
She when she heard, rises up quickly, and comes
ται προς αυτον. ³⁰ (Ουτω δε εληλυθει ο Ιη-
to him. (Not yet now had come the Je-
σους εις την κωμην· αλλ' ην εν τω τοπω, όπου
sus into the village; but was in the place, where
υπηνηγησεν αυτω η Μαρθα.) ³¹ Οι ουν Ιουδαιοι,
met him the Martha.) Therefore Jews,
οι οντος μετ' αυτης εν τη οικια και παραμυθου-
those being with her in the house and were comfort-
μενοι αυτην, ιδοντες την Μαριαν, οτι ταχεως
ing her, seeing the Mary, that quickly
ανεστη και εξηλθεν, ηκολουθησαν αυτη, λεγον-
she rose up and went out, followed her, saying;
τες· 'Οτι υπαγει εις το μνημειον, ινα κλαυση
That she goes into the tomb, that she may weep
εκει. ³² Η ουν Μαρια ως ηλθεν όπου ην ο Ιη-
there, Therefore Mary when came where was the Je-
σους, ιδουσα αυτον, επεσεν αυτον εις τους
sus, seeing him, she fell of him to the
ποδας, λεγουσα αυτω· Κυριε, ει ης ωδε,
feet, saying to him; O lord, if thou hadst been here,
ουκ αν απεθανε μου ο αδελφος. ³³ Ιησους ουν
not would have died of me the brother. Jesus therefore
ως ειδεν αυτην κλαιουσαν, και τους συνελθου-
when he saw her weeping, and those having come
τας αυτη Ιουδαιους κλαιοντας, ενεβριμησατο τω
with her Jews weeping, he was agitated in the
πνευματι, και εταραξεν εαυτον, ³⁴ και ειπε·
spirit, and troubled himself, and said;
Που τεθεικατε αυτον; Λεγουσιν αυτω· Κυριε,
Where have you laid him? They say to him; O lord,
ερχου, και ιδε. ³⁵ Εδακρυσεν ο Ιησους.
come, and see. Wept the Jesus.

rise again, in the RESUR-
RECTION, in the LAST day." ²⁵ JESUS said to her, "I
am † the RESURRECTION,
and † the LIFE; HE BE-
LIEVING into me, even
though he die, shall live;
²⁶ and no one LIVING
and believing into me, shall
die to the AGE. Dost thou
believe this?"
²⁷ She says to him, "Yes,
Lord, † I have believed that
ihou art the MESSIAH,
THAT SON OF GOD COMING
into the WORLD."
²⁸ And saying these
things, she went and called
Mary, her SISTER, priv-
ately, saying, "The TEA-
CHER is come, and calls
thee."
²⁹ *And she, when she
heard, rose up quickly, and
came to him.
³⁰ Now JESUS had not
yet come into the VIL-
LAGE, but was *still in the
PLACE where Martha met
him.
³¹ THOSE JEWS, there-
fore, who WERE with her
in the HOUSE, and were
consoling her, seeing MA-
RY, That she rose up sud-
denly and went out, fol-
lowed her, * saying, "She
is going to the TOMB, that
she may weep there."
³² MARY, therefore, when
she came where * Jesus
was, seeing him, fell at his
FEET, saying to him, "Lord,
if thou hadst been here,
My BROTHER would not
have died."
³³ When Jesus, there-
fore, saw her weeping, and
the JEWS having come with
her weeping, he was greatly
agitated in his SPIRIT, and
affected,
³⁴ and said, "Where
have you laid him?" They
say to him, "Lord, come
and see"
³⁵ † JESUS wept.

* VATICAN MANUSCRIPT.—29. And she, when she heard, rose up. 30. still in the PLACE. 31. thinking. 32. Jesus.

30. still in the PLACE.

† 25. John v. 21; vi. 39, 40, 41. † 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. 2; v. 11. † 27. Matt. xvi. 16; John i. 40; iv. 42, vi. 14, 69. † 35. Luke xix. 41.

³⁶ Ελεγον ουν οι Ιουδαιοι· Ιδε, πως εφιλει αυτον.
Said then the Jews; See, how he loved him.
³⁷ Τινες δε εξ αυτων ειπον· Ουκ ηδυνατο ουτος,
Some but of them said; Not was able this,
ο ανοιξας τους οφθαλμους του τυφλου ποιησαι,
he having opened the eyes of the blind to have caused,
ινα και ουτος μη αποθνηη; ³⁸ Ιησους ουν παλιν
that even this not should die? Jesus therefore again
εμβριμωμενος εν εαυτω, ερχεται εις το μνη-
being agitated in himself, comes to the tomb.
μειον. Ην δε σπηλαιον, και λιθος επεκειτο επ'
It was now a cave, and a stone was lying on
αυτω. ³⁹ Λεγει ο Ιησους· Αρατε τον λιθον.
it. Says the Jesus; Take away the stone.
Λεγει αυτω η αδελφη του τεθνηκοτος, Μαρθα·
Says to him the sister of the having died, Martha·
Κυριε, ηδη οζει· τεταρταιος γαρ εστι. ⁴⁰ Λεγει
O Lord, now he smells; fourth day for it is. Says
αυτη ο Ιησους· Ουκ ειπον σοι, οτι εαν πιστευ-
to her the Jesus; Not I said to thee, that if thou wouldst
σης, οψει την δοξαν του θεου; ⁴¹ Ηραν ουν
believe, thou shalt see the glory of the God? They took away then
τον λιθον. Ο δε Ιησους ηρε τους οφθαλμους
the stone. The but Jesus lifted up the eyes
ανω, και ειπε· Πατερ, ευχαριστω σοι, οτι
above, and said; O father, I give thanks to thee, that
ηκουσας μου. ⁴² Εγω δε ηδειν, οτι παντοτε μου
thou didst hear me. I and knew, that always me
ακουεις· αλλα δια τον οχλον τον περιεστωτα
thou hearest; but on account of the crowd that standing-by
ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας.
I spoke, so that they may believe, that thou me hast sent.
⁴³ Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.
And these things saying, with a voice loud he cried out.
Λαζαρε, δευρο εξω. ⁴⁴ Εξηλθεν ο τεθνηκως.
O Lazarus, come out. Came out he having been dead,
δεδεμενος τους ποδας και τας χειρας κειριαις,
having been bound the feet and the hands with bandages,
και η οψις αυτου σουδαριω περιεδεδετο. Λεγει
and the face of him with a napkin bound about. Says
αυτοις ο Ιησους· Λυσατε αυτον, και αφετε υπα-
to them the Jesus; Loose you him, and allow to
γειν. ⁴⁵ Πολλοι ουν εκ των Ιουδαιων, οι
go. Many therefore of the Jews, those
ελθοντες προς την Μαρναν, και θεασαμενοι α
having come to the Mary, and having gazed upon what
εποιησεν, επιστευσαν εις αυτον. ⁴⁶ Τινες δε
he did, beheld into him. Some but
εξ αυτων απηλθον προς τους Φαρισαιους, και
of them went to the Pharisees, and
ειπεν αυτοις α εποιησεν ο Ιησους.
told them what did the Jesus.

³⁶ The Jews, therefore, said, "Behold, how he loved him!"
³⁷ But some of them said, "Could not he, who OPENED the EYES of † the BLIND man, have even prevented this man's death?"
³⁸ JESUS, therefore, again being agitated within himself, comes to the TOMB. Now it was a Cave, and a Stone was lying upon it.
³⁹ JESUS said, "Take away the STONE." Martha, the SISTER of HIM who *had died, says to him, "Lord, he smells now; for it is the fourth day."
⁴⁰ JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt † see the GLORY of GOD?"
⁴¹ Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me.
⁴² And I knew That thou hearest Me always; † but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."
⁴³ And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"
⁴⁴ HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and † his FACE bound about with a Napkin. * Jesus says to them, "Loose him, and let him go."
⁴⁵ MANY, therefore, of the JEWS who CAME to MARY, † and beheld * that which he had done, believed into him.
⁴⁶ But some of them went to the PHARISEES, and told them what things JESUS did.

* VATICAN MANUSCRIPT.—39. had died, says. had done, believed.

44. Jesus.

45. that which I.e

† 37 John ix. 6.

† 40. ver. 4, 23.

† 43 John xii. 30.

† 44. John xi. 7.

† 45. John 11. 23; x. 42; xii. 14, 18.

σαιοι συνεδριον, και ελεγον· Τι ποιουμεν; οτι
soccs a high council, and said; What are we doing? because
 ουτος δ ανθρωπος πολλα σημεια ποιει. ⁴³ Εαν αφ-
this the man many signs does. If we
 ωμεν αυτον ουτω, παντες πιστευουσιν εις αυτον·
allow him thus, all will believe into him;
 και ελευσονται οι Ρωμαιοι, και αρουσιν ημων και
and will come the Romans, and will take away ofna both
 τον τοπον και το εθνος. ⁴⁹ Εις δε τις αυτων,
the place and the nation. One and a certain of them
 Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,
Caiaphas, high-priest being of the year that,
 ειπεν αυτοις· Ύμεις ουκ οιδατε ουδεν. ⁵⁰ Ουδε
said to them; You not know nothing. Neither
 διαλογιζεσθε, οτι συμφερει ημιν, ινα εις ανθρω-
do you consider, that it is better for us, that one man
 ποσ αποθανη υπερ του λαου, και μη ολον το
should die in behalf of the people, and not whole the
 εθνος αποληται. ⁵¹ Τουτο δε αφ' εαυτου ουκ
nation should perish. This but from himself not
 ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,
he said, but high-priest being of the year that,
 προεφητευσεν, οτι εμελλεν Ιησους αποθνησκειν
he prophesied, that was about Jesus to die
 υπερ του εθνους· ⁵² και ουχ υπερ του εθνους
in behalf of the nation; and not in behalf of the nation
 μονον, αλλ' ινα και τα τεκνα του θεου τα
alone, but that also the children of the God those
 διεσκορπισμενα συναγαγη εις εν.
having been scattered he should gather into one.
⁵³ Απ' εκεινης ουν της ημερας συνεβουλευ-
From that therefore the day they took counsel
 σαντο, ινα αποκτεινωσιν αυτον. ⁵⁴ Ιησους ουν
together, that they might kill him. Jesus therefore
 ουκετι παρρησια περιεπατει εν τοις Ιουδαιοις,
no longer publicly walked among the Jews,
 αλλα απηλθεν εκειθεν εις την χωραν εγγυς της
but went away thence into the country near the
 ερημου, εις Εφραιμ λεγομενην πολιν· κακει
desert, into Ephraim being called a city; and there
 διετριβε μετα των μαθητων αυτου. ⁵⁵ Ην δε
remained with the disciples of himself. Was and
 εγγυς το πασχα των Ιουδαιων· και ανεβησαν
near the passover of the Jews; and went up
 πολλοι εις Ιεροσολυμα εκ της χωρας προ του
many into Jerusalem out of the country before the
 πασχα, ινα αγνισωσιν εαυτους. ⁵⁶ Εζητουν ουν
passover, that they might purify themselves. They sought then

SEES convened the Sanhe-
 drium, and said, † "Wha-
 are we doing? Because
 This MAN performs Many
 Signs.

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, † Caiaphas, † being
 High-priest that YEAR, said
 to them, "Do you know noth-
 ing;

50 † neither do you con-
 sider That it is expedient
 for us that One Man should
 die in behalf of the PEOP-
 LE, than that the Whole
 NATION should perish."

51 But he said this not
 from himself; but being
 High-priest that YEAR, he
 predicted That Jesus was
 about to die in behalf of
 the NATION;

52 and not only in be-
 half of the NATION, † but
 that he should also assem-
 ble into one, THOSE CHILD-
 REN of GOD who have been
 SCATTERED ABROAD.

53 Therefore from That
 DAY, * they took coun-
 sel that they might kil
 him.

54 * JESUS, † therefore,
 walked no longer publicly
 among the JEWS, but went
 away thence into the
 COUNTRY near the DESERT,
 into a City called † Eph-
 raim, and there * abode
 with the DISCIPLES.

55 † And the PASSOVER
 of the JEWS was near; and
 many went up to Jerusalem
 out of the COUNTRY, before
 the PASSOVER, that they
 might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—53. they took counsel.

54. JESUS.

54. abode with the DISCIPLES.

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke. † 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

† 47. John xii. 19; Acts iv. 16. † 49. Luke iii. 3; John xviii. 14; Acts iv. 6. † 50. John xviii. 14. † 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. † 54. John iv. 1, 8; viii. 1. † 55. John ii. 13; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τω
 the Jesus, and said with each other in the
 ιερω εστηκοτες· Τι δοκει υμιν; οτι ου μη
 temple standing; What think you? that not
 ελθη εις την εορτην; ⁵⁷ Δεδωκεισαν δε
 he may come to the feast? Had given now
 * [και] οι αρχιερεις και οι Φαρισαιοι εντολην,
 [both] the high-priests and the Pharisees a commandment,
 ινα εαν τις γνω που εστι, μηνυση, οπως
 that if any one should know where he is, he should show, how
 πιασωσιν αυτον.
 they might seize him.

ΚΕΦ. ΙΒ'. 12.

¹ Ο ουν Ιησους προ εξ ημερων του πασχα
 The therefore Jesus before six days the passover
 ηλθεν εις Βηθανιαν, οπου ην Λαζαρος * [ο τεθ-
 came into Bethany, where was Lazarus [he having

νηκως,] ον ηγειρεν εκ νεκρων. ² Εποιησαν ουν
 been dead, whom he raised out of dead ones. They made therefore

αυτω δειπνον εκει, και η Μαρθα διηκοει· ο δε
 him a supper there, and the Martha served; the but

Λαζαρος εις ην των ανακειμενων συν αυτω.
 Lazarus one was of those reclining with him.

³ Η ουν Μαρια λαβουσα λιτραν μυρου ναρδου
 The then Mary having taken a pound of balsam of spikenard

πιστικης πολυτιμου, ηλειψε τους ποδας του
 genuine of great price, anointed the feet of the

Ιησου, και εξεμαξε ταις θριξιν αυτης τους ποδας
 Jesus, and wiped with the hairs of herself the feet

αυτου· η δε οικια επληρωθη εκ της οσμης του
 of him; the and house was filled with the odor of the

μυρου. ⁴ Λεγει ουν εις εκ των μαθητων αυτου,
 balsam. Says therefore one of the disciples of him,

Ιουδας Σιμωνος Ισκαριωτης, ο μελλων αυτον
 Judas of Simon Iscariot, he being about him

παραδιδουαι· ⁵ Διατι τουτο το μυρον ουκ επραθη
 to deliver up; Why this the balsam not sold

τριακοσιαν δηναριων, και εδοθη πτωχοις; ⁶ Ειπε
 three hundred denarii, and given to poor ones? He said

δε τουτο, ουχ οτι περι των πτωχων εμελεν
 now this, not because about the poor it concerned

αυτω, αλλ' οτι κλεπτης ην, και το γλωσσοκο-
 him, but because a thief he was, and the box

μον ειχε, και τα βαλλομενα εβασταζεν.
 he had, and the things being put in he carried off.

⁷ Ειπεν ουν ο Ιησους· Αφες αυτην· εις την
 Said therefore the Jesus; Let alone her, for the

ημεραν του ενταφιασμου μου τητηρηκεν αυτο.
 day of the embalming of me she has kept it.

⁸ Τους πτωχους γαρ παντοτε εχετε μεθ' εαυ-
 The poor for always you have with your-

των, εμε δε ου παντοτε εχετε. ⁹ Εγνω ουν
 selves, me but not always you have. Knew therefore

οχλος πολυς εκ των Ιουδαιων, οτι εκει εστι·
 a crowd great of the Jews, that there he is,

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

⁵⁷ Now the HIGH-PRIESTS and the PHARISEES had given * a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

¹ Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT LAZARUS was whom * JESUS raised from the Dead.

² † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

³ Then † MARY having taken a Pound of BALSAM of genuine Spikenard, very costly, anointed the FEET of * JESUS, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

⁴ * And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

⁵ "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

⁶ Now he said this, not Because he cared for the POOR; but because he was a Thief, and † had the BOX, and stole what THINGS were DEPOSITED in it.

⁷ JESUS, therefore, said, * "Suffer her, that she may keep it for the DAY of my EMBALMING."

⁸ For † the POOR you have always with yourselves; but Me you have not always."

⁹ A great Crowd of the Jews, therefore, knew That he was there; and they

* VATICAN MANUSCRIPT.—57. Commandments that. 57. both—omit. 1. he having been dead—omit. 1. Jesus raised. 3. Jesus. 4. And one of his DISCIPLES, that ISCARIOT who was ABOUT to betray him, says. 7. Suffer her, that she may keep it for the DAY of my EMBALMING.

† 1. John xi. 1, 43. † 2. Matt. xxvi. 6; Mark xiv. 3. † 3. John xi. 2. † 4. John xiii. 29. † 5. Matt. xxvi. 11; Mark xiv 7. † 6.

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα and they came not on account of the Jesus alone, but that
 και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων. also the Lazarus they might see, whom he raised out of dead ones.
 10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον Took counsel but the high-priests, that also the
 Λαζαρον αποκτεινωσιν. 11 οτι πολλοι δι' αυτον Lazarus they might kill; because many on account of him
 υπηγον των Ιουδαιων, και επιστευον εις τον Ιη- went away of the Jews, and believed into the Je-
 σουν. sus.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την On the morrow a crowd great, who having come to the
 εορτην, ακουσαντες, οτι ερχεται Ιησους εις feast, having heard that was coming Jesus into
 'Ιεροσολυμα, 13 ελαβον τα βαια των φοινικων, Jerusalem, they took the branches of the palm-trees,
 και εξηλθον εις υπαντησιν αυτω, και εκραζον· and went out to a meeting with him, and cried out;
 'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι Hosanna, worthy of blessing he coming in name
 κυριου, ο βασιλευς του Ισραηλ. 14 Ευρων δε ο of Lord, the king of the Israel. Finding and the

Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι Jesus a young ass, he sat on it, as it is
 γεγραμμενον. 15 "Μη φοβου, θυγατερ Σιων· having been written; "Not fear, O daughter of Sion;
 ιδου, ο βασιλευς σου ερχεται καθημενος επι lo, the king of thee comes sitting on
 πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι a foal of an ass." These things now not knew the

μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη disciples of him the first; but when was glorified
 ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην επ' the Jesus, then they remembered, that these things was about
 αυτω γεγραμμενα, και ταυτα εποιησαν αυτω. his having been written, and these things they did to him.

17 Εμαρτυρει ουν ο οχλος, ο ων μετ' αυτου, οτι Testified then the crowd, that being with him, that
 τον Λαζαρον εφωτησεν εκ του μνημειου, και the Lazarus he called out of the tomb, and
 ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και raised him out of dead ones. On account of this also
 υπηνητησεν αυτω ο οχλος, οτι ηκισαν τουτο met him the crowd, because they heard this
 αυτον πεποιθηκεναι το σημειον. 19 Οι ουν Φαρι- him to have done the sign. The then Phari-
 σαιοι ειπον προς εαυτους· θεωρειτε οτι ουκ sees said to themselves; You see that not
 ωφελειτε ουδεν· ιδε, ο κοσμος οπισω αυτου you gain nothing; see, the world after him
 απηλθεν. is going away.

20 Ησαν δε τινες 'Ελληνες εκ των αναβαινον- Were and some Greeks of those going
 των, ινα προσκυνησωσιν εν τη εορτη. 21 Ουτοι up, that they might worship in the feast. These

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 coun-
 sel, 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,
 † "Hosanna, Blessed is HE
 who COMES in the Name
 of Jehovah, the KING of
 ISRAEL!"

14 And JESUS having
 found a Young ass, sat on
 it, as it has been written,

15 † "Fear not, * daugh-
 ter of Zion; behold, thy
 "KING comes, sitting on
 "the Colt of an Ass."

16 Now these things his
 DISCIPLES knew not at
 FIRST; but when JESUS
 was glorified, ‡ then they
 remembered That These
 things had been written
 about him, and they did
 these things to him.

17 Then THAT CROWD
 which was with him, testifi-
 fied that he called LAZARUS
 out of the TOMB, and raised
 him from the dead.

18 On this account also
 the CROWD met him, Be-
 cause they heard that he
 had done THIS SIGN.

19 Therefore the PHARI-
 SEES, said among them-
 selves, † "You see that you
 are gaining nothing; be-
 hold, the WORLD is gone
 away after him."

20 And there were ‡ some
 Greeks of THOSE HAVING
 GONE UP, that they might
 worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS. 15. DAUGHTER of ZION.
 † 10. Luke xvi. 31. † 11. John xi. 45. † 12. Matt. xxi. 8; Mark xi. 8; Luke
 xix 35, &c. † 13. Psa. cxviii. 25, 26. † 15. Zech. ix. 9. † 16. John riv. 24.
 † 19. John xi. 47, 48. † 20. Acts xvii. 4

ουν προσηλθον Φιλιππω, τω απο Βηθσαιδα της
therefore came to Philip, that from Bethsaida of the
Γαλιλαιας, και ηρωτων αυτον, λεγοντες· Κυριε,
Galilee, and were asking him, saying; O sir,
θελομεν τον Ιησουν ιδειν. ²² Ερχεται Φιλιπ-
we wish the Jesus to see. Comes Philip,
πος, και λεγει τω Ανδρεα· * [και παλιν] Αν-
and says to the Andrew; [and again] An-
δρεας και Φιλιππος λεγουσι τω Ιησου. ²³ Ο δε
drew and Philip say to the Jesus. The but
Ιησους απεκρινατο αυτοις, λεγων· Εληλυθεν η
Jesus answered them, saying; Has come the
ωρα, ινα δοξασθη ο υιος του ανθρωπου. ²⁴ Αμην
hour, that may be glorified the son of the man. Indeed
αιην λεγω υμιν, εαν μη ο κοκκος του σιτου
indeed I say to you, if not the grain of the wheat
πεσων εις την γην αποθανη, αυτος μονος μενει·
falling into the ground should die, he alone abides;
εαν δε αποθανη, πολυν καρπον φερει. ²⁵ Ο
if but it may die. much fruit it bears. He
φιλων την ψυχην αυτου, απολεσει αυτην· και
loving the life of himself, shall lose her; and
ο μισων την ψυχην αυτου εν τω κοσμω τουτω,
he hating the life of himself in the world this,
εις ζωνη αιωνιον φυλαξει αυτην.
into life age-lasting shall keep her.

²⁶ Εαν εμοι διακονη τις, εμοι ακολουθειτω·
If me may serve any one, me let him follow;
και οπου ειμι εγω, εκει και ο διακονος ο εμος
and where am I, there also the servant of the mine
εσται· εαν τις εμοι διακονη, τιμησει αυτον ο
shall be; if any one me may serve, will serve him the
πατηρ. ²⁷ Νυν η ψυχη μου τεταρακται· και τι
father. Now the soul of me is troubled; and what
ειπω· Πατερ, σωσον με εκ της ωρας ταυτης;
shall I say? O father, save me from the hour this?
Αλλα δια τουτο ηλθον εις την ωραν ταυτην.
But on account of this I came to the hour this.

²⁸ Πατερ, δοξασον σου το ονομα. Ηλθεν ουν
O father, glorify of thee the name. Came then
φωνη εκ του ουρανου· “Και εδοξασα, και
a voice out of the heaven; “Both I glorified, and
παλιν δοξασω.” ²⁹ Ο * [ουν] οχλος ο εστωσ
again will glorify.” The [therefore] crowd that standing
και ακουσας, ελεγε βροντην γεγονεναι. Αλλοι
and hearing, said thunder to have been. Others
ελεγον· Αγγελος αυτω λελαληκεν. ³⁰ Απεκριθη
said; A messenger to him has spoken. Answered
ο Ιησους και ειπεν· Ου δι εμε αυτη η φωνη
the Jesus and said; Not on account of me this the voice
γεγονεν, αλλα δι υμας. ³¹ Νυν κρισις εστι
had come, but on account of you. Now a judgment is
του κοσμου τουτου· νυν ο αρχων του κοσμου
the world this; now the ruler of the world
τουτου· νυν ο αρχων του κοσμου τουτου εκβλη-
this; now the ruler of the world this will be

²¹ These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

²² * PHILIP comes and tells ANDREW; Andrew and Philip * come and tell JESUS.

²³ And JESUS * answers them, saying, † “The HOUR has come that the SON of MAN may be glorified.

²⁴ Indeed, I assure you, † If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears Much Fruit.

²⁵ † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

²⁶ If any one serve me, let him follow me; † and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

²⁷ † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

²⁸ Father, glorify * Thy NAME.” † Then a Voice came from HEAVEN, “I both glorified and will glorify again.”

²⁹ THAT CROWD STAND- ING 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 Judg- ment of this WORLD; † the RULE of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—omitted. 22. come and tell. 23. answers. 28. My NAME. 29. therefore—omitted. 30. Jesus.

† 23. John xiii. 32; xvii. 1. † 24. 1 Cor. xv. 36. † 25. Matt. x. 39; xvi. 25; Mark viii. 25; Luke ix. 24; xvii. 33. † 26. John xiv. 3; xvii. 34; 1 Thess. iv. 17. † 27. Matt. xxvi. 38, 39; Luke xii. 50; John xiii. 21. † 28. Matt. iii. 17. † 31. John xiv. 30; xvi. 11.

θησεται εξω. ³² Καγω εαν υψωθω εκ της
 east out. And I if I should be lifted up from the
 γης, παντας ελκυσθω προς εμαυτον. ³³ Τουτο
 earth, all will draw to myself. This
 δε ελεγε, σημαινων ποιω θανατω ημελλον απο-
 but he said, signifying by what death he was about to
 θνησκειν. ³⁴ Απεκριθη αυτω ο οχλος· Ἡμεεις
 die. Answered him the crowd; We
 ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει
 heard out of the law, that the Anointed abides
 εις τον αιωνα· και πως συ λεγεις, οτι δει
 into the age; and how thou sayest, that it behoves
 υψωθηναι τον υιον του ανθρωπου; τις εστιν
 to be lifted up the son of the man? who is
 ουτος ο υιος του ανθρωπου; ³⁵ Ειπεν ουν αυτοις
 this the son of the man? Said then to them
 ο Ιησους· Ετι μικρον χρονον το φως εν υμιν
 the Jesus; Yet a little time the light among you
 εστι. Περιπατειτε, εως το φως εχετε, ινα μη
 is. Walk you, while the light you have, that not
 σκοτια υμας καταλαβη· και ο περιπατων εν τη
 darkness you may overtake; and he walking in the
 σκοτια ουκ οιδε που υπαγει. ³⁶ Ἐως το φως
 darkness not knows where he goes. While the light
 εχετε, πιστευετε εις το φως, ινα υιοι φωτος
 you have, believe into the light, that sons of light
 γενησθε. Ταυτα ελαλησεν ο Ιησους, και
 you may become. These things spoke the Jesus, and
 απελθων εκρυβη απ' αυτων.
 going away he was hid from them.

³⁷ Τοσαυτα δε αυτου σημεια πεποιηκοτος
 So many but of him signs having been done
 εμπροσθεν αυτων ουκ επιστευον εις αυτον· ³⁸ ινα
 in presence of them not they did believe into him; that
 ο λογος Ησαιου του προφητου πληρωθη, ον
 the word of Isaiah the prophet might be fulfilled, which
 ειπε· “Κυριε, τις επιστευσε τη ακοη ημων;
 he said; “O lord, who believed the report of us?
 και ο βραχιων κυριου τινι απεκαλυφθη;” ³⁹ Δια
 and the arm of lord to whom was it revealed?” On account of
 τουτο ουκ ηδυναντο πιστευειν· οτι παλιν ειπεν
 this not they were able to believe; because again said
 Ἡσαιας· ⁴⁰ “Τετυφλωκεν αυτων τους οφθαλ-
 Isaiah; He has blinded of them the eyes,
 μους, και πεπωρωκεν αυτων την καρδιαν· ινα
 and has hardened of them the heart; so that
 μη ιδωσι τοις οφθαλμοις, και νοησωσι τη
 not they might see with the eyes, and understand with the
 καρδια, και επιστραφωσι, και ιασωμαι αυτους.”
 heart, and should turn back, and I should heal them.”
⁴¹ Ταυτα ειπεν Ἡσαιας, οτι ειδε την δοξαν
 These things said Isaiah, because he saw the glory
 αυτου, και ελαλησε περι αυτου. ⁴² Ὅμως
 of him, and spoke concerning him. Nevertheless

32 And I, † if I be raised
 on high from the EARTH,
 will draw All to myself.”

33 † Now this he said,
 signifying by What Death
 he was about to die.

34 * Then the CROWD
 answered him, † “We
 heard out of the LAW, That
 the MESSIAH continues to
 the AGE; and how sayest
 thou, ‘That the SON of MAN
 must be raised on high?’
 Who is This SON of MAN?”

35 JESUS, therefore said
 to them, † “Yet a Little
 Time the LIGHT is among
 you. Walk while you have
 the LIGHT, so that Dark-
 ness may not overtake You;
 and † HE who WALKS in
 DARKNESS knows not
 where he is going.

36 While you have the
 LIGHT, believe into the
 LIGHT, that you may be-
 come † the SONS of LIGHT.”
 † These things spoke *Jesus,
 and going away he was
 concealed from them.

37 But though he had
 performed so Many Signs
 in their presence, they did
 not believe into him;

38 that the WORD of
 Isaiah, the PROPHET, might
 be verified, which he said,
 † “Lord, who believed our
 † REPORT? and the ARM of
 “the Lord, to whom was it
 “revealed?”

39 On account of this
 they could not believe, Be-
 cause Isaiah said again,

40 † “He has blinded
 “Their EYES, and hardened
 “Their HEART, so that they
 “should not see with the
 “EYES, and understand
 “with the HEART, and
 “should turn, and I should
 “heal them.”

41 Isaiah said these
 things, because he saw his
 † GLOBY, and spoke of him.

42 Nevertheless, many

* VATICAN MANUSCRIPT.—34. Then the crowd.

36. Jesus.

† 32. John iii. 14; viii. 28. † 33. John xviii. 32.
 Isa. ix. 7, &c. † 35. John i. 9; viii. 12; ix. 5; ver. 40.
 † 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9—11.
 † 40. Isa. vi. 9, 10; Matt. xiii. 14. † 41. Isa. vi. 1.

† 34. Psa. lxxxix. 36, 37; ex. 4.
 † 35. John xi. 10; 1 John ii. 11.
 † 38. Isa. liii. 1; Rom. x. 16.

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
 truly and of the rulers many believed
 εις αυτον· αλλα δια τους Φαρισαιους ουχ
 into him; but on account of the Pharisees not
 ωμολογουν, ινα μη αποσυναγωγιοι γενωνται·
 did confess, so that not from synagogues they might be;
 43 ηγαπησαν γαρ την δοξαν των ανθρωπων
 they loved for the glory of the men
 μαλλον, ηπερ την δοξαν του θεου.
 more, than the glory of the God.

44 Ιησους δε εκραξε και ειπεν· 'Ο πιστευων
 Jesus and cried and said; He believing
 εις εμε, ου πιστευει εις εμε,, αλλ' εις τον πεμ-
 into me, not believes into me, but into him having
 ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-
 sent me; and he seeing me, sees him having
 ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-
 sent me. I a light into the world have come,
 θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια
 that all the believing into me, in the darkness
 μη μεινη. 47 Και εαν τις μου ακουση των
 not may abide. And if any one of me may hear the

ρηματων, και μη πιστευση, εγω ου κρινω αυτον·
 words, and not may believe, I not judge him;
 (ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα
 (not for I came, that I might judge the world, but that
 σωσω τον κοσμον.) 48 ο αθετων εμε, και
 I might save the world;) he rejecting me, and
 μη λαμβανων τα ρηματα μου εχει τον κρινοντα
 not receiving the words of me has that judging
 αυτον· ο λογος ον ελαλησα, εκεινος κρινει
 him; the word which I spoke, that shall judge
 αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ
 him in the last day. Because I from
 εμαυτου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ
 myself not spoke; but the having sent me father
 αυτος μοι εντολην εδωκε, τι ειπω και τι
 he me a commandment gave, what I should say and what
 λαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη
 I should speak; and I know, that the commandment of him life
 αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-
 age-lasting is. What therefore say I, as has spo-
 κε μοι ο πατηρ, ουτα λαλω.
 ken to me the father, so I speak.

ΚΕΦ. ιγ'. 13.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-
 Before and the feast of the passover, knowing the Je-
 σους, οτι εληλυθεν αυτου η ωρα, ινα μεταβη
 sus; that was come of himself the hour, that he should depart
 εκ του κοσμου τουτου προς τον πατερα,
 out of the world this to the father,
 αγαπησας τους ιδιους τους εν τω κοσμω, εις
 having loved the own those in the world, to
 τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-
 an end he loved them. And supper being

of the RULERS also believed into him, † but because of the PHARISEES they did not confess him, so that they might not be put out of the synagogues.

43 † For they loved the GLORY of MEN more than the GLORY of GOD.

44 But Jesus cried out and said, † "HE BELIEVING into me, believes not into me, but into HIM who SENT me;

45 and † HE BEHOLDING me, beholds HIM who SENT me.

46 † I 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, † I do not judge him; † for I came not that I might judge the WORLD, but that I might save the WORLD.

48 HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; † the WORD which I spoke, that will judge him in the LAST Day.

49 Because † I spoke not from myself; but the FATHER who SENT me, he * has given me a Commandment, what I should enjoin, and what I should speak;

50 and I know That HIS COMMANDMENT is aionian Life. What things † I speak, therefore, as the FATHER has told me, so I speak."

CHAPTER XIII.

1 Now JESUS knowing before the FEAST of the PASSOVER, That His HOUR was come, that he should depart out of this WORLD to the FATHER, having loved THOSE his OWN who were in the WORLD, he loved them to the End.

2 And as Supper was pre-

* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

49. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 44. † 44. Mark ix. 37; 1 Pet. i. 21. † 45. John xiv. 9. † 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. † 47. John iii. 17. † 48. Deut. xviii. 19; Mark xvi. 16. † 49. John viii. 83; xiv. 10.

μενου, (του διαβολου ηδη βεβληκοτος εις την
done, (the accuser already having put into the
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον
heart Judas of Simon Iscariot, that him
παραδω,) ³ ειδωσ ο Ιησους, οτι παντα δεδωκεν
he might betray,) knowing the Jesus, that all things had given
αυτω ο πατηρ εις τας χειρας, και οτι απο θεου
him the father into the hands, and that from God
εξηλθε, και προς τον θεον υπαγει. ⁴ εγειρεται
he came out, and to the God he goes; rises
εκ του δειπνου, και τιθησι τα ιματια, και λα-
from the supper, and puts off the mantles, and having
βων λευτιον, διεζωσεν εαυτον. ⁵ Ειτα βαλλει
taken a towel, girded himself. Afterward he puts
υδωρ εις τον νιπτηρα, και ηρξατο νιπτειν τους
water into the wash-basin, and began to wash the
ποδας των μαθητων, και εκμασσειν τω λευτιω
feet of the disciples, and to wipe with the towel
ω ην διεζωσμενος. ⁶ Ερχεται ουν προς
with which he was having been girded. He comes then to
Σιμονα Πετρον· και λεγει αυτω εκεινος· Κυριε,
Simon Peter; and says to him he; O lord,
συ μου νιπτεις τους ποδας; ⁷ Απεκριθη Ιησους
thou of me wastest the feet? Answered Jesus
και ειπεν αυτω. Ο εγω ποιω, συ ουκ οιδας
and said to him. What I do, thou not knowest
αρτι, γνωση δε μετα ταυτα. ⁸ Λεγει αυτω
now, thou shalt know but after these things. Says to him
Πετρος. Ου μη νιψης τους ποδας μου εις
Peter. Not not thou mayest wash the feet of me into
τον αιωνα. Απ κριθη αυτω ο Ιησους· Εαν μη
the age. Answered him the Jesus; If not
νιψω σε, ουκ εχεις μερος μετ' εμου. ⁹ Λεγει
I may wash thee, not thou hast a part with me. Says
αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μου
to him Simon Peter; O lord, not the feet of me
μονον, αλλα και τας χειρας, και την κεφαλην.
alone, but also the hands, and the head.
¹⁰ Δεγει αυτω ο Ιησους· Ο λελουμενος ου
Says to him the Jesus; He having been bathed not
χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι
need has than the feet to wash, but is
καθαρος ολος· και υμεις καθαροι εστε, αλλ'
clean wholly; and you clean are, but
ουχι παντες. ¹¹ Ηδει γαρ τον παραδιδοντα
not all. He knew for the betraying
αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι
him; on account of this he said; Not all clean
εστε.
you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

³ * he knowing † 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 them with the TOWEL with which he was girded.

⁶ Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"

⁷ Jesus answered and said to him, "What † am doing, thou knowest not now, but † after this thou wilt know."

⁸ Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."

⁹ Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

¹⁰ * Jesus says to him, † "HE who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and † you are clean, but not all."

¹¹ For † he knew who was BETRAYING him; on this account he said, "You are not all clean."

* VATICAN MANUSCRIPT.—3. he knowing.
10. Jesus.

6. he says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a *servant*, to wash the feet of the servants of my lord.” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (*twice*, according to some,) before eating the paschal supper.

† 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 2. † 3. John xiii. 42; xvi. 28. † 7 ver. 12—17. † 10. John xv. 3. — † 11. John vi. 64.

12 Ὅτε οὖν ἐνίψη τοὺς πόδας αὐτῶν, καὶ
When therefore he had washed the feet of them, and
 ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν παλιν, εἶπεν
taken the mantles of himself, falling down again, he said
 αὐτοῖς· Γινώσκετε τι πεποίηκα ὑμῖν; 13 Ὑμεῖς
to them; Know you what I have done to you? You
 φωνεῖτε με· Ὁ διδασκαλὸς καὶ ὁ κυριὸς· καὶ
call me; The teacher and the lord; and
 καλῶς λεγέτε· εἰμι γὰρ. 14 Εἰ οὖν ἐγὼ ἐνίψα
well you say; I am for. If then I washed
 ὑμῶν τοὺς πόδας, ὁ κυριὸς καὶ ὁ διδασκαλός,
of you the feet, the lord and the teacher,
 καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς
also you are bound of one another to wash the
 πόδας. 15 Ὑποδείγμα γὰρ ἔδωκα ὑμῖν, ἵνα
feet. An example for I gave to you, that
 καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.
as I did to you, also you should do.
 16 Ἀμην ἀμην λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων
Indeed indeed I say to you, not is a slave greater
 τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστολὸς μείζων τοῦ
of the lord of himself, nor a messenger greater of the
 πεμφάντος αὐτοῦ. 17 Εἰ ταῦτα οἰδατε, μακαριοὶ
seuding him. If these things you know, blessed
 ἐστε, εἰν ποιήτε αὐτα. 18 Οὐ περὶ πάντων
are you, if you should do them. Not about all
 ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην· ἀλλ',
of you I speak; I know whom I chose; but,
 ἵνα ἡ γραφὴ πληρωθῇ· “Ὁ τρωγὼν μετ’ ἐμοῦ
that the writing may be fulfilled; “He eating with me,
 τὸν ἄρτον, ἐπήρην ἐπ’ ἐμε τὴν πτερναν αὐτοῦ.”
the loaf, lifted up against me the heel of himself.”
 19 Ἀπ’ ἄρτι λέγω ὑμῖν, προ τοῦ γενεσθαι, ἵνα
From now I say to you, before the to happen, that
 ὅταν γενηται, πιστευσήτε, ὅτι ἐγὼ εἰμι.
when it may happen, you may believe, that I am.
 20 Ἀμην ἀμην λέγω ὑμῖν· Ὁ λαμβανὼν ἐάν τινα
Indeed indeed I say to you; He receiving if any one
 πέμψω, ἐμε λαμβανεῖ· ὁ δὲ ἐμε λαμβανὼν,
I may send, me receives; he and me receiving,
 λαμβανεῖ τὸν πέμψαντα με.
receives him having sent me.
 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθῆ τῷ πνεύμα-
These things saying the Jesus was troubled in the spirit,
 τι, καὶ ἐμαρτυρήσε, καὶ εἶπεν· Ἀμην ἀμην λέγω
and testified, and said; Indeed indeed I say
 ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλε-
to you, that one of you will betray me. Looked
 πόν * [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορου-
[then] to each other the disciples, doubt-
 μένοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, “Do you know what I have done to you?”

13 † You call me The TEACHER, and THE LORD; and you say well; for I am.

14 If † then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another’s FEET.

15 For † I have given you an Example, that, as † I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; † I know * whom I chose; but that the SCRIPTURE may be fulfilled, † ‘HE that EATS * ‘My BREAD, lifted up his ‘HEEL against me.’

19 I tell you now, before it OCCURS, that when it occurs you may believe That † I am he.

20 Indeed, I assure you † HE who RECEIVES one whom I send receives Me; and HE who RECEIVES Me receives HIM who SENT me.”

21 Having said these things * Jesus was troubled in his SPIRIT, and testified, and said, “Indeed I assure you, That one of you will deliver me up.”

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re

* VATICAN MANUSCRIPT.—18. same I chose.
 22. Then—omit.

18. My BREAD.

21. Jesus

† 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, he that 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.

† 13. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 3; Phil. ii. 11. † 15. Matt. xli. 20; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. † 16. Matt. v. 24; Luke vi. 40; John xv. 26
 † 17. James i. 25. † 18. Psa. xli. 9, Matt. xxvi. 23. † 20. Matt. x. 40; xxv. 40; Luk. x. 16.

εις εκ των μαθητων αυτου εν τω κολπω του
 one of the disciples of him in the bosom of the
 Ιησου, ον ηγαπα ο Ιησους. ²⁴ Νευει ουν τούτω
 Jesus, whom loved the Jesus. Nods then to him
 Σιμων Πητρος, πυθεσθαι τις ανειη περι ου
 Simon Peter, to ask who it might be concerning of whom
 λεγει. ²⁵ Επιπεσων δε εκεινος επι το στήθος
 he speaks. Falling and he on the breast
 του Ιησου, λεγει αυτω Κυριε, τις εστιν;
 of the Jesus, he says to him, O lord, who is it?
²⁶ Αποκρινεται ο Ιησους· Εκεινος εστιν, εγω
 Answers the Jesus; He it is, to whom I
 βαψας το ψωμιον επιδωσω. Και εμβαψας
 I having dipped the little piece shall give. And having dipped
 το ψωμιον, διδωσιν Ιουδα Σιμωνος Ισκαριωτη.
 the little piece, he gives to Judas of Simon Iscariot.
²⁷ Και μετα το ψωμιον, τότε εισηλθεν εις εκει-
 And after the little piece, then entered into him
 νον ο σατανας. Λεγει ουν αυτω ο Ιησους· Ο
 the adversary. Says then to him the Jesus; What
 ποιεις, ποιησον ταχιον. ²⁸ Τουτο * [δε] ουδεις
 thou doest, do thou quickly. This [now] no one
 εγνω των ανακειμενων προς τι επει αυτω.
 knew of those reclining with why he said to him.
²⁹ Τινες γαρ εδοκουν, επει το γλωστοκομον
 Some for thought, seeing that the box
 ειχεν ο Ιουδας, οτι λεγει αυτω ο Ιησους· Αγο-
 had the Judas, that says to him the Jesus: Buy
 ρασον αν χρειαν εχομεν εις την εορτην· η τοις
 what things need we have for the feast; or to the
 πτωχοις ινα τι δω. ³⁰ Λαβων ουν το
 poor that something he should give Having taken then the
 ψωμιον εκεινος, ευθεως εξηλθεν· ην δε νυξ.
 little piece; see he, immediately went out; it was and night.
³¹ Οτε εξηλθε, λεγει ο Ιησους· Νυν εδοξασθη
 When he went out, says the Jesus; Just now was glorified
 ο υιος του ανθρωπου, και ο θεος, εδοξασθη εν
 the son of the man, and the God, was glorified in
 αυτω. ³² * [Ει ο θεος εδοξασθη εν αυτω,] και
 him. [if the God was glorified in him,] also
 ο θεος δοξασει αυτον εν εαυτω, και ευθως
 the God will glorify him to himself, and immediately
 δοξασει αυτον. ³³ Τεκνια, ετι μικρον μεθ
 will glorify him. O little children, yet a little with
 εμιν εμι. Ζητησετε με· και καθως ειπον τοις
 you I am. You will seek me, and as I said to the
 Ιουδαιοις· Οτι ουπου εγω υπαγω, υμεις ου
 Jews. That where I go, you not

clining on the BOSOM of
 JESUS † one of his DISCI-
 PLES, whom * Jesus loved.
²⁴ To him, therefore,
 Simon Peter nods, * and
 says to him, "Inquire who
 it is of whom he is speak-
 ing."
²⁵ And he, *leaning back
 on the BREAST of Jesus,
 says to him, "Lord, who is
 it?"
²⁶ * Then JESUS an-
 swers, "He it is, *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 LIT-
 TLE PIECE, then the AD-
 VERSARY entered into him.
 * Jesus, therefore, says to
 him "What thou doest, do
 quickly."
²⁸ No one of THOSE RE-
 CLINING knew for what he
 said this to him.
²⁹ For some thought,
 seeing † that *Judas had
 the BOX, that * Jesus said
 to him, "Buy what things
 we need for the FEAST;"
 or, that he should give
 something to the poor.
³⁰ He, therefore, hav-
 ing taken the LITTLE
 PIECE, immediately went
 out. And it was Night.
³¹ When, therefore, he
 went out, *Jesus says,
 † "Just now was the SON
 of MAN glorified, and † God
 was glorified by him.
³² * † [If God be glori-
 fied by him,] God will also
 glorify him by himself, and
 he will immediately glorify
 him.
³³ My Children, yet a
 little while I am with you.
 You will seek me, and † as
 I said to the JEWS, 'That
 where † I am going, you

* VATICAN MANUSCRIPT.—23 Jesus. 24. and says to him. "Inquire who it is of whom.
 25. leaning back on the BREAST of Jesus. 25 Then JESUS. 26. for whom I shall
 dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and
 gave. 27. Jesus. 28. now—omit. 29. Judas. 29. Jesus says to him.
 31. Jesus. 32. If God be glorified by him.—omit.
 † 23. John xix. 26; xx. 2: xii. 7. 20. 24. † 27. Luke xxii. 2: John vi. 70. † 29. John
 xii. 6. † 31. John xii 23 † 31. John xiv 13, 1 Pet. iv 11 † 32. John xvii.
 3.—6. 1 33. John vi. 34, vii 21. j.

δυνασθε ελθειν· και υμιν λεγω αρτι. ³⁴ Εντο-
 arc able to come; even to you I say now. A com-
 λην και νην διδωμι υμιν, ινα αγαπατε αλλη-
 mandment new I give to you, that you may love each
 λους· κωθως ηγαπησα υμας, ινα και υμεις
 other; as I loved you, that also you
 αγαπατε αλληλους. ³⁵ Εν τωτω γνωσονται
 might love each other. By this will know
 παντες, οτι εμοι μαθηται εστε, εαν αγαπην
 all, that to me disciples you are, if love
 εχητε εν αλληλοις. ³⁶ Λεγει αυτω Σιμων Πε-
 you have in each other. Says to him Simon Pe-
 τρος· Κυριε, που υπαγεις; Απεκριθη * [αυτω] ο
 ter; O lord, where goest thou? Answered [him] the
 Ιησους· Οπου υπαγω, ου δυνασαι μοι νυν ακο-
 Jesus; Where I go, not thou art able me now to
 λουθησαι· υστερον δε ακολουθησεις * [μοι.]
 follow; afterwards but thou shalt follow [me.]
³⁷ Λεγει αυτω Πετρος· Κυριε, διατι ου δυναμαι
 Says to him Peter; O lord, why not I am able
 σοι ακολουθησαι αρτι; την ψυχην μου υπερ
 thee to follow now? the life of me in behalf
 σου θησω. ³⁸ Απεκριθη αυτω ο Ιησους· Την
 of thee I will lay down. Answered him the Jesus; The
 ψυχην σου υπερ εμου θησεις; Αμην αμην λεγω
 life of thee in behalf of me wilt thou lay down? Indeed indeed I say
 σοι ου μη αλεκτωρ φωνησει, εως ου απαρνηση
 to thee notnot a cock will crow, till not thou wilt deny
 με τρις.
 me thrice.

ΚΕΦ. ιδ'. 14.

¹ Μη ταρασσεσθω υμων η καρδια· πιστευετε
 Not let be troubled of you the heart; believe you
 εις τον θεον, και εις εμε πιστευετε. ² Εν τη
 into the God, and into me believe you. In the
 οικια του πατρος μου μοναι πολλαι εισιν· ει δε
 house of the father of me dwellings many are; if but
 μη, ειπον αν υμιν. Πορευομαι ετοιμασαι
 not, I would have told you. I am going to prepare
 τοπον υμιν· ³ και εαν πορευθω, και ετοιμασω
 a place for you; and if I should go, and should prepare
 υμιν τοπον, παλιν ερχομαι, και παραληψομαι
 for you a place, again I am coming, and will receive
 υμας προς εμαυτον· ινα οπου ειμι εγω, και
 you to myself; so that where am I, also
 υμεις ητε. ⁴ Και οπου εγω υπαγω οιδατε,
 you may be. And where I am going you know,
 * [και] την οδον † οιδατε. ⁵ Λεγει αυτω Θω-
 [and] the way you know. Says to him Tho-
 μας· Κυριε, ουκ οιδαμεν που υπαγεις; * [και]
 mas; O lord, not we know where thou art going? [and]

cannot come,' I now also say to you.

³⁴ † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

³⁵ † By this, all will know That you are My Disciples, if you have Love for each other."

³⁶ Simon Peter says to him, "Lord, where art thou going?" * Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

³⁷ Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

³⁸ * Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee, † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

I † Let not your HEART be troubled; believe into GOD, and believe into Me.

2 In my FATHER'S HOUSE are many DWELLINGS; but if not, I would have told * you; Because I am going to prepare a Place for you.

3 And if I go and prepare a Place for you, † I am coming again, and will receive you to myself, so that ‡ where † am you also may be.

4 And where † am going you know the WAY."

5 Thomas says to him, "Lord, we know not where thou art going; * how do we know the WAY?"

* VATICAN MANUSCRIPT.—36. Jesus. 36. him—omit. 36. me—omit. 38. Jesus answers. 2. you; Because I. 4. and—omit. 5. and—omit. 5. how do we know the way.

† 33. See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second *oidate*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21. † 35. 1 John ii. 5; iv. 20. † 36. John xxi. 18; ‡ Pet. i. 14. † 37. Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 23, 24. † 1. ver. 27. † 38. ver. 18, 28—3. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδεναι; ⁶ Λεγει αυτω ο
how are we able the way to know? Says to him the
Ιησους· Εγω ειμι η οδος, και η αληθεια, και η
Jesus; I am the way, and the truth, and the

ζωη· ουδεις ερχεται προς τον πατερα, ει μη δι'
life; no one comes to the father, if not through
εμου. ⁷ Ει εγνωκετε με, και τον πατερα μου
me. If you had known me, also the father of me

εγνωκετε αν· * [και] απ' αρτι γινωσκετε
you would have known; [and] from now you know
αυτον, και εωρακατε αυτον. ⁸ Λεγει αυτω
him, and have seen him. Says to him

Φιλιππος· Κυριε, δειξον ημιν τον πατερα, και
Philip; O lord, show to us the father, and
αρκει ημιν. ⁹ Λεγει αυτω ο Ιησους· Τοσουτον
is enough for us. Says to him the Jesus; So long

χρονου μεθ' υμων ειμι, και ουκ εγνωκας με,
a time with you am I, and not knowest thou me,
Φιλιππε; ¹⁰ Ο εωρακως εμε, εωρακε τον πατερα·
O Philip? He having seen me, has seen the father;

* [και] πως συ λεγεις· Δειξον ημιν τον πατερα;
[and] how thou sayest; Show to us the father?
¹⁰ Ου πιστευεις, οτι εγω εν τω πατρι, και ο
Not believest thou, that I in the father, and the

πατηρ εν εμοι εστι; Τα ρηματα α εγω λαλω
father in me is? The words which I speak
υμιν, απ' εμαυτου ου λαλω· ο δε πατηρ, ο εν
to you, from myself, not I speak; the but father, he in

εμοι μενων, αυτος ποιει τα εργα. ¹¹ Πιστευετε
me abiding, he does the works. You believe
μοι, οτι εγω εν τω πατρι, και ο πατηρ εν εμοι,
me, because I in the father, and the father in me,

ει δε μη, δια τα εργα αυτα πιστευετε μοι.
if but not, on account of the works themselves believe me.
¹² Αμην αμην λεγω υμιν, ο πιστευων εις εμε,
Indeed indeed I speak to you, he believing into me,

τα εργα α εγω ποιω, κακεινος ποιησει, και
the works which I do, also he shall do, and
μειζονα τουτων ποιησει· οτι εγω προς τον
greater of these shall he do; because I to the
πατερα μου πορευομαι, ¹³ και ο, τι αν αιτηση
father of me am going, and what, any thing you may ask

τε εν τω ονοματι μου, τουτο ποιησω· ινα
in the name of me, this I will do; that
δοξασθη ο πατηρ εν τω υιω. ¹⁴ Εαν τι αιτη
may be glorified the father in the son. If anything you

σητε εν τω ονοματι μου, εγω ποιησω. ¹⁵ Εαν
may ask in the name of me, I will do. If
αγαπατε με, τας εντολας τας εμας τηρησατε·
you love me, the commandments the mine keep you;

¹⁶ και εγω ερωτησω τον πατερα, και αλλον
and I will ask the father, and another

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 FA-
THER, and it is enough for
us."

⁹ JESUS says to him,
"So long a Time am I with
you, and dost thou not
know me, Philip? He
HAVING SEEN me has seen
the FATHER; how sayest
thou, Show us the FA-
THER?"

¹⁰ Dost thou not believe
That I am in the FATHER,
and the FATHER is in me?
The words which I speak
to you, † I speak not from
myself; and THAT FATHER
* abiding in me, he does
the WORKS.

¹¹ Believe me, because
I am in the FATHER, and
the FATHER in me; but if
not, on account of * his
WORKS believe me.

¹² † Indeed, I assure
you, HE BELIEVING into
me, the WORKS which I
do shall he do also; and
greater than these shall
he do, Because I am
going to * the FATHER;

¹³ † and whatever you
may ask in my NAME, this
I will do; so that the FA-
THER may be glorified in
the SON.

¹⁴ If you ask * anything
in my name, this I will do.

¹⁵ † If you love me, * you
will keep MY COMMAND-
MENTS;

¹⁶ and I will ask the
FATHER, and † he will give

* VATICAN MANUSCRIPT.—7. and—omit. 9. and—omit. 10. dwells in me, does his works. 12. the FATHERS. 14. ask me anything in my name, this I will do. 15. you will keep.

† 6. Heb. ix. 8. † 6. John i. 17; viii. 32. † 6. John i. 4; xi. 25. † 10. John v. 19; vii. 16; viii. 23; xii. 49. † 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. † 13. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7, 16; xvi. 23, 24; James i. 5; 1 John iii. 22; v. 14. † 15. ver. 21, 23; xv. 10, 14; 1 John v. 8. † 16. John xv. 26; xvi. 7; Rom. viii. 15, 26.

παράκλητον δώσει ὑμῖν, ἵνα μὲν μεθ' ὑμῶν
 helper he will give to you, that he may abide with you
 εἰς τὸν αἰῶνα· ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ
 into the age; the spirit of the truth, which the
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
 world not is able to receive, because not it beholds it,
 οὐδὲ γινώσκει αὐτό· ὑμεῖς ^{*} [δέ] γινώσκετε αὐτό,
 nor knows it; you [but] know it,
 ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.
 because with you, it abides, and in you it will be.
¹⁸ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς
 Not I will leave you orphans; I am coming to
 ὑμᾶς. ¹⁹ Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκ εἶ
 you. Yet a little, and the world me no more
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, καὶ
 beholds; you but behold me; because I live, also
 ὑμεῖς ζήσεσθε. ²⁰ Ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε
 you shall live. In that the day shall know
 ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν
 you, because I in the father of me, and you in
 ἐμοί, καθὼς ἐν ὑμῖν. ²¹ Ὁ εχὼν τὰς ἐντολάς
 me, and I in you. He having the commandments
 μου, καὶ τῆρων αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν
 of me, and keeping them, that is he loving
 με· ὁ δὲ ἀγαπῶν με, ἀγαπήθησεται ἵπο τοῦ
 me; he and loving me, shall be loved by the
 πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
 father of me; and I will love him, and
 ἐμφανίσω αὐτῷ ἑμαυτόν.
 will manifest to him myself.
²² Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης)
 Says to him Judas (not the Iscariot.)
 Κυριε, καὶ τί γεγονός, ὅτι ἤμιν μέλλεις ἐμφε-
 O lord, and how has it happened, that to us thou art about to mani-
 φιλεῖν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; ²³ Ἀπεκρίθη
 fest thyself, and not to the world? Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με,
 Jesus and said to him; If any one love me,
 τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου
 the word of me he will keep; and the father of me
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσομεθα,
 will love him, and to him we will come,
 καὶ μόνον παρ' αὐτῷ ποιήσομεν. ²⁴ Ὁ μὴ
 and a dwelling with him we will make. He not
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
 loving me, the words of me not will keep; and the
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ
 word which you hear, not is mine, but of the
 πέμψαντος με πατρὸς. ²⁵ Ταῦτα λέλαληκα
 sending me father. These things I have spoken
 ὑμῖν, παρ' ὑμῖν μένων· ²⁶ ὁ δὲ παράκλητος, τὸ
 to you, with you abiding; the but helper, to
 πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
 spirit the holy, which will send the father in the

you Another Helper, that he may be with you to the AGE;

¹⁷ THE SPIRIT OF TRUTH, which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, and will be in you.

¹⁸ I will not leave you Orphans; I am coming to you.

¹⁹ Yet a little while, and the WORLD beholds me no more? but you behold me; † 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 I in you.

²¹ † HE who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and I will love him, and will manifest myself to him."

²² Judas says to him, (not the ISCARIOT,) 'Lord, what has occurred, That thou 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 observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him."

²⁴ HE who LOVES me not, observes not my WORDS; and † the WORD which you hear is not mine, but that of the FATHER who sent me.

²⁵ These things I have spoken to you, while abiding with you.

²⁶ But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

* VATICAN MANUSCRIPT.—16. be with you.

17. but—omit.

17. is in you.

† 17. John xv. 26. xvi. 13; 1 John iv. 6.

† 17. 1 Cor. ii. 14.

† 19. 1 Cor. xv. 20.

† 21. ver. 15, 23; 1 John ii. 5; v. 3.

† 1 John ii. 24; Rev. iii. 20.

† 24. ver. 10;

John v. 19, 33; vii. 10; viii. 28; xii. 40.

† 26. ver. 10; Luke xxiv. 49; John xv. 26; xvi. 7.

† 20. John ii. 22; xii. 16; xvi. 13; 1 John ii. 20, 27.

ονοματι μου, εκεινος υμας διδαξει παντα, και
name of me, that you will teach all things, and
υπομνησει υμας παντα α ειπον υμιν.
will remind you all things which I told you.

27 Ειρηνην αφημι υμιν, ειρηνην την εμην
Peace I leave to you, peace the mine
διδωμι υμιν ου καθως ο κοσμος διδωσιν, εγω
I give to you; not as the world gives, I
διδωμι υμιν. Μη ταρασσεσθω υμιν η καρδια
give to you. Not let be troubled of you the heart
μηδε δειλιατω. 28 Ηκουσατε, οτι εγω ειπον
nor let it be afraid. You heard, that I said
υμιν: 'Υπαγω, και ερχομαι προς υμας. Ει
to you; I am going away, and I am coming to you. If
ηγαπατε με, εχαρητε αν, οτι πορευομαι προς
you loved me, you would rejoice, that I am going to
τον πατερα: οτι ο πατηρ μου μειζων μου εστι.
the father; because the father of me greater of me is.
29 Και νυν ειρηκα υμιν πριν γενεσθαι, ινα οταν
And now I have told you before it happens, so that when
γενηται, πιστευσητε. 30 Ουκετι πολλα λαλησω
it happens, you may believe. No more much I will speak
μεθ' υμων. Ερχεται γαρ ο του κοσμου αρχων,
with you. Is coming for he of the world ruling.
και εν εμοι ουκ εχει ουδεν. 31 Αλλ' ινα γνω
and in me not has nothing. But that may know
ο κοσμος, οτι αγαπω τον πατερα, και καθως
the world, that I love the father, and as
ενετειλατο μοι ο πατηρ, οτω ποιω.
commanded me the father, so I do;

εγειρεσθε, αγωμεν εντευθεν. ΚΕΦ. ιε'. 15.
arise you, let us go from this place.

1 Εγω ειμι η αμπελος η αληθινη, και ο πατηρ μου
I am the vine the true, and the father of me
η γεωργος εστι. 2 Παν κλημα εν εμοι μη
the vine-dresser is. Every branch in me not
φερον καρπον, αιρει αυτο και παν το καρπον
bearing fruit, he takes away it; and every one the fruit
φερον, καθαيري αυτο, ινα πλειονα καρπον φερη.
bearing, he cleanses it, that more fruit it may bear.
3 Ηδη υμεις καθαροι εστε, δια τον λογον, ον
Already you clean are, through the word, which
λελαληκα υμιν. 4 Μεινατε εν εμοι, καγω εν
I have spoken to you. Abide you in me, and I in
υμιν. Καθως το κλημα ου δυναται καρπον
you. As the branch not is able fruit
φερειν αφ' εαυτου, εαν μη μινη εν τη αμπελω.
to bear of itself, if not it may abide in the vine;
οτως ουδε υμεις, εαν μη εν εμοι μεινητε.
so neither you, if not in me you abide.
5 Εγω ειμι η αμπελος, υμεις τα κληματα. Ο
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

27 Peace * I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not Your HEART be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because † my FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; ‡ for the † RULER of the WORLD is coming, and has nothing in me.

31 But that the WORLD may know That I love the FATHER, and that as ‡ the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear MORE Fruit.

3 † You are already clean through the WORD which I have spoken to you.

4 ‡ Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. HE

* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xii. 30, and xvi. 11,) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

† 28. John v. 18; x. 30; Phil. ii. 6. † 30. John xii. 30; xvi. 11. † 31. John x. 18; Phil. ii. 8; Heb. v. 3. † 3. John xiii. 10; xvii. 17; Eph. v. 26; 1 Pet. i. 22. ‡ 4. Col. 2; 1 John ii. 6.

μερω εν εμοι, και εν αυτω, ουτος φερε καρ-
 πον πολυον· οτι χωρις εμου ου δυνασθε ποιειν
 οδεν. ⁶ Εαν μη τις μεινη εν εμοι, εβληθη
 εξω, ωσ το κλημα, και εξηραυθη· και συναγου-
 σιν αυτα, και εις πυρ βαλλουσι, και καιεται.

⁷ Εαν μεινητε εν εμοι και τα ρηματα μου εν
 υμιν μεινη, ο εαν θελητε † αιτησεσθε, και
 γενησεται υμιν. ⁸ Εν τωτω εδοξασθη ο πατηρ
 μου, ινα καρπον πολυον φερητε, και γενησεσθε
 εμου μαθηται. ⁹ Καθως ηγαπησε με ο πατηρ,
 και εγαπησα υμας· μεινατε εν τη αγαπη τη
 εμη. ¹⁰ Εαν τας εντολας μου τηρησητε, με-
 νετε εν τη αγαπη μου· καθως εγω τας εντολας
 του πατρος μου τηρηκα, και μενω αυτου εν
 τη αγαπη.

¹¹ Ταυτα λελαληκα υμιν, ινα η χαρα η εμη εν
 υμιν μεινη, και η χαρα υμων πληρωθη. ¹² Αυτη
 εστιν η εντολη η εμη, ινα αγαπατε αλληλους,
 καθως ηγαπησα υμας. ¹³ Μειζονα ταυτης
 αγαπην ουδεις εχει, ινα τις την ψυχην αιτου
 θη υπερ των φιλων αυτου. ¹⁴ Τρεις
 φιλοι μου εστε, εαν ποιητε οσα εγω ετελε-
 λουμαι υμιν. ¹⁵ Ουκετι υμας λεγω δουλους·
 οτι ο δουλος ουκ οιδε τι ποιει αυτου ο ηκουσα
 υμας δε ειρηκα φιλους, οτι παντα α ηκουσα
 παρα του πατρος μου, εγνωρισα υμιν. ¹⁶ Ουχ
 υμεις με εξελεξασθε, αλλ' εγω εξελεξαμην

who abides in me, and I in him, he † bears much
 fruit; Because severed from me you can do noth-
 ing.

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 FA-
 THER'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 COM-
 MANDMENT, That you love each other, as I loved you.

13 † No one has greater Love than this, that one
 should lay down his LIFE in behalf of his FRIENDS.

14 † You are my Friends if you do what things I
 command you.

15 No more I call you Servants; Because the SER-
 VANT knows not what His MASTER does; but I have called You Friends, Because
 all things which I heard from my FATHER I made
 known to you.

16 You did not choose Me, but I chose you, and

* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. be in you.

† 7. Griesbach favors the reading, *aitecasthe* instead of *aitecessithe*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 16; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4 † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. † 13. John x. 11, 15; 1 John v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 16, 23; Matt. xii. 20.

ὕμας, και ἐθηκα ὑμας, ἵνα ὑμεῖς ὑπαγητε και you, and appointed you, that you might go and καρπον φερητε, και ὁ καρπος ὑμων μενη· ἵνα fruit might bear, and the fruit of you might abide; so that ὅ, τι αν αιτησητε τον πατερα εν τῷ ονοματι whatever you may ask the father in the name μου, δω ὑμιν. of me, he may give to you.

17 Ταυτα εντελλομαι ὑμιν, ἵνα αγαπατε These things I command you, that you may love αλληλους. 18 Εἰ ὁ κοσμος ὑμας μισει, γενωσ- each other. If the world you hates, you

κετε, ὅτι εμε πρωτον ὑμων μεμισηκεν. 19 Εἰ know, that me before you it has hated. If

εκ του κοσμου ητε, ὁ κοσμος αν το ιδιον επι- of the world you were, the world would the own kiss, λει· ὅτι δε εκ του κοσμου ουκ εστε, αλλ' εγω because but of the world not you are, but I

εξελεξαμην ὑμας εκ του κοσμου, δια τουτο chose you out of the world, on account of this μισει ὑμας ὁ κοσμος. 20 Μνημονευετε του hates you the world. Remember you the

λογου, οὗ εγω ειπον ὑμιν· Ουκ εστι δο- word, of which I said to you; Not is αμωσ μειζων του κυριου αυτου. Εἰ εμε εδιωξαν, και greater of the lord of himself. If me they persecuted, also

ὑμας διωξουσιν· εἰ τον λογον μου ετηρησαν, you they will persecute; if the word of me they kept, και τον ὑμετερον τηρησουσιν. 21 Αλλα ταυτα also the yours they will keep. But these things

παντα ποιησουσιν ὑμιν δια το ονομα μου, all they will do to you on account of the name of me, ὅτι ουκ οιδασι τον πεμψαντα με. 22 Εἰ μη because not they know him sending me. If not

ηλθον και ελαλησα αυτοις, αμαρτιαν ουκ ειχον· I had came and spoken to them, sin not they had; νυν δε προφασιν ουκ εχουσι περι της αμαρτιας now but an excuse not they have about the sin

αυτων. 23 Ὁ εμε μισων, και τον πατερα μου of them, He me hating, also the father of me μισει. 24 Εἰ τα εργα, μη εποιησα εν αυτοις, α hates. If the works, not I had done among them, which

ουδεις αλλος πεποιηκεν, αμαρτιαν ουκ ειχον· no one other has done, sin not they had; νυν δε και εωρακασι, και μεμισηκασι και εμε now but even they have seen, and have hated both me

και τον πατερα μου. 25 Αλλ', ἵνα πληρωθη ὁ and that father of me. But, that may be fulfilled the λογος ὁ γεγραμμενος εν τῷ νομῷ αυτων· "Οτι word the having been written in the law of them; "That

εμισησαν με δωρεαν." they hated me without cause."

26 Ὅταν δε ελθῃ ὁ παρακλητος, ὃν εγω When but may come the helper, whom I πεμψω ὑμιν παρα του πατρος, (το πνευμα της will send to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever * you ask of the FATHER in my NAME, he may give you.

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 this account the WORLD hates you.

20 Remember the word which I said to you, † 'A Servant is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my word they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 He who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT word which was WRITTEN in their LAW, † 'They hated 'me without cause.'

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT OF

* VATICAN MANUSCRIPT.—10. you ask.

† 18. I John iii. 1, 13. † 10. John iv. 5; xvii. 14. † 20. Matt. x. 24; Luke vi. 40; John xiii. 16. † 21. Matt. x. 22; xxiv. 9; John xvi. 8. † 24. John iii. 2; vii. 31; x. 32. † 25. Psa. xxxv. 10. † 26. Luke xxiv. 49; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33

αληθειας, ὃ παρα του πατρος εκπορευετα,) truth, which from the father shall come out,)
 εκεινος μαρτυρησει περι εμου. ²⁷ Και υμεις δε that will testify concerning me. Also you and
 μαρτυρειτε, ὃτι απ' αρχης μετ' εμου εστε. shall testify, because from a beginning with me you are.
 ΚΕΦ. 15'. 16. ¹ Ταυτα λελαληκα υμιν, ινα μη These things I have spoken to you, that not
 σκανδαλισθητε. ² Αποσυναγωγους ποιησουσιν you may be ensnared. From synagogues they will put
 υμας· αλλ' ερχεται ωρα, ινα πασ ὃ αποκτεινας you; but comes an hour, that every onethe killing
 υμας, δοξη λατρειαν προσφερει τῷ θεῳ. you, may think a service to offer to the God.
³ Και ταυτα ποιησουσιν, ὃτι ουκ εγνωσαν τον And these things they will do, because not they know the
 πατερα, ουδε εμε. ⁴ Αλλα ταυτα λελαληκα father, nor me. But these things I have spoken
 υμιν, ινα ὃταν ελθῃ ἡ ὦρα, μνημονευητε to you, that when may come the hour, you may remember
 αυτων, ὃτι εγω ειπον υμιν. Ταυτα δε υμιν εξ them, that I said to you. These things but to you from
 αρχης ουκ ειπον, ὃτι μεθ' υμων ημην. ⁵ Νυν a beginning not I said, because with you I was. Now
 δε υπαγω προς τον πεμψαντα με, και ουδεις εξ but I go to him having sent me, and no one of
 υμων ερωτα με· Που υπαγεις; ⁶ Αλλ' ὃτι you asks me; Where goest thou? But because
 ταυτα λελαληκα υμιν, ἡ λυπη πεπληρωκεν these things I have spoken to you, the sorrow has filled
 υμων την καρδιαν. ⁷ Αλλ' εγω την αληθειαν of you the heart. But I the truth
 λεγω υμιν· συμφερει υμιν, ινα εγω απελθω. say to you; it is better for you, that I should go away.
 Εαν γαρ μη απελθω, ὃ παρακλητος ουκ ελευ- If for not I should go away, the helper not will
 σεται προς υμας· εαν δε περευθω, πεμψω αυτον come to you; if but I go, I will send him
 προς υμας. ⁸ Και ελθων εκεινος ελεγξει τον to you. And having come he will convict th
 κοσμον περι αμαρτιας, και περι δικαιοσυνης, world concerning sin, and concerning righteousness,
 και περι κρισεως. ⁹ Περι αμαρτιας μεν, ὃτι and concerning judgment. Concerning sin indeed, because
 ου πιστευουσιν εις εμε· ¹⁰ περι δικαιοσυνης δε, not they believe into me; concerning righteousness but,
 ὃτι προς τον πατερα μου υπαγω, και ουκετι because to the father of me I go away, and no more
 θεωρειτε με· ¹¹ περι δε κρισεως, ὃτι ὃ αρχων you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

27 And † you also will testify, Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 † They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to GOD.

3 And † these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when * their HOUR comes you may remember them, That † I told you. And these things I said not to you from the Beginning, Because I was with you.

5 And now † I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But † I tell you the TRUTH; It is better for you That † I should go away; for if I go not away; † the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judg-

* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xxiv. 48; Acts i. 3, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 39; xiii. 31; 1 Pe v. 1; 2 Pet. i. 10. † 2. John ix. 22, 34; xii. 42; viii. 1; ix. 1; xxvi. 9—11. † 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. † 5. ver. 10, 10; John vii. 33; xiii. 8; xiv. 24 † 7. John vii. 39; xiv. 10, 20; xv. 20.

του κοσμου τουτου κεκριται. ¹² Ετι πολλα εχω
of the world this has been judged. Yet many things I have
λεγει υμιν, αλλ' ου δυνασθε βασταζειν αρτι.
to say to you, but not you are able to bear now.
¹³ Όταν δε ελθη εκεινος, το πνευμα της
When but may come he, the spirit of the
αληθειας, οδηγησει υμας εις πασαν την αλη-
truth, he will lead you into all the truth.
θειαν. Ου γαρ λεληθει αφ' εαυτου, αλλ' οσα αν
Not for he will speak from himself, but whatever
ακουση, λαλησει, και τα ερχομενα αναγγελει
he may hear, he will speak, and the things coming he will declare
υμιν. ¹⁴ Εκεινος εμε δαξασει, οτι εκ του εμου
to you. He me will glorify, because out of the mine
ληψεται, και αναγγελει υμιν. ¹⁵ Παντα οσα
he will take, and will declare to you. All things what
εχει ο πατηρ, εμα εστι. Δια τουτο ειπον, οτι
has the father, mine is. On account of this I said, that
εκ του εμου λαμβανει, και αναγγελει υμιν.
out of the mine he takes, and declares to you.
¹⁶ Μικρον, και ου θεωρειτε με· και παλιν μικρον,
A little while, and not you see me; and again a little while,
και οψεσθε με, * [οτι υπαγω προς τον πατερα.]
and you shall see me, [because I am going to the father.]
¹⁷ Ειπον ουν εκ των μαθητων αυτου προς
Said then of the disciples of him to
αλληλους· Τι εστι τουτο ο λεγει ημιν· Μικρον,
each other; What is this which he says to us; A little while,
και ου θεωρειτε με· και παλιν μικρον, και
and not you see me; and again a little while, and
οψεσθε με· και· Οτι εγω υπαγω προς τον
you shall see me; and; Because I am going to the
πατερα; ¹⁸ Ελεγον ουν· Τουτο τι εστιν ο
father? They said therefore; This what is which
λεγει, το μικρον; Ουκ οιδαμεν * [τι λαλει.]
he says, the little while? Not we know [what he says.]
¹⁹ Εγνων ο Ιησους, οτι ηθελον αυτον ερωταν,
Knew the Jesus, that they wished him to ask,
και ειπεν αυτοις· Περι τουτου ζητειτε μετ'
and said to them; Concerning this inquire you with
αλληλων, οτι ειπον· Μικρον, και ου θεωρειτε
each other, because I said; A little while, and not you see
με· και παλιν μικρον, και οψεσθε με; ²⁰ Αμην
me; and again a little while, and you shall see me? Indeed
αμην λεγω υμιν, οτι κλαυσετε και θρηνησετε
indeed I say to you, that will weep and will lament
υμεις, ο δε κοσμος χαρηται· υμεις * [δε]
you, the but world will rejoice; you [and]
λυπηθησεσθε, αλλ' η λυπη υμων εις χαραν
will be sorrowful, but the sorrow of you into joy
γενησεται. ²¹ Η γυνη όταν τικτη, λυπην εχει,
shall become. The woman when she may bear, sorrow has,

ment, because † the RULER of this world has been judged.

¹² I have yet Many things to tell you, † but you cannot bear them now.

¹³ But when he may come, † the SPIRIT of TRUTH, he will lead you into * all the TRUTH; for he will not speak from himself; he will speak whatever he may hear; and declare to you the COMING THINGS.

¹⁴ He will glorify Me; Because he will take of MINE, and declare to you.

¹⁵ † All things that the FATHER has are mine; on account of this I said, That out of MINE he takes, and will declare to you.

¹⁶ † A little while, and you see me * no more, and again a little while, and you will see me."

¹⁷ Then some of his DISCIPLES said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the FATHER?'"

¹⁸ They said, therefore, "What is this that he is saying, 'A * little while?' We know not."

¹⁹ * Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'"

²⁰ Indeed, I assure you, That you will weep and lament, but the world will rejoice; you will be sorrowful, but your SORROW shall become Joy.

²¹ † The WOMAN when she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—13. all the truth, going to the FATHER—omit. 13. little while. 20. and—omit.

16. no more. 16. Because I am 18. what he says—omit. 19. Jesus.

† 11. See Note on chap. xiv. 30.

† 12. Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12. † 13. John xiv. 17, 26; xv. 26; 1 John ii. 20, 27. † 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10. † 16. ver. 10; John vi. 33; xiii. 33; xiv. 10. † 21. Isa. xxvi. 17.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησῆται
 because has come the hour of her; when but she may have borne
 τὸ παιδίον, οὐκέτι μνημονεῖ τῆς θλίψεως,
 the child, no more she remembers of the distress,
 δια τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
 on account of the joy, that was born a man into
 τὸν κόσμον. ²² Καὶ ὑμεῖς οὖν λυπῆν μὲν ἔχετε·

παλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρησεται
 the world. And you therefore sorrow indeed now
 ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
 of you the heart, and the joy of you no one
 αἶρει ἀφ' ὑμῶν. ²³ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε

οὐκ ἐρωτήσετε οὐδὲν· Ἀμὴν ἀμὴν λέγω ὑμῖν,
 not you will ask nothing; Indeed indeed I say to you,
 ὅτι ὅσα αὐ αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι
 that whatever you may ask the father in the name
 μου, δώσει ὑμῖν. ²⁴ Ἔως ἀρτι οὐκ ᾔτησατε

οὐδὲν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ ληψέσθε,
 nothing in the name of me; ask you, and you shall receive,
 ἵνα ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη.
 so that the joy of you may be completed.

²⁵ Ταῦτα ἐν παροιμίαις λέλαληκα ὑμῖν·
 These things in figures I have spoken to you;

ἐρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
 comes an hour, when no more in figures I will speak
 ὑμῖν, ἀλλὰ παρῆσια περὶ τοῦ πατρὸς ἀναγ-
 tu you, but plainly concerning the father I will
 γελῶ ὑμῖν. ²⁶ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
 tell you. In that the day in the name

ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ
 of me you will ask; and not I say to you, that I
 ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· ²⁷ αὐτὸς γὰρ
 will treat the father concerning you; himself for
 ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφιληκατέ,
 the father loves you, because you me have loved,

καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ
 and have believed, that I from the God
 ἐξῆλθον. ²⁸ Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ
 came out. I came out from the father, and

ἐληλυθα εἰς τὸν κόσμον· παλιν ἀφήμι τὸν
 have come into the world; again I leave the
 κόσμον, καὶ πορευομαι πρὸς τὸν πατέρα.
 world, and am going to the father.

²⁹ Λεγοσιν * [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,
 Say [to him] the disciples of him; Lo,
 νυν παρῆσια λαλεῖς, καὶ παροιμίαν οὐδεμίαν
 now plainly thou speakest, and a figure not one

λέγεις. ³⁰ Νυν οἶδαμεν, ὅτι οἶδας πάντα, καὶ
 thou sayest. Now we know, that thou knowest all things, and
 οὐ χρεῖαν ἔχεις, ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ
 no need has, that any one should ask; in this
 πιστευομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. ³¹ Ἀπεκ-
 we believe, that from God thou didst come out. An-

Because her TIME has come; but when she has borne the CHILD, she remembers the DISTRESS no more, on account of the JOY That a Man was born into WORLD.

²² And you, therefore, now indeed have Sorrow; but I will see you again, and † Your HEART shall rejoice; and your JOY no one takes from you.

²³ And in That DAY you will ask Me nothing. † Indeed, I assure you, Whatever you may ask the FATHER in my NAME, he will give you.

²⁴ Till now you asked nothing in MY NAME; ask, and you shall receive, so † that your JOY may be completed.

²⁵ These things I have spoken to you in Figures; an Hour is coming, when I will no more speak to you in Figures, but I will tell you plainly about the FATHER.

²⁶ In That DAY you will ask in my NAME, and I do not say to you, That I will entreat the FATHER for you;

²⁷ † for the FATHER himself loves you, Because you have loved me, and I have believed that I came out from * GOD.

²⁸ † I came out from the FATHER, and have come into the WORLD; again I leave the WORLD, and am going to my FATHER."

²⁹ His DISCIPLES said to him, "Behold, now thou art speaking plainly, and without a Figure.

³⁰ Now we know That thou knowest all things, and hast no need that any one should ask Thee; by this we believe That thou didst come out from God."

³¹ * Jesus answered,

* VATICAN MANUSCRIPT.—27. the FATHER. 29. to him—omit. 31. Jesus.
 † 22. Luke xxiv. 41, 52; John xx. 20. † 23. Matt. vii. 7; John xiv. 13; xv. 16. † 24. John xv. 11. † 27. John xiv. 21, 23. † 27. ver. 30; John iii. 13; xvii. 8. † 28. John xiii. 3.

ῤιθη αυτοις ὁ Ἰησους· Ἀρτι πιστευετε· ³² ἰδου, answered them the Jesus Now do you believe; Lo, ερχεται ὥρα, και νυν εληλυθεν, ἵνα σκορπισθητε comes w/hour, and now is come, that you will be-scattered ἕκαστος εἰς τὰ ἰδια, και εμε μονον αφήτε· και everyone to the own, and em: alone you only leave; and ουκ εἰμι μονος, ὅτι ὁ πατηρ μετ' εμου εστι. not I am alone, because the father with me is. ³³ Ταυτα λελαληκα ὑμιν, ἵνα ἐν εμοι εἰρηνην these things I have spoken to you, that in me peace εχητε. Ἐν τῷ κοσμῳ θλιψιν εχετε· ἀλλα θαρ- you may have. In the world affliction you have; but be you of ρετε, εγω νενικηκα τον κοσμον. good courage, I have overcome the world.

ΚΕΦ. 17. 17.

¹ Ταυτα ελαλησεν ὁ Ἰησους, και εγειρε τους These things spoke the Jesus, and lifted up the οφθαλμους αυτου εἰς τον ουρανον, και ειπε· eyes of him to the heaven, and said: Πατερ, εληλυθεν ἡ ὥρα· δοξασον σου τον υἱον, ὁ father, is come the hour; glory of thee the son, ἵνα * [και] ὁ υἱος σου δοξασθη σε· ² καθως εδω- that [also] the son of thee may glorify thee; as thou κας αυτω εξουσιαν πασης σαρκος, ἵνα παν ὃ gave to him authority over all flesh, so that all which δ-δωκας αυτω, δωσῃ αυτοις ζωην αιωνιον. thou hast given to him, he may give to them life age-lasting. ³ Αυτη δε εστιν ἡ αιωνιος ζωη, ἵνα γεωσκησιν This and is the age-lasting life, that they might know σε τον μονον αληθινον θεον, και ὃν απεστειλας thee the only true God, and whom thou hast sent Ἰησου Χριστου. ⁴ Εγω σε εδοξασα ἐπὶ τῆς Jesus Christ. I thee glorified on the γῆς το εργον ετελειωσα, ὃ δεδωκας μοι, ἵνα earth; the work I finished, which thou hast given me, that ποιησω. ⁵ Και νυν δοξασον με, συ πατερ, παρα I might do. And now glorify me, thou O father, with σεαυτω, τῆ δοξῃ, ἣ εἶχον, προ του τον thyself, with the glory, which I had, before of the the κοσμου ειναι, παρα σοι. ⁶ Εφανερωσα σου τ. world to be, with thee. I manifested of thee the ονομα τοις ανθρωποις, οὓς δεδωκας μοι εκ του name to the men, whom thou hast given to me out of the κοσμου· σοι ἦσαν, και εμοι αυτους δεδωκας· world; thine they were, and to me them thou hast given; και τον λογον σου τετηρηκασι. ⁷ Νυν εγνω- and the word of thee they have kept. Now they καν, ὅτι παντα ὅσα δεδωκας μοι, παρα σου know, that all things whatever thou hast given me, from thee

them, "Do you now believe?"

³² Behold, an Hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, Because the FATHER is with me.

³³ These things I have spoken to you, that in me you may have Peace. † In the WORLD you have Affliction; but be of good courage; ‡ I have conquered the WORLD."

CHAPTER XVII.

¹ JESUS spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that * the SON may glorify Me;

² † as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even eternal Life.

³ And this is the ETERNAL Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.

⁴ ‡ I glorified thee on the EARTH, † having finished the WORK which thou hast given me, that I might do it.

⁵ And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD was.

⁶ I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.

⁷ Now they know Thy all things whatever thou gavest me are from thee.

* VATICAN MANUSCRIPT.—1. the son. 1. also—omit. 4. having finished.

† 33. John. xv. 10—21; 2 Tim. iii. 12. ‡ 33. Rom. viii. 37; 1 John iv. 4; v. 4
 † 2. Matt. xl. 27; xxviii. 18; John iii. 25; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10. ‡ 4. John iv. 36; v. 36; ix. 3; xix. 30.

εστιν⁸ ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκας μοι; because the words which thou hast given me, I have given to them; and they received, and knew truly, ὅτι παρα σου ἐξηλθον, και ἐπιστευσαν, ὅτι σου με ἀπεστείλας. ⁹ Ἐγὼ περὶ αὐτῶν ἐρωτῶ οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσι· ¹⁰ και τὰ ἐμὰ πάντα ἐστὶ, και τὰ σα ἐμε, και δεδοξασμαι ἐν αὐτοῖς. ¹¹ Και οὐκετι εἰμι ἐν τῷ κόσμῳ, και οὗτοι ἐν τῷ κόσμῳ εἰσι, και ἐγὼ πρὸς σε ἐρχομαι. Πάτερ ἅγιε, τηρήσον αὐτοὺς ἐν τῷ ὀνόματι σου, ἧ δέδωκας μοι· ἵνα ὡσιν ἐν, καθὼς ἡμεῖς. ¹² Ὅτε ἦμην μετ' αὐτῶν * [ἐν τῷ κόσμῳ,] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου· οὓς δέδωκας μοι ἐφύλαξα, και οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπολείας, ἵνα ἡ γραφή πληρωθῇ. ¹³ Νῦν δὲ πρὸς σε ἐρχομαι, και ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ¹⁴ Ἐγὼ δέδωκα αὐτοῖς τῶν λόγων σου· και ὁ κόσμος ἐμισήσεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. ¹⁵ Οὐκ ἐρωτῶ, ἵνα ἔρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ Ἐκ τοῦ κόσμου οὐκ εἰσι, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμι. ¹⁷ Ἁγιασον αὐτοὺς ἐν τῇ

8 Because I have given to them the words which † thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me.

9 I entreat for them; not for the world I entreat, but for those whom thou hast given me; Because they are thine.

10 And all mine are thine, and † THINE are mine; and I have been glorified in them.

11 And I am no more in the world, but they are in the world, and † I am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as we * also are.

12 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.

13 But now I am coming to thee; and These things I speak in the world, that they may have MY JOY completed in them.

14 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.

15 I entreat not that thou wouldst take them out of the world, but † that thou wouldst keep them from EVIL.

16 They are not of the world, as I am not of the world.

17 † Sanctify them in

* VATICAN MANUSCRIPT.—11. also. 12. in the world—omit. which thou hast given them me; and I guarded them.

12. NAME, by

† 8. John viii. 28; xii. 40; xiv. 10. † 10. John xvi. 15. † 12. John vi. 71; xiii. 13.
 † 12. Psa. cix. 8; Acts i. 20. † 14. John xv. 18, 19; 1 John iii. 13. † 15. Matt. vii.
 B; 2 Thess. iii. 3; 1 John v. 18 † 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 29

αληθεια σου· ὁ λογος ὁ σος αληθεια εστι.
truth of thee; the word the thine truth is.

¹⁸ Καθως εμε απεστειλας εις τον κοσμον, καγω
As me thou didst send into the world, also I

απεστειλα αυτοις εις τον κοσμον. ¹⁹ Και υπερ
sent them into the world. And in behalf

αυτων εγω αγιαζω εμαυτον, ινα και αυτοι ωσιν
of them I sanctify myself, so that also they may be

ηγιασμενοι εν αληθεια. ²⁰ Ου περι τουτων δε
sanctified in truth. Not concerning these and

ερωτω μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning those believing

δια του λογου αυτων εις εμε. ²¹ Ίνα παντες
through the word of them into me. That all

εν ωσι· καθωσ συ, πατερ, εν εμοι, καγω εν σοι,
one may be; as thou, father, in me, and I in thee,

ινα και αυτοι εν ημιν * [εν] ωσιν· ινα ὁ κοσ-
that also they in us [one] may be, that the world

μος πιστευση, ὅτι συ με απεστειλας. ²² Και
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;

ινα ὡσιν εν, καθωσ ημεις εν εσμεν· ²³ (εγω εν
that they may be one, as we one are; (I in

αυτοις, και συ εν εμοι·) ινα ὡσι τετελειωμε-
them, and thou in me;) that they may be perfected

νοι εις εν, * [και] ινα γινωσκη ὁ κοσμος, ὅτι συ
into one, [and] that may know the world, that thou

με απεστειλας, και ηγαπησας αυτοις, καθωσ
me didst send, and thou didst love them, as

εμε ηγαπησας. ²⁴ Πατερ, οὗσ δεδωκας μοι,
me thou didst love. O father, whom thou hast given to me,

θελω, ινα ὅπου ειμι εγω, κακεινοι ὡσι μετ'
I wish, that where am I, also they may be with

εμου· ινα θεωρωσι την δ. ξαν την εμην, ην
me; that they may behold the ry the mine, which

εδωκας μοι, ὅτι ηγαπησας με προ καταβολησ
thou didst give to me, because thou didst love me before a laying down

κοσμου. ²⁵ Πατερ δικαιε, και ὁ κοσμος σε ουκ
of a world. O father righteous, and the world thee not

εγνω· εγω δε σε εγνω, και οὗτοι εγνωσαν ὅτι
knew; I but thee knew, and these knew that

συ με απεστειλας. ²⁶ Και εγνωρισα αυτοις το
thou me didst send. And I made known to them the

ονομα σου, και γνωρισω· ινα ἡ αγαπη ην
name of thee, and will make known; that the love which

ηγαπησας με, εν αυτοις ἦ, καγω εν αυτοις.
thou didst love me, in them may be, and I in them.

* Truth; † THY WORD is the TRUTH.

18 † As thou didst send Me into the WORLD, so † sent them into the WORLD;

19 † and in their behalf † sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 † so that all may be one; as † thou, Father, art in me, and † in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, † have given them; † that they may be one, as we are one;

23 † in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 † Father, those whom thou hast given me, I wish that where † am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but † I knew Thee, and these knew That thou didst send Me.

26 And I made known, and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and † in them.

* VATICAN MANUSCRIPT.—17. Truth; THY WORD is the TRUTH. and—omit.

21. one—omit.

† 17. 2 Sam. vii. 23; Psa. cxix. 142, 151; John viii. 40. † 18. John xx. 21. † 19. 1 Cor. i. 30; Heb. x. 10. † 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28. † 21. John x. 38; xiv. 11. † 22. John xiv. 20; 1 John i. 3; iii. 24. † 24. John xiv. 20; xiv. 3; 1 Thess. iv. 17. † 26. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταυτα ειπων ο Ιησους εξηλθε συν τοις
 These things saying the Jesus went out with the
 μαθηταις αυτου περαν τον χειμαρρου του
 disciples of himself beyond the brook of the
 Κεδρων, οπου ην κηπος, εις ον εισηλθεν αυτος
 Kedron, where was a garden, into which entered himself
 και οι μαθηται αυτου. 2 Ηδει δε και Ιουδας, ο
 and the disciples of him. Knew and also Judas, he
 παραδιδους αυτου, τον τοπον· οτι πολλακις
 delivering up him, the place; because often
 συνηχθη ο Ιησους εκει μετα των μαθητων
 met the Jesus there with the disciples
 αυτου. 3 Ο ουν Ιουδας λαβων την σπειραν,
 of himself. Tho then Judas having taken the band,
 και εκ των αρχιερεων και Φαρισαιων υπηρετας,
 and from the high-priests and Pharisees officers,
 ερχεται εκει μεγα φανων και λαμπαδων και
 comes there with torches and lamps and
 οπλων. 4 Ιησους ουν ειδως παντα τα ερχο-
 mous. Jesus therefore knowing all the things com-
 μενα επ' αυτον, εξελθων ειπεν αυτοις· Τινα ζη-
 ing on him, going out said to them; Whom seek
 τειτε; 5 Απεκριθησαν αυτω· Ιησουν τον Να-
 you; They answered him; Jesus the Na-
 ζωραιον. Λεγει αυτοις ο Ιησους· Εγω ειμι.
 zoree. Says to them the Jesus; I am.
 (διστηκει δε και Ιουδας, ο παραδιδους αυτον,
 Was standing and also Judas, the delivering up him,
 μετ' αυτων.) 6 Ως ουν ειπεν αυτοις· Οτι
 with thou.) When therefore he said to them; That
 εγω ειμι απηλθον εις τα οπισω, και επεσον
 I am; they went into the behind, and fell
 ναυαι. 7 Παλιν ουν αυτους επηρωτησε· Τινα
 on the ground. Again then them he asked; Whom
 ζητειτε; Οι δε ειπον· Ιησουν τον Ναζωραιον.
 seek you? They and said, Jesus the Nazarene.
 8 Απεκριθη Ιησους· Ειπον υμιν, οτι εγω ειμι.
 Answered Jesus; I said to you, that I am;
 ει ουν εμε ζητειτε, αφετε τουτους υπαγειν.
 if therefore me you seek, suffer these to go.
 9 Ίνα πληρωθη ο λογος, ον ειπεν· “Οτι ους
 so that might be fulfilled the word, which he said; “That whom
 δεδωκας μοι, ουκ απολεσα εξ αυτων ουδενα.”
 thou hast given to me, not lost of them no one.”
 10 Σιμων ουν Πητρος εχων μαχαिरαν, ειλκυσεν
 Simon then Peter having a sword, drew
 αυτην, και επιασε τον του αρχιερεως δουλον,
 her, and struck the of the high-priest slave,
 και αποκοψεν αυτου το ωτιον το δεξιον. Ην δε
 and cut off of him the ear the right. Was now
 ονομα τω δουλω Μαλχος. 11 Ειπεν ουν ο Ιη-
 a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 * Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.
 2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because * Jesus often met there with his DISCIPLES.
 3 † Then JUDAS, having obtained the BAND and OFFICERS from the HIGH-PRIESTS and * PHARISEES, comes there with TORCHES, and LAMPS, and WEAPONS.
 4 JESUS, therefore, knowing ALL THINGS that were COMING upon him, going out, * says to them, “Whom do you seek?”
 5 They answered him, “Jesus the NAZARENE.” * He says to them, I am JESUS.” And THAT JUDAS also, who DELIVERED him up, was standing with them.
 6 When therefore, he said to them, “I am he,” they went back, and fell on the Ground.
 7 Then he asked them again, “Whom do you seek?” And THEY said, “Jesus, the NAZARENE.”
 8 Jesus answered, “I told you That I am he; if, therefore, you seek Me, permit these to go.”
 9 That the WORD might be fulfilled which he said, † “Of those whom thou hast given me, I lost no one.”
 10 † Then Simon Peter having a SWORD, drew 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 MANUSCRIPT.—1. JESUS. 2. JESUS. 3. PHARISES. 4. says. 5. He says to them, “I am JESUS.” 10. EAR-TIP.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 30. † 3. Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; Acts i. 16. † 9. John xvii. 12. † 10. Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 50.

σουσ τω Πητρῳ· Βαλε την μαχαιραν εις την
 us to the Peter; Put up the sword into the
 θηκην· το ποτηριον δ δεδωκε μοι ο πατηρ, ου
 sheath; the cup which has given to me the father, not
 μη πιω αυτο;
 not should I drink it?

12 Ἡ ουν σπειρα και οι χιλιαρχος και οι υπη-
 The then band and the commander and the offi-
 ρηται των Ιουδαιων συλλαβον του Ιησου, και
 cers of the Jews apprehended the Jesus, and
 εδησαν αυτον, 13 και απηγαγον αυτον προς
 bound him, and led him to
 Ανναν πρωτον· ην γαρ πενθερος του Καιαφα,
 Annas first; he was for father-in-law of the Caiaphas,
 ος ην αρχιερευσ του ενιαυτου εκεινου. 14 Ην
 who was high-priest of the year that. Was

δε Καιαφα ο συμβουλευσας τοις Ιουδαιοις, οτι
 now Caiaphas he having advised the Jews, that
 συμφερει ενα ανθρωπον απολεσθαι υπερ του
 it is better one man to be destroyed in behalf of the

λαου. 15 Ηκολουθει δε τω Ιησου Σιμαν Πητροσ,
 people. Followed and the Jesus Simon Peter,
 και ο ολλοσ μαθητησ. Ο δε μαθητησ εκεινοσ
 and the other disciple. The and disciple that

ην γνωστοσ τω αρχιερει, και συνεισηληθε τω
 was known to the high-priest, and went in with the
 Ιησου εις την αυλην του αρχιερευσ. 16 Ο δε
 Jesus into the palace of the high-priest. The but

Πητροσ ειστηκει προς τη θυρη εξω. Εξηλθεν
 Peter stood at the door without. Went out

ουν ο μαθητησ ο αλλοσ, οσ ην γνωστοσ τω
 therefore the disciple the other, who was known to the

αρχιερει, και ειπε τη θυραρω, και εισηγαγε τον
 high-priest, and spoke to the door-keeper, and brought in the

Πητρον. 17 Λεγει ουν η παιδισκη η θυραρω
 Peter. Says then the female-servant the door-keeper

τω Πητρῳ· Μη και συ εκ των μαθητων ει του
 to the Peter; Not also thou of the disciples art the

ανθρωπου τουτου; Λεγει εκεινοσ· Ουκ ειμι.
 man this? Says he; Not I am.

18 Ειστηκεισαν δε οι δουλοι και οι υπηρηται αν-
 Stood and the slave and the officers a

θρακιαν πεποιηκοτεσ, οτι ψυχοσ ην, και εθερ-
 could be having made, because cold it was, and warmed

μα· νοντο· ην δε μετ' αυτων ο Πητροσ εστωσ
 themselves; was and with them the Peter standing

και θερμαινομενοσ. 19 Ο ουν αρχιερευσ ηρω-
 and warming himself. Therefore high-priest asked

τησε τον Ιησουν περι των μαθητων αυτου,
 the Jesus concerning the disciples of him,

και περι της διδαχησ αυτου. 20 Απεκριθη
 and concerning the teaching of him. Answered

αυτω ο Ιησουσ· Εγω παρρησια ελαλησα τω
 him the Jesus; I publicly spoke to the

said to PETER, "Put the sword into the SCAB-
 RARD; † the CUP which the FATHER has given me,
 shall I not drink it?"

12 Then the BAND, and the COMMANDER, and the OFFICERS of the JEWS apprehended JESUS, and bound him,

13 and led him first to Annas, for he was Father-in-law of CAIAPHAS, who was High-Priest that YEAR.

14 † Now Caiaphas was the one HAVING ADVISED the JEWS, "That it is expedient that One Man be destroyed in behalf of the PEOPLE."

15 † And Simon Peter followed JESUS; also the OTHER DISCIPLE. And that DISCIPLE was known to the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST;

16 † but PETER stood at the door without. Therefore, * THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH-PRIEST, went out, and spoke to the DOOR-KEEPER, and brought in PETER.

17 Then THAT FEMALE SERVANT, the DOOR-KEEPER, says to PETER, "Art thou also of this MAN'S DISCIPLES?" He says, "I am not."

18 And the SERVANTS and OFFICERS having made a Fire of coals, Because it was cold, stood and warmed themselves. And PETER * also was standing with them, and warming himself.

19 Then the HIGH-PRIEST asked JESUS about his DISCIPLES, and about his TEACHING.

20 JESUS answered him, "I * have spoken publicly

* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH PRIEST, and. 18. also. 20. have spoken.

† 11. Matt. xx. 22; xxvii. 30, 42. † 14. John xi. 50. † 15. Matt. xxvi. 18 Mark xiv. 54; Luke xxii. 54. † 16. Matt. xxvi. 69; Mark xiv. 60; Luke xxii. 54.

κοσμου· εγω παντοτε εδιδαξα εν συναγωγη και
 world; I always taught in a synagogue and
 εν τω ιερω, οπου παντες οι Ιουδαιοι συνηρχον-
 in the temple, where all the Jews come together,
 ται, και εν κρυπτω ελαλησα ουδεν. 21 Τι με
 and in secret I said nothing. Why me
 επερωτας; επερωτησον τους ακηκοοτας, τι
 dost thou ask? ask those having heard, what
 ελαλησα αυτοις· ιδε, ουτοι οιδασιν α ειπον
 I said to them; lo, they know what things I said
 εγω. 22 Ταυτα δε αυτου ειποντος, εις των
 I. These things and of him having said, one of the
 εφηρετων παρεστηκως εδωκε βαπτισμα τω
 officers having stood by gave a blow to the
 Ιησου, ειπων· Ουτως αποκρινη τω αρχιερει;
 Jesus, saying; Thus dost thou answer the high-priest?
 23 Απεκριθη αυτω ο Ιησους· Ει κακως ελαλη-
 Answered him the Jesus; If evil I spoke,
 σα, ματυρησον περι του κακου· ει δε καλως,
 testify concerning the evil; if but well,
 τι με δερεις;
 why me dost thou beat?

24 Απεστειλαν αυτον ο Αννας δεδεμενον προς
 † Sent him the Annas having been bound to
 Καιαφαν τον αρχιερεα. 25 Ην δε Σιμων Πετρος
 Caiaphas the high-priest. Was and Simon Peter
 εστως και θερμαινομενος. Ειπον ουν αυτω·
 standing and warming himself. They said therefore to him;
 Μη και συ εκ των μαθητων αυτου ει; Ηρη-
 Not also thou of the disciples of him thou art? Denied
 σατο εκεινος, και ειπεν· Ουκ ειμι. 26 Λεγει
 he, and said; Not I am. Says
 εις εκ των δουλων του αρχιερεως, συγγενης ων
 one of the slaves of the high-priest, a relative being
 ου απεκοψε Πετρος το ωτιον· Ουκ εγω σε
 of whom cut off Peter the ear; Not I thee
 ειδον εν τω κηπω μετ' αυτου; 27 Παλιον ουν
 saw in the garden with him? Again therefore
 ηρησατο ο Πετρος· και ευθεως αλεκτωρ εφω-
 denied the Peter; and immediately a cock crew.
 νησεν.

28 Αγουσιν ουν τον Ιησουν απο του Καιαφα
 They lead then the Jesus from of the Caiaphas
 εις το πραιτωριον· ην δε πρωια. Και αυτοι
 into the judgment hall; it was and morning. And they
 ουκ εισηλθον εις το πραιτωριον, ινα μη μιαν-
 not went into the judgment hall, that not they might
 θωσιν, αλλ' ινα φαγωσι το πασχα. 29 Εξηλ-
 be defiled, but that they might eat the passover. Went
 θεν ουν ο Πιλατος προς αυτους, και ειπε· Τινα
 outtherefore the Pilate to them, and said; What

to the world; I always taught in a Synagogue and in the TEMPLE, where All the Jews come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said."

22 And he having said these things, † one of the OFFICERS standing by gave JESUS a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

23 "Jesus answered him, "If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?"

24 †† (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

25 And Simon Peter was standing and warming himself. † Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

26 One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

27 Then *Peter again denied, † and immediately † a cock crew.

28 † Then they lead JESUS from CAIAPHAS into the † 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 PASS-OVER.

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. xxvi. 34. † 28. See Note on Matt. xxvii. 27. † 29. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.
 † 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 67. † 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 58. † 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 33. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxlii. 1; Acts ii. 15.

κατηγοριαν φερετε κατα του ανθρωπου τουτου ;
accusation bring you against the man this ?

20 Απεκριθησαν και ειπον αυτω· Ει μη ην ουτος
They answered and said to him; If not was this
κακαποιος, ουκ αν σοι παρεδωκαμεν αυτον.
an evil-doer, not would to thee we delivered up him.

31 Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον
Said then to them the Pilate; Take him
εμεις, και κατα τον νομον υμων κρινατε αυτον.
you, and accordiog to the law of you judge him.

Ειπον * [ουν] αυτω οι Ιουδαιοι· Ημιν ουκ
Said [therefore] to him the Jews; To us not
εξεστιν αποκτειναι ουδενα. 32 Ίνα ο λογος του
it is lawful to kill no one. So that the word of the
Ιησου κρηρωθη, ον ειπε, σημαινων ποιω θανα-
Jesus might be fulfilled, which he said, pointing out by what death
τω ημελλον αποθνησκειν.
he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον καινι ο
Went then into the judgment-hall again the
Πιλατος, και εφωνησε τον Ιησουν, και ειπεν
Pilate, and called the Jesus, and said
αυτω· Συ ει ο βασιλευς των Ιουδαιων ; 34 Απεκ-
to him, Thou art the king of the Jews ?
κριθη * [αυτω] ο Ιησους· Αφ' εαυτου συ τουτο
answered [him] the Jesus; From thyself thou this
λεγεις, η αλλοι υοι ειπον περι εμου ; 35 Απεκ-
sayest, or others to thee told concerning me ?
κριθη ο Πιλατος· Μητι εγω Ιουδαιος ειμι ; το
answered the Pilate; Not I a Jew am ? the
εθνος το σου και οι αρχιερεις παρεδωκαν σε
nation the thine and the high-priests delivered up thee
εμοι τι εποιησας, 36 Απεκριθη Ιησους· Η
to me; what didst thou do ? Answered Jesus; The
βασιλεια η εμη ουκ εστιν εκ του κοσμου τουτου·
kingdom the mine not is of the world this;
ει εκ του κοσμου τουτου ην η βασιλεια η εμη,
if of the world this was the kingdom the mine,
οι υπηρεται αν οι εμοι ηγωνιζοντο, ινα μη
the officers would those for me contend, that not
παραδοθω τοις Ιουδαιοις, νυν δε η
I might be delivered up to the Jews, now but the
βασιλεια η εμη ουκ εστιν εντευθεν. 37 Ειπεν
kingdom the mine not is from this place. Said
ουν αυτω ο Πιλατος· Ουκουν βασιλευς ει συ ;
then to him the Pilate; Not then a king art thou ?
Απεκριθη ο Ιησους· Συ λεγεις· οτι βασιλευς
Answered the Jesus; Thou sayest; that a king
ειμι εγω. Εγω εις τουτου γεγεννημαι, και
am I. I for this have been born, and
εις τουτο εληλυθα εις τον κοσμον, ινα μαρτυ-
for this I have come into the world, that I may tes-
ρησω τη αληθεια. Πας ο ων εκ της αλη-
to the truth. Every one who being of the truth,
θειας, ακουει μου της φωνης. 38 Λεγει αυτω
hears of me the voice. Says to him
ο Πιλατος· Τι εστιν αληθεια ; Και τουτο ειπω,ν,
the Pilate; What is truth? And this saying,

do you bring * against this MAN ?”

30 They answered and said to him, “ If he was not * one who does evil, we would not have delivered him up to thee.”

31 Then * Pilate said to them, “ Take you him, and judge him according to your LAW.” The JEWS said to him, “ It is not lawful for us to kill any one ;”

32 † that the WORD of JESUS might be verified, which he spoke, intimating by What Death he was about to die.

33 ‡ PILATE, therefore, went into the PRÆTORIUM again, and called JESUS, and said to him, “ Art thou the KING of the JEWS ?”

34 Jesus answered, “ Dost thou say this from thyself, or did others tell thee concerning me ?”

35 PILATE answered, “ Am I a Jew ? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do ?”

36 † Jesus answered, “ My KINGDOM is not of this WORLD. If MY KINGDOM were of this WORLD, MY OFFICERS would fight, so that I might not be delivered up to the JEWS; but now MY KINGDOM is not from hence.”

37 PILATE, therefore, said to him, “ Art thou not a King then ?” JESUS answered, “ Thou sayest ; * I am a King. For this ‡ have been born; and for this ‡ have come into the WORLD, that I may testify to the TRUTH. † EVERY ONE who is of the TRUTH, hears My VOICE.”

38 PILATE says to him, “ What is Truth ?” † And saying This, he went out

* VATICAN MANUSCRIPT.—20. of this MAN. 30. one who does evil, we would, 31. Pilate. 31. therefore—omit. 34. him—omit. 37. I am. † 32. Matt. xx. 19; John xii. 32, 33. † 33. Matt. xxvii. 11. † 36. 1 Tim. vi. 18. ‡ 37. John viii. 47; 1 John iii. 19; iv. 6. ‡ 38. Matt. xxvii. 24; Luke xxiii. 4; John xiv. 4, 6.

παλιν ἐξῆλθε προς τους Ιουδαιους, και λεγει
 again he went out to the Jews, and says
 αυτοις· Εγω ουδεμιαν αιτιαν εὑρισκω εν αυτω.
 to them; I not one fault find in him.
 39 Εστι δε συνηθεια υμιν, ινα ενα υμιν απολυσω
 It is but a custom for you, that one to you I release
 εν τω πασχα· βουλεσθε ουν, υμιν απολυσω
 in the passover; are you willing therefore, to you I release
 τον βασιλεα των Ιουδαιων; 40 Εκραυγασαν ουν
 the king of the Jews? They cried out then
 παλιν * [παντες,] λεγοντες· Μη τουτον, αλλα
 again [all,] saying; Not this, but
 τον Βαραββαν. Ην δε ο Βαραββας ληστης.
 the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ΙΘ'. 19.

1 Τότε ουν ελαβεν ο Πιλατος τον Ιησουν, και
 Then therefore took the Pilate the Jesus, and
 μαστιγιωσε. 2 Και οι στρατιωται πλεξαντες
 scourged. And the soldiers braiding
 στεφανον εξ ακανθων, επεθηκαν αυτου τη κεφα-
 a crown of thorns, placed of his to the head,
 λη, και ιματιον πορφουρου περιεβαλον αυτον,
 and a mantle purple threw about him,
 3 και ελεγον· Χαιρε ο βασιλευς των Ιουδαιων·
 and said; Hail the king of the Jews;
 και εδιδουν αυτω ραπισματα. 4 Εξηλθεν παλιν
 and they gave him blows. Went again
 εξω ο Πιλατος, και λεγει αυτοις· Ιδε, αγω υμιν
 out the Pilate, and says to them; Lo, I bring to you
 αυτον εξω, ινα γνωτε, οτι εν αυτω ουδεμιαν
 him out, that you may know, that in him not one
 αιτιαν εὑρισκω. 5 (Εξηλθεν ουν ο Ιησους εξω,
 fault I find. (Came then the Jesus out,
 φορων τον ακανθινον στεφανον, και το πορφυ-
 wearing the thorny crown, and the purple
 ρου ιματιον.) Και λεγει αυτοις· Ιδε, ο ανθρω-
 mantle,) And he says to them; See, the man.
 πος. 6 Οτε ουν ειδον αυτον οι αρχιερεις και οι
 When therefore saw him the high-priest and the
 υπηρεται, εκραυγασαν λεγοντες· Σταυρωσον,
 officers, they cried out saying; Crucify,
 σταυρωσον αυτον. Λεγει αυτοις ο Πιλατος·
 crucify him. Says to them the Pilate;
 Λαβετε αυτον υμεις, και σταυρωσατε· εγω γαρ
 Take him you, and crucify; I for
 ουχ εὑρισκω εν αυτω αιτιαν. 7 Απεκριθησαν
 not find in him a fault. Answered
 αυτω οι Ιουδαιοι· Ημεις νομον εχωμεν, και
 him the Jews; We a law have, and
 κατα τον νομον ημων οφειλει αποθαινειν,
 according to the law of us he ought to die,
 οτι εαυτον, υιον θεου εποησεν. 8 Οτε ουν
 because himself, a son of God he made. When therefore
 ηκουσεν ο Πιλατος τουτον τον λογον, μαλλον
 heard the Pilate this the word, more

again to the Jews, and says to them, "I find No Fault in him."

39 † But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the JEWS?"

40 Then they cried out again, saying, † "Not him, but BARABBAS." † Now BARABBAS was a Robber.

CHAPTER XIX.

1 † Then PILATE, therefore took and scourged JESUS.

2 And the SOLDIERS, wreathing a Crown of Acanthus, placed it on His HEAD; and they threw around him a purple Mantle,

3 * and they came to him and said, "Hail, KING of the JEWS!" And they gave him Blows.

4 * And PILATE went out again, and says to them, "Behold, I bring him out to you, That you may know that I find † No Fault in him."

5 Then * Jesus came out, wearing the ACANTHINE Crown, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"

6 † When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."

7 The JEWS answered him, † "We have a Law, and by * the LAW he ought to die, because † he made himself a Son of God."

8 When PILATE, therefore, heard This WORD, he was more afraid,

* VATICAN MANUSCRIPT.—40. all—omit. 3. they came to him and said. 4. And PILATE WENT. 5. Jesus. 7. the LAW.

† 39. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17. † 40. Acts iii. 14. † 40. Luke xxiii. 19. † 1. Matt. xx. 19; xxvii. 20; Mark xv. 15; Luke xviii. 33. † 4. John xviii. 38; ver. 6. † 6. Acts iii. 13. † 7. Lev. xxiv. 16. † 7. Matt. xxvi 65; John v. 18; x. 33.

εφοβηθη· ⁹ και εισηλθεν εις το πραιτωριον παλιν, he was afraid; and went into the judgment-hall again, και λεγει τω Ιησους· Ποθεν ει συ; ¹⁰ Ο δε Ιησους αποκριθιν ουκ εδωκεν αυτω. Λεγει ουν αυτω ο Πιλατος· Εμοιου λαλεις; ουκ οιδας, to him the Pilate; To me not thou dost speak? not knowest thou, οτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν εχω απολυσαι σε, ¹¹ Απεκριθη Ιησους· Ουκ ειχες εξουσιαν ουδεμιαν κατ' εμου, ει μη ην σοι δεδομενον αναθεν· δια τουτο ο παραδιδου με σοι, μειζονα αμαρτιαν εχει. ¹² Εκ τουτου εζητει ο Πιλατος απολυσαι αυτον. Οι δε Ιουδαιοι εκραζον, λεγοντες· Εαν τουτον απολυσης, ουκ ει φιλος του Καισαρος· πας ο βασιλεια ξαυτον ποιων, αντιλεγει τω Καισαρι· ¹³ Ο ουν Πιλατος ακουσας τουτον τον λογον, ηγαγεν εξω τον Ιησουν, και εκαθισεν επι του βηματος εις τοπον λεγομενον λιθωστρωτον, Εβραιστι δε Γαββαθα ¹⁴ (ην δε παρασκευη του πασχα, ωρα δε ωσει εκτη) και λεγει τοις Ιουδαιοις· Ιδε ο βασιλευς υμων. ¹⁵ Οι δε εκραυγασαν· Αρον, αρον· σταυρωσον αυτον. Λεγει αυτοις ο Πιλατος· Τον βασιλεα υμων σταυρωσω; Απεκριθησαν οι αρχιερεις· Ουκ εχομεν βασιλεα ει μη Καισαρα.

¹⁶ Τότε ουν παρεδωκεν αυτον αυτοις, ινα

9 and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" † But JESUS gave him no ANSWER.

10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

11 * JESUS answered him, † "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

12 From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CÆSAR; † EVERY ONE who MAKES Himself a King speaks against CÆSAR."

13 PILATE, therefore, having heard * these WORDS, brought JESUS out, and sat down on † the * Tribunal, in a Place called † the Pavement, but in Hebrew, Gabbatha.

14 † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Be-hold your KING!"

15 * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" THE HIGH-PRIESTS answered, † "We have no king, except Cæsar."

16 † Then, therefore, he delivered him to them that he might be crucified.

* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—Pearce. † 13. 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.

† 9. Isa. liii. 7; Matt. xxvii. 12, 14. † 11. Luke xxii. 53; John vii. 30. † 12. Luke xxiii. 2. † 12. Acts xvii. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlix 16: 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 26.

σταυρωθη. Παρελαβον δε τον Ιησουν * [και
 he might be crucified. They took and the Jesus [and
 ηγαγον.] ¹⁷ Και βασταζων τον σταυρον αυτου,
 led.] And carrying the cross of himself,
 εξηλθεν εις τον λεγομενον κρανιου τοπον, ος
 he went out into the being called of a skull a place, which
 λεγεται Εβραϊστι Γολγοθα. ¹⁸ Οπου αυτου
 is called in Hebrew Golgotha. Where him
 εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ-
 they crucified, and with him others two, hence
 θεν και εντευθεν, μεσον δε τον Ιησουν. ¹⁹ Εγ-
 and hence, in middle and the Jesus. Wrote
 ραιψε δε και τιτλον ο Πιλατος, και εθηκεν επι του
 and also a title the Pilate, and placed upon the
 σταυρου. Ην δε γεγραμμενον. "Ιησους ο Να-
 cross. It was and having been written; "Jesus the Na-
 ζωραιος, ο βασιλευς των Ιουδαιων." ²⁰ Τουτου
 nazarene, the king o the Jews." This
 του τον τιτλον πολλοι ανεγνωσαν των Ιου-
 therefore the title many read of the Jews."
 δαιων, οτι εγγυς ην ο τοπος της πολεως, οπου
 because near was the place of the city, where
 εσταυρωθη ο Ιησους· και ην γεγραμμενον 'Εβ-
 was crucified the Jesus; and it was having been written in
 ραιστι 'Ελληνιστι, 'Ρωμαϊστι. ²¹ Ελεγον ουν
 Hebrew in Greek, in Latin. Said therefore
 τω Πιλατω οι αρχιερεις των Ιουδαιων· Μη
 to the Pilate the high-priests of the Jews; Not
 γραφε· 'Ο βασιλευς των Ιουδαιων· αλλ' οτι
 write thou; The king of the Jews; but that
 εκεινος ειπε· Βασιλευς ειμι των Ιουδαιων.
 he said; A king I am of the Jews.
²² Απεκριθη ο Πιλατος· 'Ο γεγραφα, γεγραφα.
 Answered the Pilate; What I have written, I have written.
²³ Οι ουν στρατιωται, οτε εσταυρωσαν τον
 The Jews soldiers, when they crucified the
 Ιησουν, ελαβον τα ιματια αυτου, (και εποιησαν
 Jesus, took the mantles o him, (and made
 τετρα μερη, εκαστω στρατιωτη μερος,) και
 four parts, to each soldier a part,) and
 τον χιτωνα. Ην δε ο χιτων αρραφος, εκ των
 the coat. Was but the coat without seam, from the
 ανωθεν υφαντος δι' ολου. ²⁴ ειπον ουν προς
 top woven throughout whole; they said then to
 αλληλους· Μη σχισωμεν αυτου, αλλα λαχωμεν
 each other; Not let us tear him, but we may cast lots
 περι αυτου, τινος εσται. 'Ινα η γραφη πλη-
 about him, of whom it shal be. That the writing might
 ρωθη * [η λεγουσα.] " Διμερισαντο τα
 be fulfilled [that saying.] They divided the
 ιματια μου εαυτοις, και επι τον ιματισμον μου
 mantles of me for themselves, and on the raiment of me
 εβαλον κληρον."
 they cast a lot."

Οι μεν ουν στρατιωται ταυτα εποιησαν.
 The indeed therefore soldiers these things did.

17 †* Then they took
 JESUS, and putting the
 CROSS on him, he went out
 into WHAT IS CALLED A
 Place of a Skull, which sig-
 nifies in Hebrew Golgotha

18 where they crucified
 Him, and two others with
 him, one on each side, and
 JESUS in the Middle.

19 † And PILATE wrote
 a Title, and placed it on
 the CROSS. Now that hav-
 ing been written was,
 " JESUS, the NAZARENE,
 the KING of the JEWS."

20 This TITLE, therefore,
 many of the JEWS read
 because the PLACE was
 near the CITY, where JE-
 SUS was crucified; and it
 had been written in He-
 brew, * Latin, and Greek.

21 Then the HIGH-
 PRIESTS of the JEWS said
 to PILATE, " Do not write,
 The KING of the JEWS, but
 That he said, I am King of
 the JEWS."

22 PILATE answered,
 " What I have written, I
 have written."

23 † Then the SOLDIERS,
 when they had nailed JE-
 SUS to the CROSS, took his
 GARMENTS, and made
 Four Parts, to Each Soldier
 a Part. But his COAT was
 without seam, woven from
 the top through the whole.

24 They said, therefore,
 to each other, " Let us
 not tear it, but cast lots
 for it, whose it shall be;"
 that the SCRIPTURE might
 be verified, † " They di-
 vided my GARMENTS
 " among themselves, and
 " upon my RAIMENT they
 " cast a Lot." The SOL-
 DIERS, therefore, did these
 things.

* VATICAN MANUSCRIPT.—16. And led—omit.
 17. Then they took JESUS, and put-
 ting the cross on him. 20. Latin and Greek.

17. Then they took JESUS, and put-
 ting the cross on him. 24. that saying—omit.

† 17. Matt. xxvii. 31-33; Mark xv. 21, 22; Luke xxiii. 26, 33. † 19. Matt. xxvii. 37;
 Mark xv. 26; Luke xxi. 23. † 23. Matt. xxvii. 35; Mark xv. 24; Luke xxi. 34.
 † 24. Psa. xlii. 13.

25 **Εἰστήκεισαν** δε παρα τῷ σταυρῷ του Ἰησοῦ ἡ
Stood now by the cross of the Jesus the
 μητρ αὐτου, καὶ ἡ ἀδελφῆ τῆς μητρος αὐτου,
mother of him, and the sister of the mother of him,
 Μαρια ἡ του Κλωπα, καὶ Μαρια ἡ Μαγδαληνη.
Mary that of the Clopas, and Mary the Magdalaene.

26 Ἰησοῦς οὖν ἰδων τὴν μητέρα, καὶ τὸν μαθη-
Jesus therefore seeing the mother, and the disci-
 πτην παρῆστωτα, ὃν ἠγάπα, λέγει τῇ μητρι
ple standing by, whom he loved, he says to the mother
 αὐτου· Γυναί, ἰδε, ὁ υἱος σου. 7 **Εἶτα** λέγει τῷ
of himself, O woman, behold, the son of thee. Then he says to the
 μαθητῇ· Ἰδοὺ ἡ μητρ σου. Καὶ ἀπ' ἐκείνης
disciple. Lo the mother of thee. And from that
 τῆς ὥρας ελαβεν ὁ μαθητῆς αὐτὴν εἰς τὰ ἰδία.
the hour took the disciple her into the own.

28 **Μετα** τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη
After this knowing the Jesus, that all things already
 τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·
and has been finished that might be finished the writing, says;
 Διψῶ. 29 **Σκευος** * [οὖν] ἐκεῖτο οἴξου μεστόν·
I thirst. A vessel [therefore] stood of vinegar full,
 οἱ δε πλησαντες σπογγον οἴξου, καὶ ὕσσω-
they and filling a sponge of vinegar, and to a hyssop stalk
 πῶ περιθεντες, προσηνεγκαν αὐτῷ στοματι.
putting round, brought of him to the mouth.

30 **Ὅτε** οὖν ελαβε τὸ οἶξος ὁ Ἰησοῦς, εἶπε·
When therefore took the vinegar the Jesus, he said;
 Τετελεσται· καὶ κλινας τὴν κεφαλὴν, παρε-
It has been finished, and having inclined the head, he gave
 ἔδωκε τὸ πνεῦμα.
up the spirit.

31 **Οἱ** οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ
The then Jews (that not might remain on the
 σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐπεὶ
cross the bodies in the sabbath, since
 παρασκευῆν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνου
a preparation it was, was for great the day that
 τοῦ σαββατοῦ) ἠρώτησαν τὸν Πιλάτου, ἵνα
of the sabbath) asked the Pilate, that
 κοτεαῶσιν αὐτῶν τὰ σκελεθ, καὶ ἀρθω-
might be broken of them the legs, and they might be taken
 σιν. 32 **Ἦλθον** οὖν οἱ στρατιῶται, καὶ τοῦ μὲν
away. Came therefore the soldiers, and of the indeed
 πρώτου, κατεαῶν τὰ σκελεθ, καὶ τοῦ ἄλλου
first, they brake the legs, and of the other
 τοῦ συσταυρωθέντος αὐτῷ. 33 **Ἐπὶ** δε τὸν Ἰη-
that* having been crucified with him. To but the Je-

25 † 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 had already been finished, † that the SCRIPTURE might be fully accom- plished, says, "I thirst."

29 A Vessel was placed full of Vinegar; † * then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

30 When therefore, * Jesus took the VINEGAR, he said "It has been finished!" And inclining his HEAD, he expired.

31 Then the Jews, († that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one:) asked PILATE that their LEGS might be broken, and they might be taken away.

32 The SOLDIERS there- fore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him;

33 but having come to

* VATICAN MANUSCRIPT.—28. Jesus, 29. Then—omit. 29. then a Sponge full of the VINEGAR having been attached to a Hyssop-stalk, they brought to His MOUTH. 30. Jesus

+ 25. The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, a thief. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—*διάρρη*

! 25. Matt. xvii. 43; Mark xv. 40; Luke xxiii. 49. ! 26. Luke xxiv. 18. † 26. John viii. 28. xv. 2; xxi. 7, 20, 24. † 28. 1 Ps. lxxix. 21. † 29. Matt. xvii. 43. † 31. Deut. xxi. 20.

σουν ελθοντες, ὡς εἶδον αὐτον ἤδη τεθνηκοτα,
 us having come, when they saw him already having died,
 ου κατεξαν αὐτου τα σκελη·³⁴ ἀλλ' εἰς τῶν
 not they broke of him the legs; but one of the
 στρατιωτων λογχη αὐτου την πλευραν ἐνυξε,
 soldiers with a spear of him the side pierced,
 και εὐθυσ ἐξῆλθεν αἶμα και ὕδωρ.³⁵ Καὶ
 and immediately came out blood and water. And

ὁ ἑώρακως μεμαρτυρηκε, και ἀληθινῃ αὐτου
 he having seen has testified, and true of him
 ἐστιν ἡ μαρτυρια· κακεῖνος οἶδεν, ὅτι ἀληθῆ
 is the testimony; and he knows, that true things
 λεγει, ἵνα και ὑμεῖς πιστευσητε.³⁶ Ἐγενετο
 he says, so that also you may believe. Occurred

γαρ ταυτα, ἵνα ἡ γραφή πληρωθῆ· “Ὅσπου
 for these things, that the writing might be fulfilled; “A bone
 ου συντριβησεται αὐτου.”³⁷ Καὶ παλιν ἕτερα
 not shall be broken of him.” And again another
 γραφή λεγει· “Ὅψονται εἰς ὃν ἐξεκεντησαν.”
 writing says; “They shall look into whom they pierced.”

³⁸ Μετα δε ταυτα ηρωτησε τον Πιλατον ὁ
 After and these things asked the Pilate the
 Ἰωσηφ ὁ ἀπο Ἀριμαθαιας, (ὡν μαθητης του Ἰη-
 Joseph that from Arimathea, (being a disciple of the Je-
 σου, κεκρυμμενος δε δια τον φοβον των Ιου-
 sus, having been hid but through the fear of the Jews,)
 δαιων,) ἵνα ἀρῆ το σωμα του Ἰησου·
 that he might take away the body of the Jesus;

και ἐπετρεψεν ὁ Πιλατος. Ἦλθεν οὖν και
 and permitted the Pilate. He came therefore and
 ἤρε το σωμα του Ἰησου.³⁹ Ἦλθε δε και
 took away the body of the Jesus. Came and also

Νικοδημος, (ὁ ελθων προς τον Ἰησουν νυκτος
 Nicodemus, (he having come to the Jesus by night
 το πρωτον,) φερων μιγμα σμυρνης και αλοης
 the first,) bringing a mixture of myrrh and aloes
 ὡς λίτρας ἑκατον.⁴⁰ Ἐλαβον οὖν το σωμα
 about pounds a hundred. They took therefore the body

του Ἰησου, και ἐδησαν αὐτο ὀθονιοις μετα των
 of the Jesus, and bound it with linen cloths with the
 αρωματων, καθως ἐθος ἐστι τοις Ιουδαιοις ἐντα-
 spices, as customary it is with the Jews to

φιαζειν.⁴¹ Ἦν δε ἐν τῷ τοπῷ, ὅπου ἐσταυρωθῆ,
 embalm. Was and in the place, where he was crucified,

κῆπος, και ἐν τῷ κήπῳ μνημειον καινον, ἐν ᾧ
 egardea, and in the garden a tomb new, in which
 οὐδεπω οὐδεὶς ἐτεθη.⁴² Ἐκεῖ οὖν δια την
 not yet no one was laid. There therefore on account of the

παρεσκευην των Ιουδαιων, ὅτι ἐγγυς ἦν το
 preparation of the Jews, because near was the
 μνημειον, ἐθηκαν τον Ἰησουν.
 tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His LEGS,

34 but one of the SOLDIERS pierced His SIDE with a Spear, and immediately there came out Blood and Water.

35 And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

36 For these things occurred, that the SCRIPTURE might be 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 PILATE permitted him. He came therefore, and took away * his Body.

39 And † Nicodemus came also, (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 AROMATICS, as it is a Custom with the JEWS to embalm

41 And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

42 There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—38. Joseph. 39. Jesus. 38. his Body. 39. him by Night.

† 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. † 37. Psa. xxii. 16; Zech. xii. 9. Rev. i. 7. † 38. Matt. xxvii. 57. Mark xv. 42; Luke xiii. 54. † 39. John iii. 7. 2; vii. 50. † 40. Acts 4.

ΚΕΦ. κ'. 20.

1 Τη δε μιᾶ τῶν σαββατῶν Μαρία ἡ Μαγδα-
The and first of the week Mary the Magda-
 ληνη ἐρχεται πρῶν, σκοτίας ἐτι οὐσης, εἰς τὸ
lene comes early, dark yet being, into the
 μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμεινον
tomb; and sees the stone having been taken away
 ἐκ τοῦ μνημείου, 2 τρεχει οὖν καὶ ἐρχεται
out of the tomb, she runs therefore and comes
 πρὸς Σίμωνα Πέτρον, καὶ πρὸς τοὺς ἄλλους μαθη-
to Simon Peter, and to the other disci-
 τήν, ὃν ἐφιλεῖ ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·
ple, whom loved the Jesus, and says to them;
 Ἦραν τὸν κυρίον ἐκ τοῦ μνημείου, καὶ οὐκ
They took away the lord out of the tomb, and not
 οἶδαμεν, ποῦ ἐθήκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ
we know, where they laid him. Went out then the
 Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς
Peter and the other disciple, and they came into
 τὸ μνημεῖον. 4 Ἐτρεχον δε οἱ δύο ὁμοῦ· καὶ ὁ
the tomb. Ran and they two together; and the
 ἄλλος μαθητῆς προεδράμε ταχίον τοῦ Πέτρον,
other disciple ran before more quickly of the Peter,
 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· 5 καὶ παρακυ-
and came first into the tomb; and stooping
 ψας βλέπει κειμένα τα ὀθονία· οὐ μνητοῖ εἰσηλ-
down he sees lying the linen cloths; not however he went
 θεν. 6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν
in. Comes then Simon Peter following
 αὐτῷ, καὶ εἰσηλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
him, and entered into the tomb, and sees
 τὰ ὀθονία καίμενα, 7 καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ
the linen cloths lying, and the napkin which was on
 τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-
the head of him, not with the linen cloths ly-
 μενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα
ing, but apart having been folded up into one
 τοπὸν. 8 Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-
place. Then therefore went in also the other disci-
 τῆς, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
ple, he coming first into the tomb, and
 εἶδε, καὶ ἐπίστευσεν. 9 Οὐδέπω γὰρ ᾔδεισαν
saw, and believed. Not yet for they knew
 τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-
the writing, that it behoveth him out of dead ones to have
 τῆται. 10 Ἀπηλθον οὖν παλιν πρὸς ἑαυτοὺς οἱ
been raised. Went they again to themselves the
 μαθηταί.
disciples.

CHAPTER XX.

1 † And on the first of the week, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.

7 and † the NAFKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

9 For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† L. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was 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.

† 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. A 2. John xii. 2; xiii. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

† 3. Luke xxiv. 12. † 5. John xiv. 40.

† 10. Matt. xvi. 10; Acts ii. 25—31; xiii. 34, 35.

eis to meson, kai legei autois. Eirhnhn umin.
 into the midst, and says to them; Peace to you.
 21 Kai touto eipwn, edeixe autois tas cheiras
 And this having said, he showed to them the hands
 kai tyn pleuravn autou. Exarhsan ouv oi
 and the side of himself. Were glad therefore the
 mathetai, idontes ton kurion. 21 Eipen ouv
 disciples, seeing the lord. Said then
 autois o Ihsous palin. Eirhnhn umin. Kathws
 to them the Jesus again; Peace to you; as
 apestallke me o pathr, kagh pempw umas.
 sent me the father, also I send you.
 22 Kai touto eipwn, eneφυσησε, kai legei
 And this having said, he breathed on, and says
 autois. Labete pneuma agion. 23 An tiwv
 to them; Receive you a spirit holy. If of whom
 mphete tas amartias, afienantai autois. an
 you may forgive the sins, they are forgiven them; if
 tiwv krathte, kekrahtnhtai.
 of whom you may retain, they have been retained.
 24 Thwmas de, eis ek twv dedwka, o legomenos
 Thomas but, one of the twelve, he being called
 Didymos, ouk hn met' autwv ote hlaben o Ih-
 a twin, not was with them when came the Je-
 sους. 25 Eλεγov ouv autw oi alloi mathetai.
 aus. Said then to him the other disciples;
 'Ewρακαμεν τον kurion. 'O de eipen autois.
 We have seen the lord. He but said to them;
 Ean mh idw en tais cheiriv autou τον τυπον
 If not I may see in the hands of him the mark
 των ηλων, kai balw τον δακτυλον μου eis τον
 of the nails, and may put the finger of me into the
 τυπον των ηλων, kai balw tyn cheira μου eis
 mark of the nails, and may put the hand of me into
 tyn pleuravn autou, ou mh πιστευσω.
 the side of him, not not I will believe.
 26 Kai meθ' ημερας οκτω palin ησαν εσω oi
 And after days eight again were within the
 mathetai autou, kai Thwmas met' autwv. Erche-
 disciples of him, and Thomas with them. Comes
 tai o Ihsous, των θυρων κεκλεισμενων, kai
 the Jesus, the doors having been shut, and
 εστη eis to meson, kai eipen. Eirhnhn umin.
 stood into the midst, and said; Peace to you.
 27 Eita legei tw Thwma. Φερε τον δακτυλον σου
 Afterwards he says to the Thomas; Bring the finger of thee
 ωδε, kai ide tas cheiras μου, kai φερε tyn
 here, and see the hands of me, and bring the
 cheira σου, kai βαλε eis tyn pleuravn μου. kai
 hand of thee, and put into the side of me; and
 mh ginou απιστος, αλλα πιστος. 28 Απεκριθη
 not be thou unbelieving, but believing. Answered
 Thwmas kai eipen autw. 'O kurios μου kai o θεος
 Thomas and said to him; The lord of me and the God
 μου. 29 Λεγει autw o Ihsous. 'Οτι εωρακας με,
 of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them * his HANDS and his SIDE. The DISCIPLES, therefore, † rejoiced, seeing the LORD.

21 Then JESUS said to them again, "Peace be with you; ‡ as the FATHER has sent me, & also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 † If the SINS * of any one you may forgive, they are forgiven them; if those * of any you may retain, they have been retained."

24 But THOMAS, THAT one of the TWELVE, ‡ BEING CALLED Didymus, was not with them, when * Jesus came.

25 The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put * My HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

27 Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and † reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 Jesus says to him, "Because thou hast seen

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.

23. of any one.

24. Jesus.

25. My HAND.

† 20. John xvi. 22.

‡ 21. Matt xxviii. 18; John xvii. 17—19.

‡ 23. Matt. i. 19;

xviii. 18.

† 24. John xi. 16.

‡ 27. 1 John i. 1.

πεπιστευκας· μακαριοι οι μη ιδοντες, και πισ-
 thou hast believed; blessed they not having seen, and having
 γευσαντες. ³⁰ Πολλα μεν ουν και αλλα σημεια
 believed. Many indeed then ar other signs
 εποικεν ο Ιησους ενωικιον των μαθητων αυτου,
 did the Jesus in presence of the disciples of him,
 α ουκ εστι γεγραμμενα εν τα βιβλια τουττα.
 which not it is having been written in the book this.
³¹ Ταυτα δε γεγραπται, ινα πιστευσητε, οτι
 These things but have been written, that you may believe, that
 Ιησους εστιν ο Χριστος, ο υιος του θεου, και
 Jesus is the Anointed, the son of the God, and
 ινα πιστευοντες ζων ηχητε εν τω ονοματι
 that believing life you may have in the name
 αυτου.
 of him.

ΚΕΦ. κα'. 21.

¹ Μετα ταυτα εφανερωσεν εαυτον παλιν ο
 After these things manifested himself again the
 Ιησους τοις μαθηταις επι της θαλασσης της
 Jesus to the disciples on the sea of the
 Τιβεριαδος. Εφανηρωσε δε ούτως. ² Ησαν
 Tiberias. He manifested and thus. Were
 δμου Σιμων Πητρος, και Θωμας ο λεγομενος
 together Simon Peter, and Thomas he being called
 Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-
 a twin, and Nathannel he from Cana of the Gali-
 λαιας, και οι του Ζεβεδαιου, και ιλλοι εκ των
 lee, and they of the Zebedee, and others of the
 μαθητων αυτου δυο. ³ Λεγει αυτοις Σιμων Πε-
 disciples of him two. Says to them Simon Pe-
 τρος· Ὑπαγω αλιευειν. Λεγουσιν αυτω· Ἐρ-
 ter; I am going to fish. They say to him; Are
 χομεθα και ημεις συν σοι. Εξηλθον, και ενε-
 going also we with thee. They went out, and en-
 βησαν εις το πλοιον * [ευθυσ,] και εν εκεινη
 tered into the ship [immediately.] and in that
 τη νυκτι επιασαν ουδεν. ⁴ Πρωιας δε ηδη
 the night they caught nothing. Morn'ing but now
 γενομενης, εστη ο Ιησους εις τον αιγιαλον· ου
 being come, stood the Jesus on the shore; not
 μενοι ο ρδειςαν οι μαθηται, οτι Ιησους εστι.
 know the disciples, that Jesus it is.
⁵ Εγει εν αυτοις ο Ιησους· Παιδια, μη τι
 therefore to them the Jesus; Children, not any
 πρ φωγιον εχετε. Απεκριθησαν αυτω· Ου.
 food have you? They answered him; No.
⁶ Ο δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη
 he and said to them; Cast you into the right parts
 του πλοιου το δικτυον, και ευρησετε. Εβαλον
 of the ship the net, and you will find. They cast
 ουν, και ουκετι αυτο ελκυσαι ισχυσαν απο του
 then, and no longer it to draw were able from the
 πληθος των ιχθυων. ⁷ Λεγει ουν ο μαθητης
 multitude of the fishes. Says therefore the disciple
 εκεινος ον ηγαπα ο Ιησους, τω Πητρω· Ο
 that whom loved the Jesus, to the Peter; The

me, thou hast believed;
 † happy those who see not
 and believe!"
³⁰ † Then, indeed, many
 Other Signs JESUS per-
 formed in the presence of
 * the DISCIPLES, which
 have not been written in
 this BOOK.
³¹ † But these have been
 written, that you may be-
 lieve That JESUS is the
 MESSIAH, the SON OF GOD;
 and that, believing, you may
 have Life in his NAME.

CHAPTER XXI

¹ After these things
 * Jesus manifested himself
 again to the DISCIPLES, at
 the LAKE of TIBERIAS;
 and in this manner he ap-
 peared.
² Simon Peter, and
 THOMAS CALLED
 Didymus, and † THAT Na-
 thanael of Cana in GALI-
 LEE, and † the sons of
 Zebedee, and two others of
 his DISCIPLES, were to-
 gether.
³ Simon Peter says to
 them, "I am going a fish-
 ing." They say to him,
 "We also go with thee."
 They went out, and entered
 into the BOAT, and during
 THAT NIGHT they caught
 nothing.
⁴ But now Morning be-
 ing come, * Jesus stood on
 the SHORE. THE DISCI-
 PLES, however, † knew not
 That it was Jesus.
⁵ Then † * Jesus says to
 them, "Children, have you
 any food?" They answered
 him, "No."
⁶ And HE said to them,
 † "Throw the NET on the
 RIGHT side of the BOAT,
 and you will find." Then
 they threw it, and were no
 longer able to draw it, from
 the MULTITUDE of FISHES.
⁷ † That DISCIPLE there-
 fore, whom Jesus loved,
 says to PETER, "It is the

VATICAN MANUSCRIPT.—30. the DISCIPLES. 1. Jesus. 3. immediately—on it.
 4. Jesus. 5. Jesus.
 † 23. 2 Cor. v. 7; 1 Pet. 1. 8. † 30. John xxi. 25. † 31. Luke 1. 4. † 31. John
 i. 15, 16; v. 24; 1 Pet. i. 6. † 3. John i. 45. 12. Matt. iv. 21. † 4. John xx. 14
 * 5. Luke xxiv. 41. † 6. Luke v. 4, 7. † 7. John xii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο lord it is, Simon then Peter, having heard that the κυριος εστι, τον απενδυτην διεζωσατο· ην γαρ lord it is, the upper garment he girded, he was for γυμνος· και εβαλεν εαυτον εις την θαλασσαν naked; and threw himself into the sea.

8 Οἱ δε αλλοι μαθηται τῷ πλοιαριῷ ἦλθον (οὐ The but other disciples by the little ship came (not γαρ ἦσαν μακρὸν ἀπο τῆς γῆς, ἀλλ' ὡς ἀπο for they were far from the land, but about from πηγῶν διακοσίων,) συροντες τὸ δίκτυον τῶν cubits two hundred,) dragging the net of the ἰχθυῶν. 9 Ὡς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλε- fishes. When therefore they went up to the land, they

πουσιν ἀνθρακίαν κειμένην, και οψαριον επικει- see a fire of coals lying, and a fish lying μενον, και ἄρτον. 10 Λεγει αυτοις ο Ιησους· on, and bread. Says to them the Jesus;

Ενεγκατε ἀπο τῶν οψαριῶν, ὧν ἐπίασατε νῦν. Bring you from the fishes, which you caught just now.

11 Ἀνεβῆ Σιμων Πητρος, και εἴλκυσε τὸ δίκτυον Went up Simon Peter, and drew the net

ἐπὶ τῆς γῆς, μεστον ἰχθυῶν μεγαλῶν ἑκατον to the land, full of fishes great a hundred πεντηκοντατριῶν· και τοσοῦτων οντων, οὐκ fifty-three; and so many being, not

ἔσχι:σθη τὸ δίκτυον. 12 Λεγει αυτοις ο Ιησους· was torn the net. Says to them the Jesus,

Λευτε, ἀρισθησατε. Ουδεις * [δε] ετολμα Come, breakfast you. No one [and] presumed των μαθητων ἐξετασαι αυτον· Συ τις ει; of the disciples to ask him; Then who art?

ειδῶτες, οτι ο κυριος εστιν. 13 Ερχεται ο Ιη- knowing, that the Lord it is. Comes the Je- σους, και λαμβανει τον ἄρτον, και διδωσιν sus, and takes the bread, and gives αυτοις, και τὸ οψαριον ὁμοιωσ. 14 Τουτο ηδη to them, and the fish in like manner This already

τριτον εφανερωθη ο Ιησους τοις μαθηταις αυτου, third was manifested the Jesus to the disciples of himself, εγερθεισ εκ νεκρων. having been raised out of dead ones.

15 Ὅτε ουν ηρισθησαν, λεγει τῷ Σιμωνι When therefore they had breakfasted, says to the Simon

Πητρῷ ο Ιησους· Σιμων Ιωνα, ἀγαπας με πλειον Peter the Jesus; Simon of Jona, lovest thou me more

τουτων; Λεγει αυτῷ· Ναι, κυριε, συ οιδας, οτι of these? He says to him, Yes, O lord, thou knowest, that

φιλω σε. Λεγει αυτῷ· Βοσκει τα αρνια μου. I dearly love thee. He says to him, Feed the lambs of me.

16 Λεγει αυτῷ παλιν δευτερον· Σιμων Ιωνα, He says to him again a second time; Simon of Jona,

αγαπας με; Λεγει αυτῷ· Ναι, κυριε, συ οιδας, lovest thou me? He says to him, Yes, O lord, thou knowest,

οτι φιλω σε· Λεγει αυτῷ· Ποιμαινε τα προ- that I dearly love thee; He says to him; Tend thou the sheep

LORD." Then Simon Peter having heard that it was the LORD, girded on his UPPER GARMENT, (for he was naked,) and threw himself into the LAKE.

8 But the OTHER Disciples came by the BOAT; (for they were not far from the LAND, but about two hundred Cubits off,) dragging the NET with the FISHES.

9 When, therefore, they went out to the LAND, they see a Fire of coals lying, and a Fish lying on it, and Bread.

10 * Jesus says to them, "Bring of the FISHES which you just now caught."

11 * Simon Peter went on board and drew the NET to the LAND, full of great Fishes, a hundred and fifty-three; and though there were so many, the NET was not torn.

12 * Jesus says to them, † "Come and breakfast." No one of the DISCIPLES presumed to ask him, "Who art thou?"

13 * Jesus comes, and takes the BREAD, and gives to them, and the FISH in like manner.

14 This † third time now was * Jesus manifested to * the DISCIPLES, having been raised from the Dead.

15 When, therefore, they had breakfasted, Jesus says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."

16 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."

* VATICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus. 12. and—omit. 13. Jesus. 14. Jesus. 14. the DISCIPLES.

† 7. So the Jews called those who were clothed in their under garments only.—Newcombe
 12 Acts x. 41. 14. See John x. 19, 26.

μου. ¹⁷ Λεγει αυτω το τριτον Σιμων
 of me. He says to him the third; Simon
 Ιωνα, φιλεις με; Ελυπηθη δ Πητρος, οτι
 of Jona, dearly lovest thou me? Was grieved the Peter, because
 ειπεν αυτω το τριτον, Φιλεις με; και ειπεν
 he said to him the third, Dearly lovest thou me? and he said
 * [αυτω] Κυριε, συ παντα οιδασ· συ γινωσκεις,
 [to him;] O lord, thou all things knowest; thou knowest,
 οτι φιλω σε· Λεγει αυτω ο Ιησους· Βοσκει
 that I dearly love thee; Says to him the Jesus; Feed
 τα προβατα μου. ¹⁸ Αμην αμην λεγω σοι, οτε
 the sheep of me. Indeed indeed I say to thee, when
 ης νεωτερος, εζωνυνησεν σεαυτον, και περιεπατεις
 thou wast younger, thou didst gird thyself, and didst walk
 οπου ηθελες· οταν δε γηρασης, εκτενεις
 where thou didst wish; when but thou art old, thou wilt stretch out
 τας χειρας σου, και αλλος σε ζωσει, και
 the hands of thee, and another thee will gird, and
 οισει οπου ου θελεις. ¹⁹ Τουτου δε ειπε, ση-
 will carry where not thou wishest. This now he said, sig-
 μαινων, ποιω θανατω δοξασει τον Θεον. Και
 saying, by what death he will glorify the God. And
 τουτο ειπων, λεγει αυτω· ολου·
 this having said, he says to him; Follow me.
²⁰ Επιστραφει * [δε] ο Πητρος βλεπων
 Having turned about [and] the Peter seeing
 μαθητην, ον ηγαπα ο Ιησους, ακολουθουντα
 disciple, whom loved the Jesus, following;
 (ος και ανεπεσεν εν τω δειπνω επι το σθηθος
 (who also reclined at the supper on the breast
 αυτου, και ειπε· Κυριε, τις εστιν ο παραδιδους
 of him, and said; O lord, who is he betraying
 σε;) ²¹ Τουτον ιδων ο Πητρος λεγει τω Ιησου·
 thee?) Him seeing the Peter says to the Jesus:
 Κυριε, ουτος δε τι; ²² Λεγει αυτω ο Ιησους·
 O lord, this and what? Says to him the Jesus;
 Εαν αυτον θελω μενειν εως ερχομαι, τι προς
 if him I wish to abide till I come, what to
 σε; συ ακολουθει μοι. ²³ Εξηλθεν ουν ο λογος
 thee? thou follow me. Went out therefore the word
 ουτος εις τους αδελφους, οτι ο μαθητης εκεινος
 this among the brethren, that the disciple that
 ουκ αποθνησκει. Και ουκ ειπεν αυτω ο Ιησους,
 not dies. And not said to him the Jesus,
 οτι ουκ αποθνησκει· αλλ' Εαν αυτον θελω
 that not he dies; but; if him I wish
 μενειν εως ερχομαι, τι προς σε; ²⁴ Ουτος εστιν
 to abide till I come, what to thee? This is

He says to him, † "Tend me SHEEP.

† 17 He says to him the THIRD time, "Simon, son of Jona, 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, intimating † by † What Death he would glorify God And having said this, he says to him, "Follow me."

† 20 Peter, having turned about sees the DISCIPLE, following, † whom JESUS loved (who also reclined at the SUPPER table on his BREAST, and said, "Lord, who his HE BETRAYING thee?")

† 21 * PETER, therefore, seeing him, says to JESUS, "Lord, and what of this man?"

† 22 JESUS says to him, "If I wish him to abide † till I come, what is it to thee? follow thou me."

† 23 * This REPORT, therefore, went out among the BROTHERN, That that DISCIPLE would not die; * but JESUS did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. PETER therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke.

† 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

† 16. Acts xx. 23; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. † 17. John ii. 24, 25; xvi. 30.
 † 18. John xiii. 25; Acts xii. 3, 4. † 19. 2 Pet. i. 14. † 20. John xiii. 23, 25; xx. 2.
 † 22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 23; ii. 11; xii. 7, 20.

ὁ μαθητῆς, ὁ μαρτυρῶν περὶ τούτων, καὶ
 the disciple, he testifying concerning these things, and
 γράφας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθῆς
 having written these things; and we know, that true
 ἐστὶν ἡ μαρτυρία αὐτοῦ. ²⁵ Ἔστι δὲ καὶ ἄλλα
 is the testimony of him. Is and also other
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰαν γρά-
 many things did the Jesus, which if they should
 φηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
 be written every one, not even him I suppose the world
 χωρῆσαι τὰ γραφομένα βιβλία.
 to contain the being written books.

24 This is THAT DISCIP-
 VLE, who *both TESTIFIES
 of these things and WROTE
 these things; and †we
 know That ²⁵ HIS TESTI-
 MONY is true.

25 †And there are many
 other things which JESUS
 performed, which, if they
 should be written, every
 one, †I suppose that not
 even the WORLD itself
 would contain the WRIT-
 TEN BOOKS.

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—23. Voth.
 JOHN.

24. His.

Subscription—ACCORDING TO

† 25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth;" and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular accounts of every one of them were given.—Pearce.

‡ 24. John xix. 35; 3 John 12.

* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

1 ΤΟΥ ΜΕΝ ΠΡΩΤΟΥ ΛΟΓΟΥ ΕΠΟΙΗΣΑΜΕΝ ΠΕΡΙ
The indeed first account I made
παντων, ω Θεοφιλε, ὃν ηρξάτο ὁ Ἰησοῦς
all things, O Theophilus, which began the Jesus
ποιεῖν τε καὶ διδάσκειν, ἡ ἀρχὴ ἧς ἡμερῶν, ἐν
to do and also to teach, even to which day, ἐν-
τειλαμένους τοῖς ἀποστόλοις, διὰ πνεύματος
ing given charge to the apostles, through spirit
ἁγίου οὗς ἐξελέξατο, ἀνεληφθῆ. 3 Οἷς καὶ
holy whom he chose, he was taken up. To whom also
παρεστήσεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν
he presented himself living after the to suffer
αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-
him, in many clear proofs, through days forty
σαρακοντα ὀπτανομένοις αυτοῖς, καὶ λέγων τα
being seen by them, and saying the things
περὶ τῆς βασιλείας τοῦ θεοῦ. 4 Καὶ συναλι-
concerning the kingdom of the God. And assem-
ζόμενος παρηγγεῖλεν αυτοῖς, ἀπὸ Ἱερουσαλὼν
bling them he commanded them from Jerusalem
μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
not to depart, but to wait for the promise
τοῦ πατρὸς, ἣν ἤκουσατε μου. 5 ὅτι Ἰωάννης
of the father, which you heard from me; that John
μὲν ἐβαπτίσεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
indeed dipped in water, you but shall be dipped
ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ἡμέ-
in spirit holy, not after many these days.
ρας. 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων
They indeed therefore having come together, asked
αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
him; saying; O lord, if in the time this
ἀποκαθίσταναις τὴν βασιλείαν τῷ Ἰσραὴλ;
thou restorest the kingdom to the Israel?
7 Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι
He said and to them; Not for you it is to know
χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἐθετο ἐν τῇ
times or seasons, which the father placed in the
ἰδίᾳ ἐξουσίᾳ. 8 Ἀλλὰ ληψέσθε δύναμιν ἐπιέλ-
own authority. But you shall receive power hav-
θόντες τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ
ing come the holy spirit upon you; and
ἐσεσθε μοι μαρτυρῆς ἐν τε Ἱερουσαλὴμ, καὶ
you shall be to me witnesses in both Jerusalem, and
ἐν πατρὶ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχα-
in all the Judea and in Samaria, and even to farthest

CHAPTER I.

1 THE FORMER History compiled, † O Theophilus, concerning all things which * Jesus began both to do and to teach,
2 † even to the Day in which, † having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;
3 † to whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of GOD.
4 † And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, † which you heard from me;
5 † that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."
6 THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, † restore 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 the Samaria, and even to the

* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES. said.

1. Jesus.

7. Then he

† 1. Luke i. 31. † 2. Mark xvi. 19; Luke xxiv. 51; ver. 9; 1 Tim. iii. 16. † 2. Matt. xviii. 19; Mark xvi. 15; John xx. 21; Acts x. 41, 42. † 3. Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; xxi. 1, 14; 1 Cor. xv. 5. † 4. Luke xxiv. 43, 49. † 4. Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 33. † 5. Matt. iii. 11; Acts xi. 16; xix. 4. † 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. † 8. Luke xxiv. 48; John xv. 27; Acts ii. 32

του της γης. ⁹ Και ταυτα ειπων, βλεποντων
part of the land. And these things having said, beholding
αυτων επηρθη και νεφελη υπελαβεν αυτον απο
of them he was lifted up; and a cloud with it took him
των οφθαλμων αυτων. ¹⁰ Και ως ατενιζοντες
the eyes of them. And as fixedly gazing
ησαν εις τον ουρανον, παρενομενου αυτου, και
they were into the heaven, going away of him, and
ιδου, ανδρες δυο παρειστηκεισαν αυτοις εν εσθη
lo, men two were standing by them in rai-
τι λευκη, ¹¹ οι και ειπον. Ανδρες Γαλιλαιοι, τι
ment white, they and said; Men of Galilee, why
εστηκατε εμβλεποντες εις τον ουρανον; ουτος
stand you looking into the heaven? this
δ Ιησους, δ αναληφθεις αφ' υμων εις τον ουρα-
the Jesus, he being taken up from you into the heaven,
νον, ουτως ελευσεται, ον τροπον εβασασθε
thus will come, which manner you saw
αυτον παρενομενον εις τον ουρανον. ¹² Τότε
him going into the heaven. Then
υπεστρεψαν εις Ιερουσαλημ απο ορους του
they returned into Jerusalem from a mountain that
καλουμενου Ελαιωνος, ο εστιν εγγυς Ιερουσα-
being called of olive trees, which is near Jerusalem,
λημ, σαββατον εχον οδον. ¹³ Και οτε εισηλ-
a sabbath being distant journey. And when they came
θον, ανεβησαν εις το upper room, ου ηταν κατα-
into, they went up into the upper room, where were re-
μενοντες, ο, τε Πετρος και Ιακωβος, και Ιωαν-
maining, the, both Peter and James, and John
νης και Ανδρεας, Φιλιππος και Θωμας,
and Andrew, Philip and Thomas,
Βαρθολομαιος και Μαθθαιος, Ιακωβου Αλφαι-
Bartholomew and Matthew, James of Alphe-
ου και Σιμων ο ζηλωτης και Ιουδας Ιακωβου.
us also Simon the zealot and Judas of James.
¹⁴ Ουτοι παντες ησαν προσκαρτεροντες ομοθυ-
These all were being constantly engaged with one
μαδον τη προσευχη, συν γυναιξι, και Μαρια τη
mind in the prayer, with women, and Mary the
μητρι του Ιησου, και συν τοις αδελφοις αυτου.
mother of the Jesus, and with the brother of him.
¹⁵ Και εν ταις ημεραις ταυταις αναστας Πε-
And in the days these having stood up Pe-
τρος εν μεσω των μαθητων, ειπεν* (ην τε
ter in middle of the disciples, he said; (was and
οχλος ονοματων, επι το αυτο ως εκατον εικοσιν*)
a crowd of names, in the same about a hundred twenty;)
¹⁶ Ανδρες αδελφοι, εδει πληρωθηναι την
Men brethren, it was necessary to be fulfilled the
γραφην ταυτην, ην προειπε το πνευμα το αγιον
writing this, which spoke before the spirit the holy
δια στοματος Δαυιδ, περι Ιουδα του γενομενου
through mouth of David, about Judas that having become

remotest parts of the
EARTH.”

9 And having said These things, as they were look- ing on he was lifted up; and a Cloud carried him away from their sight.

10 And while they were fixedly gazing towards the HEAVENS; as he was going up, behold, two Men were standing by them in white Raiment;

11 who also said, “Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, † shall so come in the manner in which you saw him go into the HEAVENS.”

12 † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day’s Journey.

13 And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and * John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the ZEALOT, and Judas the brother of James.

14 All these were constantly engaged with one mind in PRAYER, with the Women, and with MARY the MOTHER of * Jesus, and with his BROTHERS.

15 And in these days, Peter standing up in the MIDST of the * BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

16 “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

* VATICAN MANUSCRIPT.—13. John, and James and Andrew. BROTHERS, said. 16. The SCRIPTURE.

14. Jesus.

15.

† 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7. † 12. Luke xxiv. 52. † 16. Psa. xli. 9; John xiii. 18. † 16. Luke xxii. 47; John xviii. 3.

ἐπιδημουντες Ῥωμαιοι, Ἰουδαιοι τε και προση-
 sojourning Romans, Jews both and prose-
 λυτοι, ¹¹ Κρητες και Αραβες, ακουομεν λαλουν-
 lytes, Cretans and Arabians, we hear speaking
 των αυτων ταις ἡμετεραις γλωσσαις τα μεγα-
 them in the our tongues the great
 λεια του θεου; ¹² Ἐξισταντο δε παντες και διη-
 things of the God? Were astonished and all and per-
 πορουν, αλλος προς αλλον λεγοντες· Τι αν-
 plexed, one to another saying What
 θελοι τοιτο ειναι; ¹³ Ἐτεροι δε διαχλευαζοντες
 will this to be? Others but deriding
 ελεγον· Ὅτι γλευκουσ μεμεστωμενοι εισι.
 said; That sweet wine having been filled they are
¹⁴ Σταθεισ δε Πητροσ συν τοις ἑνδεκα, επηρε
 Standing up but Peter with the eleven, lifted up
 την φωνην αυτου, και απεφθεγεζατο αυτοις.
 the voice of himself, and said to them.
 Ανδρες Ἰουδαιοι, και οἱ κατοικουντες Ἱερουσα-
 Men Jews, and those dwelling in Jerusa-
 λημ ἅπαντες, τουτο ὑμιν γνωστον εστω, και
 lem all, this to you known let be, and
 ενωτισασθε τα ῥηματα μου. ¹⁵ Ου γαρ, ὡσ
 listen you the words of me. Not for, as
 ὑμεις ὑπολαμβανετε, οὔτοι μεθυσουσιν· εστι γαρ
 you suppose, these are drunk; it is for
 ὥρα τριτη της ἡμερας· ¹⁶ αλλα τουτο εστι το
 hour third of the day; but this is that
 ειρημεθον δια του προφητου Ἰωηλ· ¹⁷ και
 having been spoken through the prophet Joel; and
 εσται εν ταις εσχαις ταις ἡμεραις, λεγει ὁ
 it shall be in the last the days, says the
 θεος, εκχew απο του πνευματος μου επι πασαν
 God, I will pour out from of the spirit of me upon all
 σαρκα· και προφητευσουσιν οἱ υἱοι ὑμων και αι
 flesh; and shall prophesy the sons of you and the
 θυγατερες ὑμων, και οἱ νεανισκοι ὑμων δρασεις
 daughters of you, and the young men of you visions
 οφονται, και οἱ πρεσβυτεροι ὑμων ενυπνιοις
 shall see, and the old men of you dreams
 ενυπνιασθησονται· ¹⁸ και γε επι τους δουλους μου
 shall dream; and even on the male-slaves of me
 και επι τας δουλαις μου εν ταις ἡμεραις εκειναις
 and on the female-slaves of me in the days those
 εκχew απο του πνευματος μου, και προφη-
 I will pour out from of the spirit of me, and they
 τευσουσι. ¹⁹ Και δωσω τερατα εν τῳ ουρανῳ
 shall prophesy. And I will give prodigies in the heaven
 ανω, και σημεια επι της γης κατω, αιμα και
 above, and signs on the earth below, blood and
 πυρ και ατμιδα καπνου· ²⁰ ὁ ἡλιος μεταστραφη-
 fire and a cloud of smoke; the sun shall be turned
 σεται εις σκοτος, και ἡ σεληνη εις αιμια, πριν
 into darkness, and the moon into blood, sooner
 η ελθειν την ἡμεραν κυριου την μεγαλην και
 than to come the day of lord the great and
 επιφανη. ²¹ Και εσται, πασ ὅσ αν επικαλεση-
 illustrious. And it shall be, every one who may call upon
 ται το ονομα κυριου, σωθησεται.
 the name of lord, shall be saved.

Roman STRANGERS, both
 Jews and Proselytes,
 11 Cretans and Arabi-
 ans; we hear them speak-
 ing 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 Jeru-
 salem! let this be known
 to you, and listen to my
 WORDS.
 15 For these are not
 drunk as you suppose, † for
 it is the third Hour of the
 DAY;
 16 but this is WHAT WAS
 SPOKEN through the PRO-
 PHET 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 pro-
 ‘phesy; 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 pou-
 ‘out of my SPIRIT, and
 ‘they shall prophesy.
 19 ‘And I will give Pro-
 ‘digies in the HEAVEN-
 ‘above, and Signs on the
 ‘EARTH below; Blood, and
 ‘Fire, and a Cloud of
 ‘Smoke.
 20 † “The SUN shall be
 ‘turned into Darkness, and
 ‘the MOON into Blood, be-
 ‘fore THAT great and illus-
 ‘trious Day of the Lord
 ‘come.
 21 ‘And it shall be, † ev-
 ‘ery one who may invoke
 ‘the NAME of the Lord,
 ‘shall be saved.’

* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts xxi. 4, 9, 10; 1 Cor. xii. 14, 28; xvi. 1. † 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. † 21. Rom. x. 13.

²² Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους
Men Israelites, hear you the words
 τούτους· Ἰησοῦν τὸν Ναζωραίου, ἀνδρὰ ἀπο τοῦ
these; Jesus the Nazarene, a man from the
 θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ
God having been pointed out to you by mighty works and
 τερασι καὶ σημεῖοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ
prodigies and signs, (which did through him the
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς * [καὶ] αὐτοὶ οἴδατε,)
God in midst of you, as [also] yourselves you know,)
²³ τούτου τῆ ὄρισμένη βουλῆ καὶ προγνώσει
this by the having been fixed purpose and foreknowledge
 τοῦ θεοῦ ἐκδοτὸν λιβόντες, διὰ χειρῶν ἀνο-
of the God given up having been taken, by hands of law-
 μῶν προσπηξάντες, ἀνείλατε. ²⁴ Ὁ δὲ θεὸς
less ones having affixed to you killed. Whom the God
 ἀνέστησεν· λυσας τὰς πῶνας τοῦ θανάτου,
raised up; having loosed the pains of the death,
 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτοῦ ὑπ'
inasmuch as not was possible to be held him under
 αὐτοῦ.
it.

²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτὸν Προφωρμῆν
David for says concerning him; as saw
 τὸν κυρίον ἐνώπιον μου διαπαντός, ὅτι ἐκ δεξιῶν
the lord in presence of me always, because at right hand
 μου ἐστίν, ἵνα ἢ σαλευθῶ. ²⁶ Διὰ τοῦτο
of me he is, so that not I may be shaken. Through this
 εὐφρανθῆ ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ
rejoiced the heart of me, and exulted the
 γλῶτσα μου· ἐτι δε καὶ ἡ σὰρξ μου κατασκη-
tongue of me; moreover and also the flesh of me will repose
 νῶσει ἐπ' ἐλπίδι· ²⁷ ὅτι οὐκ ἐγκαταλείψεις
in hope; because not thou wilt abandon
 τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις
life of me to invisibility, nor thou wilt abandon
 τὸ ὅσιόν σου ἰδεῖν διαφθοράν. ²⁸ Ἐγνώρισας
holy one of thee to see corruption. Thou didst make known
 μοι ὁδοὺς ζωῆς· πληρῶσεις με εὐφροσύνης μετὰ
to me ways of life; thou wilt fill me of joy with
 τοῦ προσώπου σου.
thy face of thee.

²⁹ Ἄνδρες ἀδελφοί, ἐξὸν εἶπεν μετὰ παρρη-
Men brethren, it is lawful to speak with freedom
 σίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ,
to you concerning the patriarch David,
 ὅτι καὶ ἐτελεύτησε καὶ ἐταφῆ, καὶ τὸ μνημα
that both he died and was buried, and the tomb
 αὐτοῦ ἐστίν ἐν ἡμῖν ἀχρι τῆς ἡμέρας ταυτῆς.
of him is among us till of the day this.
³⁰ Προφήτης οὖν ὑπαρχῶν, καὶ εἰδὼς ὅτι ὄρκω
A prophet therefore being, and knowing that with an oath
 ὤμοσεν αὐτῷ ὁ θεὸς, ἐκ καρποῦ τῆς ὀσφύος
swore to him the God, out of fruit of the loins
 αὐτοῦ καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ. ³¹ Προει-
of him to cause to sit on the throne of him. foresee-

²² Israelites! hear these
 WORDS. Jesus, the NAZA-
 BENE, a Man from GOD,
 celebrated among you † by
 Miracles, and Prodigies,
 and Signs, which GOD
 wrought through him in
 the Midst of you, as you
 yourselves know;

²³ him, † given up by
 the FIXED Counsel and
 Foreknowledge of God, * by
 the Hand of Lawless ones,
 † you nailed to the cross,
 and killed;

²⁴ † whom GOD raised
 up, having loosed the
 PAINS of DEATH; as it
 was impossible to hold him
 under it.

²⁵ For David says con-
 cerning him, † 'I saw the
 ' LORD always before me,
 ' Because he 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
 ' shall repose in Hope;

²⁷ 'because thou wilt
 ' not abandon my SOUL in
 ' Hades, nor give up thine
 ' HOLY ONE to see Corrup-
 ' tion.

²⁸ 'Thou didst make
 ' known to me the Ways of
 ' Life; thou wilt make me
 ' full of Joy with thy
 ' COUNTENANCE.'

²⁹ Brethren! I may
 speak to you, with free-
 dom, concerning the PA-
 TRIARCH David, that he
 both died and was buried,
 and his TOMB is among us
 to this DAY.

³⁰ Being, therefore, a
 Prophet, † and knowing
 That GOD swore to him
 with an Oath, that of the
 Fruit of his LOINS he would
 cause one to sit upon his
 THRONE;

* VATICAN MANUSCRIPT.—22. also—omit. 23. by the Hand of Lawless ones, † or
 nailed to the cross and killed. 26. My heart.

† 22. John iii. 2; xiv. 10, 11; Acts x. 38. † 23. Matt. xxvi. 24; Luke xxii. 22; xxiv
 44; Acts iii. 18; iv. 28. † 24. ver. 32. † 25. Psa. xvi. 9
 † 30. 2 Sam. vii. 12, 13; Psa. cxxxii. 11; Luke i. 32, 69; Rom. i. 3; 2 Tim. ii. 8.

δων ελαλησε περι της αναστασεως του Χριστου, ing he spoke concerning the resurrection of the Anointed, οτι ου κατελειφθη εις 'αδου, ουδε η σαρξ that not he was abandoned into invisibility, nor the flesh αυτου ειδη διαφθοραν. 32 Τουτον τον Ιησουν of him saw corruption. This the Jesus

ανεστησεν ο θεος, ου παντες ημεις εσμεν raised up the God, of which all we are μαρτυρες. 33 Τη δεξια ουν του θεου υψω- witnesses. To the right hand therefore of the God having been

θεισ, την τε επαγγελιαν του αγιου πνευματος exalted, the and promise of the holy spirit

λαβων παρα του πατροσ, εξεχεε τουτο, ο having received from the father, he poured out this, which ημεις βλεπετε και ακουετε. 34 Ου γαρ Δαυιδ you see and hear. Not for David

ανεβη εις τους ουρανοουσ· λεγει δε αυτοσ· Ειπεν ascended into the heavens; he says but himself; Said ο κυριω τω κυριω μου· Καθου εκ δεξιων μου, the lord to the lord of me; Sit thou at right hand of me,

35 εωσ αν θω τους εχθροουσ σου υποποδιον των till I may place the enemies of thee a footstool. for the ποδων σου. 36 Ασφαλωσ ουν γινωσκετω πασ feet of thee. Certainly therefore let know all

οικοσ Ισραηλ, οτι και κυριον αυτον και Χριστον house of Israel, that both lord him and Anointed ο θεοσ εποιησε, τουτον τον Ιησουν, ον ημεις the God made, this the Jesus, whom you

εσταυρωσατε. 37 Ακουσαντεσ δε κατενυγησαν crucified. Having heard and they were pierced

τη καρδια, ειπον τε προς τον Πετρον και τους to the heart, said and to the Peter and the

λοιποουσ αποστολοουσ· Τι ποιησομεν, ανδρεσ other apostles; What shall we do, men

αδελφοι; 38 Πετροσ δε * [εφη] προς αυτουσ· brethren? Peter and [said] to them;

Μετανοησατε, και βαπτισθητω εκαστοσ υμων Reform you, and be dipped each one of you

επι τω ονοματι Ιησου Χριστου, εισ αφεσιν αμαρ- in the name of Jesus Anointed, for forgiveness of

τιων, και ληψεσθε την δωρεαν του αγιου πνευ- sins, and you shall receive the gift of the holy spirit.

ματος. 39 Υμιν γαρ εστιν η επαγγελια και To you for is the promise and

τοισ τεκνοισ υμων, και πασι τοισ εισ μακραν, to the children of you, and to all those at a distance,

οσοουσ αν προσκαλεσθηται κυριωσ ο θεοσ ημων. as many as may call lord the God of us.

40 Ετεροισ τε λογοισ πλειοσι διεμαρτυρετο, Other and words with many he testified,

και παρεκαλει, λεγων· Σωθητε απο της γενεασ and exhorted, saying; Be saved from the generation

της σκολιασ ταυτησ. 41 Οι μεν ουν * [ασμενωσ] of the perverse, this. They indeed therefore [gladly]

31 foreseeing he spoke concerning the RESURREC- TION of the MESSIAH, 'that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 GOD raised up this JESUS, † of which we all are Witnesses.

33 Having been, there- fore, exalted to the RIGHT HAND of God, † and hav- ing received from the FA- THER the PROMISE of the * HOLY SPIRIT, † he poured out this which you *both see and hear.

34 For David ascended not to HEAVEN, but he says himself, † 'JEHOVAH 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine EN- 'EMIES underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, † GOD made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; † "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness * of your SINS; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is to you and † to your CHILDREN, and † to ALL who are far off, as many as the Lord our GOD may call."

40 And with many Oth- er Words he testified and * exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 33. both see. 33. said—omit.
 38. of the SINS. 40. exhorted them, saying.
 † 32. Acts i. 8. † 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. † 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. † 34. Psa. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; Heb. i. 13; x. 12, 13. † 36. Acts v. 31. † 38. Luke xxiv. 47; Acts iii. 19. † 39. Acts iii. 25. † 39. Acts x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; Eph. ii. 13, 17.

αποδεξαμενοι τον λογον αυτου, εβαπτισθησαν
 having received the word of him, were dipped;
 και προστεθησαν τη ημερα κεινη ψυχαι ωσει
 and were added the day that souls about
 τρισχιλιαι. 42 Ησαν δε προσκαρτερουντες τη
 three thousand. Were and constantly attending to the
 διδαχη των αποστολων, και τη κοινωνια, * [και]
 teaching of the apostles, and to the distribution, [and]
 τη κλασει του αρτου, και ταις προσευχαις.
 to the breaking of the loaf, and to the prayers.
 43 Εγενητο δε ταση ψυχη φοβος, πολλα τε
 Came and to every soul fear, many and
 τερατα και σημεια δια των αποστολων εγι-
 prodigies and signs through the apostles were
 νητο. 44 Παντες δε οι πιστευοντες ησαν επι
 done. All and those believing were in
 το αυτο, και ειχον απαντα κοινα, 45 και τα
 the same, and had all things common, and the
 κτηματα και τας υπαρξεις επιπρασκον, και διε-
 possessions and the goods they were selling, and they
 μεριζον αυτα πασι, καθοτι αν τις χρειαν ειχε.
 were dividing them to all, as any one need had.
 46 Καθ' ημεραν τε προσκαρτερουντες ομοθυμαδον
 Every day and constantly attending with one mind
 εν τω ιερω, κλωντες τε κατ' οικον αρτου, μετε-
 in the temple, breaking and at home bread, they
 λαμβανον τροφης εν αγαλλιασει και αφελότητι
 were partaking of food in gladness and singleness
 καρδιας, 47 αιουντες τον θεον, και εχοντες
 of heart, praising the God, and having
 χαριν προς ολον τον λαον. Ο δε κυριος προσε-
 favor with whole the people. The and lord was
 τιθει τους σωζομενους καθ' ημεραν * [τη εκκλη-
 adding those, being saved every day * [to the congre-
 σια.]
 gation.]

ΚΕΦ. γ. 3.

1 Επι το αυτο δε Πητρος και Ιωαννης ανεβαι-
 in the same now Peter and John were going
 νον εις το ιερον επι την ωραν της προσευχης
 up into the temple at the hour of the prayer
 την εννατην. 2 Και τις ανηρ χωλος εκ κοι-
 the ninth. And a certain man lame from womb
 λιας μητρος αυτου υπαρχων, εβασταζεται ον
 of mother of himself being, was being carried; whom
 ετιθουν καθ' ημεραν προς την θυραν του ιερου
 they placed every day at the door of the temple
 την λεγομενην ωραιαν, του αιτειν ελεημοσυνην
 that being called beautiful, the to ask alms
 παρα των εισπορευομενων εις το ιερον. 3 Ος
 from those entering into the temple. Who

REIVED his WORDS were immersed; and on that DAY about three thousand Souls were added.

42 †And they were constantly attending to the TEACHING of the APOSTLES, and to the †CONTRIBUTION, and to the BREAKING of the LOAF, and to the PRAYERS.

43 And Fear came upon Every Soul; and †Many Prodigies and Signs were done through the APOSTLES.

44 And ALL the BELIEVERS †*had all things common together;

45 and sold their POSSESSIONS and GOODS, and divided them to all, as any one had Need.

46 And constantly attending with one mind †in the TEMPLE every day, and breaking Bread at Home, they partook of Food in Joyfulness and Simplicity of Heart;

47 praising God, and having Favor with all the PEOPLE. And †the LORD daily added THOSE BRING SAVED to the CONGREGATION.

CHAPTER III.

1 Now Peter and John were going up TOGETHER into the TEMPLE, at the HOUR of PRAYER, being the NINTH hour.

2 And a Certain Man, lame from his Birth, was being carried, whom they placed daily at †THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK Alms of THOSE ENTERING into the TEMPLE;

* VATICAN MANUSCRIPT.—42, and—omit, and sold, 47, to the congregation—omit.

44. had all things common together;

† 42. See the following passage where the same original word is used:—Rom. xv, 26; 2 Cor. viii, 4; ix, 13; Phil. i, 5; Heb. xiii, 16. Also Appendix. † 2. This gate is said to have led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

† 42. Heb. x. 25.

† 43. Mark xvi. 17; Acts iv. 33, v. 12.

† 44. Acts iv. 32.

† 40. Luke xxiv. 53; Acts v. 42.

† 47. Acts v. 14; xi. 24.

ιδων Πητρον και Ιωαννην μελλοντας εισιεναι
 seeing Peter and John being about to go
 εις το ιερον, ηρωτα ελεημοσυνην λαβειν. ⁴ Ατε-
 into the temple, asked alms to receive. Looking
 νισας δε Πετρος εις αυτον συν τω Ιωαννη, ειπε·
 steadily and Peter on him with the John, said,
 βλεψον εις ημας. ⁵ Ο δε επειχεν αυτοις, προσ-
 Look on us. He and gave heed to them, ex-
 δοκων τι παρ' αυτων λαβειν. ⁶ Ειπε δε Πε-
 expecting something from them to receive. Said and Pe-
 τρος· Αργυριον και χρυσιον ουχ υπαρχει μοι·
 ter; Silver and gold not are possessed by me;
 ο δε ειχεν, τουτο σοι διδωμι· Εν τω ονοματι
 what but I have, this to thee I give; In the name
 Ιησου Χριστου του Ναζωραιου * [εγειραι και]
 of Jesus Anointed the Nazarene [do thou arise and]
 περιπατει. ⁷ Και πιασας αυτον της δεξιας
 walk. And having taken him the right
 χειρος ηγειρε· παραχρημα δε εστερεωθησαν
 hand he rose up, immediately and were strengthened
 αυτου αι βασεις και τα σφυρα. ⁸ Και εξαλλο-
 of him the feet and the ankle-bones. And leaping
 μενος, εστη, και περιεπατει· και εισηλθε συν
 up, he stood, and walked; and entered with
 αυτοις εις το ιερον, περιπατων και αλλομενος,
 them into the temple, walking and leaping,
 και αιων τον θεον. ⁹ Και ειδεν αυτον πας ο
 and praising the God. And saw him all the
 λαος περιπατουντα και αινουντα τον θεον·
 people walking and praising the God;
¹⁰ επεγνωσκον τε αυτον, οτι ουτος ην ο προς
 they knew and him, that he was who for
 την ελεημοσυνην καθημενος επι τη ωραια πυλη
 the alms sitting at the beautiful gate
 του ιερου· και επλησθησαν θαμβους και εκτα-
 of the temple; and they were filled with wonder and amazement
 σεως επι τω συμβεβηκοτι αυτω. ¹¹ Κρατουντος
 ment at that having happened to him. Holding fast
 δε αυτου τον Πητρον και Ιωαννην, συνεδραμε
 and of him the Peter and John, ran together
 προς αυτους πας ο λαος επι τη στοα τη καλου-
 to them all the people to the porch that being
 μενη Σολομωνος, εκθαμβοι. ¹² Ιδων δε Πετρος
 called of Solomon, awe-struck. Seeing and Peter
 απεκρινατο προς τον λαον· Ανδρες Ισραηλιται,
 answered to the people; Men Israelites,
 τι θαυμαζετε επι τουτω; η ημιν τι ατειζετε,
 why do you wonder at this? or to us why look you earnestly,
 ως ιδια δυναμει η ευσεβεια πεποιηκοσι του
 as by own power or piety having been made of the
 περιπατειν αυτον; ¹³ Ο θεος Αβρααμ και Ισαακ
 to walk him? The God of Abraam and Isaac
 και Ιακωβ, ο θεος των πατερων ημων, εδοξασε
 and Jacob, the God of the fathers of us, glorified
 τον παιδα αυτου Ιησουν, ον υμεις μεν παρεδω-
 the servant of himself Jesus, whom you indeed delivered

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, walk."

7 And having taken him by the RIGHT Hand he raised * him up; and immediately * his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the TEMPLE, walking, and leaping, and praising GOD.

9 † And All the PEOPLE saw him walking and praising GOD;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the TEMPLE; and they were filled with Wonder and Amazement at WHAT had HAPPENED to him.

11 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.

12 And * PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at Us, as though by Our Power or Piety we had caused him to walk."

13 † The GOD of Abra- ham, and of Isaac, and of Jacob, the GOD of our FA- THERS, glorified his SER- VANT Jesus, whom you

VATICAN MANUSCRIPT.—6. rise up and—omit. PETER.

7. him.

7. his FEET.

13.

† 6. Acts iv. 10. Acts v. 30.

† 9. Acts iv. 16, 21.

† 11. John x. 23; Acts v. 12.

† 13.

κατε, και ηρησασθε * [αυτον] κατα προσωπον
 or, and denied [him] in face
 Πιλατου, κριναντος εκεινου απολευειν. 14 * Υμεις
 of Pilate, having judged he to release. You
 δε τον αγιον και δικαιον ηρησασθε, και ητη-
 but the holy and righteous deeded, and asked
 σασθε ανδρα φονεα καιισθηται υμιν, 15 τον δε
 a man a murderer to be granted to you, the and
 αρχηγον της ζωης απεκτεινατε. ον ο θεος ηγει-
 prince of the life you killed; whom the God, raised
 ρεν εκ νεκρων, ου ημεις μαρτυρες εσμεν.
 out of dead ones, of whom we witnesses are;
 16 και επι τη πιστει του ονοματος αυτου, τουτου
 and by the faith of the name of him, this
 ον θεωρειτε και γινετε, εστερωσε το ονομα
 whom you behold and know, strengthened the name
 αυτου και η πιστις η δι' αυτου εδωκεν αυτω
 of him; and the faith that through him gave to him
 την ολοκληριαν ταυτην απεναντι παντ εν υμων.
 the perfect soundness, this in presence of all of you.
 17 Και νυν, αδελφοι, οίδα διι κατα ανυμωαν
 And now, brethren, I know that in ignorance
 εκπραξετε, ωσπερ και οι αρχοντες υμων. 18 * Ο
 you did, as also the rulers of you. The
 δε θεος α προκατηγγειλε δια στοματος παντων
 but God what he foretold through mouth of all
 των προφητων αυτου, παθειν τον Χριστον.
 of the prophets of himself, to suffer the Anointed;
 επληρωσεν ουτω. 19 Μετανοησατε ουν και
 he fulfilled thus. Reform you therefore and
 επιστρεψατε, εις το εξαλειφθηναι υμων τας
 turn you, in order that the to be wiped out of you the
 αμαρτίας, όπως αν ελθωσι καιροι αναψνξεως απο
 sins, that may come seasons of refreshing from
 προσωπου του κυριου, 20 και απστειλη τον
 face of the lord, and he may send him
 προκεχειρισμενον υμιν Ιησουν Χριστον. 21 ον
 having been before destined for you Jesus Anointed; whom
 δει ουρανον μεν δεξασθαι αχρι χρονων αποκα-
 must heaven indeed to receive till times of restora-
 ταστεσεως παντων, ων ελαλησεν ο θεος δια
 tion of all things, which spake the God through
 στοματος των αγιων αυτου προφητων απ' αιω-
 mouth of the holy of himself, prophets from of a
 vos. 22 Μωυσης μεν * [προς τους πατερας]
 age. Moses indeed [to the fathers]
 ειπεν. * Οτι προφητην υμιν αναστησει κυριος ο
 said; That a prophet to you shall raise up lord the
 θεος υμων, εκ των αδελφων υμων. ως εμε.
 God of you, from of the brethren of you; like me;
 αυτου ακουσεσθε κατα παντα, οσα αν λαληση
 of him you shall hear in all things, which he may speak
 προς υμας. 23 Εσται δε, τασα ψυχη η τις αν μη
 to you. It shall be and, every soul whatever not
 ακουση του προφητου εκεου, εξολοθρευθησε-
 may hear the prophet that, shall be destroyed

indeed delivered up, and
 † rejected in the Presence
 of Pilate, when he resolved
 to release him:

14 But you rejected the
 HOLY and Righteous one,
 and asked a Murderer to
 be given you;

15 and killed the PRINCE
 of LIFE; whom GOD raised
 from the Dead, of which
 we are Witnesses.

16 And by the FAITH
 of his NAME, [his NAME
 strengthened This Man,
 whom you behold and
 know; and THAT FAITH,
 through him, gave him
 this PERFECT SOUNDNESS
 in the presence of you all.

17 And now, Brethren,
 I know That in † Ignor-
 ance you did it, as also
 your RULERS.

18 But GOD thus fulfil-
 led † what he † foretold by
 the Mouth of All * the
 PROPHETS, † that his AN-
 OINTED should suffer.

19 † Reform, therefore,
 and turn, that Your SINS
 may be BLOTTED OUT; so
 that Seasons of Refresh-
 ment may come from the
 Presence of the LORD,

20 and he may send him
 HAVING BEEN BEFORE
 DESTINED for you, Jesus
 Christ;

21 whom, indeed, Hea-
 ven must retain till the
 Times of Restoration of all
 things which GOD spake
 by the Mouth of HIS HOLY
 Prophets, from of Old.

22 Moses indeed said,
 † The Lord your God shall
 † raise up to you, from your
 BRETHREN, a Prophet,
 † like me; Him you shall
 † hear in all things which
 † he may speak to you;

23 † and it shall be, Ev-
 ery Soul which may not
 † hear that PROPHET, shall
 † be destroyed from among
 † the PEOPLE.

* VATICAN MANUSCRIPT.—13. him—omit. 13. the PROPHETS his ANOINTED. 22.
 of his HOLY. 22. to the FATHERS—omit.
 † 13. Matt. xxvii. 20; Mark xv. 11; Luke xxlii. 18, 20, 21; John xviii. 40; xix. 15; Acts'
 xlii. 28. † 16. Acts iv. 10. † 17. Luke xxlii. 34; John xvi. 3; Acts xiii. 27; 1 Cor.
 ii. 8. † 1 Tim. i. 13. † 18. Luke xxiv. 44; Acts xvi. 23. † 18. Ps. xxii.; Isa. liii.;
 Dan. ix. 20; 1 Pet. i. 10, 11. † 19. Acts ii. 33. † 22. Deut. xviii. 15, 18, 19; Acts'
 vii. 37.

ται κ του λαου. ²⁴ Και παντες δε οι προφη-
 out of the people. Also ail and the prophets
 ται απο Σαμουηλ και των καθεξης όσοι ελαλη-
 from Samuel and those succeeding as many as spoke,
 σαν. και καταγγειλαν τας ημερας ταυτας.
 also told of the days these.
²⁵ *μεις εστε οι υιοι των προφητων, και της
 You are the sons of the prophets, and of the
 διαθηκης, ης διεθετο ο θεος προς τους πατερας
 covenant, which ratified the God to the fathers
 ημων, λεγων προς Αβρααμ. Και εν τω σπερματι
 of us, saying to Abraam; And in the seed
 σου ευελογηθησονται πασαι αι πατρια της
 of thee shall be blessed all the families of the
 γης. ²⁶ *Υμιν πρωτον ο θεος, αναστησας τον
 earth. To you first the God, having raised up the
 παιδα αυτου, απεστειλεν αυτον ευλογουντα
 servant of himself, sent him blessing
 υμας, εν τω αποστρεφειν εκαστον απο των
 you, in the to turn each one from the
 πονηριων * [υμων.]
 evil deeds [of you.]

ΚΕΦ. δ'. 4.

¹ Λαλουντων δε αυτων προς τον λαον, και
 Speaking and of them to the people, and
 επεστησαν αυτοις οι ιερεις και ο στρατηγος του
 came upon them the priests and the captain of the
 ιερου και οι Σαδδουκαιοι, ² διαπονουμενοι δια
 temple and the Sadducees, being grieved through
 το διδασκειν αυτους τον λαον, και καταγγελλειν
 the to teach them the people, and to announce
 εν τω Ιησου την αναστασιν την εκ νεκρων.
 in the Jesus the resurrection that out of dead ones.
³ Και επεβαλον αυτοις τας χειρας, και εθεντο
 And they laid on them the hands, and put
 εις τηρησιν εις την αυριον. ην γαρ εσπερα ηδη.
 nto keeping to the morrow; it was for evening now.
⁴ Πολλοι δε των ακουσαντων τον λογον επισ-
 Many but of those having heard the word be-
 τευσαν. και εγενηθη ο αριθμος των ανδρων ωσει
 lieved; and became the number of the men about
 χιλιαδες πεντε. ⁵ Εγενετο δε επι την αυριον συν-
 thousand five. It happened and on the morrow to be
 αχθναι αυτων τους αρχοντας και πρεσβυτερος
 assembled of them the rulers and elders
 και γραμματεις εις Ιερουσαλημ. ⁶ και Ανναν του
 and scribes at Jerusalem; also Annas the
 αρχιερα, και Καιαφαν και Ιωαννη και Αλεξαν-
 high-priest, and Caiaphas and John and Alexan-
 δρον, και όσοι ησαν εκ γενους αρχιερατικου.
 der, and as many as were of a family of highpriesthood.
⁷ Και στησαντες αυτους εν μεσω, επυνθανοντο.
 And having placed them in middle, they asked;
 Εν ποια δυναμει, η εν ποιω ονοματι εποιησατε
 By what power, or in what name did

24 And also All the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

25 † You are * Sons of the PROPHETS, and of the COVENANT which GOD ratified with our FATHERS, saying to Abraham, † 'And in thy SEED shall all the 'FAMILIES of the EARTH 'be blessed.'

26 GOD having raised up his SERVANT, sent him † first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

1 And while they were speaking to the PEOPLE, the * HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

2 † being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

3 And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

4 But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

5 And it occurred on the NEXT DAY, that Their RULERS, and * the ELDERS, and the SCRIBES assembled at Jerusalem;

6 and † Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priest-hood;

7 and having placed them in the Midst, they asked, † "By What Power, or in What Name, have you done this?"

* VATICAN MANUSCRIPT.—25. the Sons of. 26. of you—omit. 1. HIGH-PRIESTS and. 5. and the ELDERS and the SCRIBES.

† 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8. † 25. Gen. xii. 3; xxii. 13; Gal. iii. 8. † 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 46. † 2. Matt. xxii. 23; Acts xiii. 8. † 6. Luke iii. 2; John xi. 49; xviii. 13. † 7. Matt. xxi. 23.

τοῦτο ὑμεῖς; ⁸ Τότε Πέτρος πλησθεὶς πνεύμα-
 this you? Then Peter being filled with spirit
 τὸς ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ
 holy, said to them; Rulers of the
 λαοῦ, καὶ πρεσβυτέροι * [τοῦ Ἰσραὴλ,] ⁹ εἰ ἡμεῖς
 people, and elders [of the Israel,] if we
 σημερον ἀνακρινομεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου
 to-day be examined to for kindness a man
 ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται· ¹⁰ Γνωστον
 sick, by what he has been saved. Known
 ἐστὶ πάντιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι
 be it all to you and to all the people of Israel, that
 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
 in the name of Jesus Anointed the Nazarene,
 ὃν ὑμεῖς ἐσταυρώσατε ὃν ὁ θεὸς ἡγείρειν ἐκ
 whom you crucified whom the God raised out of
 νεκρῶν, ἐν τούτῳ οὗτος παρεστήκει ἐνώπιον
 dead ones, by him this has stood in presence
 ὑμῶν ὅλης. ¹¹ Οὗτος ἐστὶν ὁ λίθος ὃ ἐξουβηνή-
 of you whole. This is the stone that having been
 θείσθαι ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-
 despised by you the builders, the having been
 νος εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἔστιν ἐν
 made into a head of a corner. And not is in
 ἀλλῷ οὐδενὶ ἢ σωτηρίᾳ· οὐδὲ γὰρ ὄνομα ἐστὶν
 another to any one the salvation; not even for a name is
 ἕτερον ὑπὸ τοῦ οὐρανοῦ, τοῦ δεδομένου ἐν
 another under the heaven, that having been given among
 ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
 men, in which must to be saved us.
¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν
 Seeing and the of the Peter boldness
 καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἀνθρώποι
 and of John, and having perceived, that men
 ἀγράμματοι εἰσὶ καὶ ἰδιῶται, ἐθαυμάζον, ἐπεγι-
 unlearned they are and ungifted, they wondered, they
 γινώσκον τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·
 knew and them, that with the Jesus they were;
¹⁴ τὸν δὲ ἀνθρώπον βλέποντες σὺν αὐτοῖς ἐστῶ-
 the and man beholding with them stand-
 τα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντεῖπειν.
 ing that having been healed, nothing they had to say against.
¹⁵ Κελεύσαντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου
 Having ordered and them outside of the high-council
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, ¹⁶ λεγόν-
 to go, they consulted with each other, saying;
 τες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι
 What shall we do to the men these? that
 μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν,
 indeed for known a sign has been done by them,
 πασι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ
 to all those dwelling in Jerusalem manifest, and
 οὐ δύναμεθα ἀρνησασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπι-
 not we were able to deny. But that not to
 πλεῖον διανεμηθῆ εἰς τὸν λαόν, * [ἀπειλῆ] ἀπει-
 more it may spread among the people, [with a threat] let us

8 † Then Peter being filled with holy Spirit, said to them, "Rulers of the PEOPLE, and Elders of ISRAEL!

9 if we are to-day examined about a Good Deed conferred 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, † That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, † whom GOD raised from the Dead, by him has this man stood before you whole.

11 † This is 'THAT STONE' which HAS BEEN REJECTED by You, the 'BUILDERS, THAT WHICH 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, † and perceiving that they were illiterate and ungifted Men, they wondered, and recognized 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 SANHEDRIM, they conferred with each other,

16 saying, † "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to ALL THOSE DWELLING in Jerusalem; and we cannot deny it.

17 But that it may spread no further among the PEOPLE, let us threat-

VATICAN MANUSCRIPT.—S. of ISRAEL—omit.

17. with a threat—omit.

‡ 8. Luke xii. 11, 12.

† 10. Acts iii. 8. 10.

† 10. Acts i. 24

† 11. Psa.

xxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.

† 13. Matt. xi. 25; 1 Cor. i. 27.

† 16.

John xi. 47.

αργου, πωλησας ηνεγκε το χρημα, και εθηκε
 a field, having sold brought the price, and placed
 παρα τους ποδας των αποστολων
 at the feet of the apostles.

ΚΕΦ. ε'. 5.

¹ Ανηρ δε τις Ανανιας ονοματι, συν Σαπφειρα
 A man but certain Ananias by name, with Sapphira
 η τη γυναικι αυτου, επωλησε κτημα· ² και
 the wife of himself, sold a possession; and
 ενοςφισατο απο της τιμης, συνειδυιας και της
 kept back from the price, being privy also the
 γυναικος αυτου· και ενεγκας μερος τι, παρα
 wife of him; and having brought a part certain, at

τους ποδας των αποστολων εθηκεν. ³ Ειπε δε
 the feet of the apostles placed. Said and

Πετρος· Ανανια, διατι επληρωσεν ο σατανας
 Peter; Ananias, why has filled the adversary

την καρδιαν σου, ψευσασθαι σε το πνευμα το
 the heart of thee, to deceive thee the spirit the

αγιον, και νοσφισασθαι απο της τιμης του χω-
 holy, and to keep back from the price of the land?

ριου; ⁴ Ουχι μενον, σοι εμενε, και του-
 Not remaining, to thee it remained, and having been

θεν, εν τη ση εξουσια υπερχε; τι οτι
 sold, in the thine authority it was? why that

εθου. εν τη καρδια σου το πραγμα τουτο;
 hast thou placed in the heart of thee the thing this?

ουκ εψευσω ανθρωποις, αλλα τω θεω.
 not thou hast lied to men, but to the God.

⁵ Ακουων δε ο Ανανιας τους λογους τουτους,
 Having heard and the Ananias the words these,

πεσων εξεψυξε. Και εγενετο φοβος μεγας επι
 falling down breathed out. And came a fear great on

παντας τους ακουοντας ταυτα. ⁶ Ανασταντες δε
 all those having heard these. Having arisen and

οι νεωτεροι συνεστειλαν αυτον, και εξενεγκαν-
 the younger ones wrapped up him, and having carried

τες εθαψαν. ⁷ Εγενετο δε ως ωρων τριων δια-
 out they buried. It happened and about hours three apart,

στημα, και η γυνη αυτου μη ειδνια το γεγο-
 and the wife of him not having known that having

νος εισηλθεν. ⁸ Απεκριθη δε αυτη ο Πετρος·
 been done came in. Answered and to her the Peter;

Ειπε μοι, ει τοσουτου το χωριον απεδοσθε; * Η
 Tell me, if for so much the land you sold? She

δε ειπε· Ναι τοσουτου. ⁹ Ο δε Πετρος ειπε
 and said; Yes for so much. The and Peter said

προς αυτην· Τι οτι συνεφωνηθη υμιν περιρασαι
 to her; Why that it has been agreed upon by you to tempt

το πνευμα κυριου; Ιδου οι ποδες των θαψαντων
 the spirit of lord? Lo the feet of those having buried

τον ανδρα σου, επι τη θυρα, και εξοσουσι σε.
 the husband of thee, at the door, and they will carry thee out.

it, and brought the MONEY and laid it at the FEET of the APOSTLES.

CHAPTER V.

¹ And a certain Man Ananias by name with Sapphira his WIFE, sold an Estate,

² and appropriated a part of the PRICE, * his WIFE also knowing of it; and having brought a certain part, † laid it at the FEET of the APOSTLES.

³ † But Peter said, "Ananias, why has the † ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

⁴ While remaining unsold was it not thine? and when sold, was it not 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."

⁵ And ANANIAS, having heard these WORDS, † fell down, and expired. And great Fear came on all THOSE who HEARD these things.

⁶ Then the YOUNGER disciples arising, † wrapped him up, and carrying him out, buried him.

⁷ And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

⁸ And * Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

⁹ And Peter said to her, "Why have you agreed together † to try the SPIRIT of the Lord? Behold, the FEET of THOSE who have been BURNING thy HUSBAND are at the DOOR and they will carry thee out."

* VATICAN MANUSCRIPT.—2. the WIFE.

8 Peter

† 2. Acts iv. 37.

† 3. Num. xxx. 2; Deut. xxi. 9. Eccl. v. †

† 4. Luke xxi.

3. 5. ver. 10, 11.

† 6. Judges xix. 40.

† 6. Matt. iv. 7.

10 **Επεσε δε παραχρημα παρα τους ποδας αυτου,**
 She fell and immediately at the feet of him,
και εξεψυξεν· εισελθοντες δε οι νεανισκοι ευρον
 and breathed out, having come in and the younger ones found
αυτην νεκραν, και εξενεγκαντας εθαψαν προς
 her dead, and having carried out they buried with
τον ανδρα αυτης. 11 **Και εγενετο φοβος μεγας**
 the husband of her. And came a fear great
εφ' ολην την εκκλησιαν, και επι παντας τους
 on whole the assembly, and on all those
ακουοντας ταυτα.
 having heard these things.

12 **Δια δε των χειρων των αποστολων εγινε-**
 Through and the hands of the apostles were done
σημεια και τερατα εν τω λαω πολλα· και ησαν
 signs and prodigies among the people many; and they were
δμοθυμαδον απαντες εν τη πτοα Σολομωνος
 with one mind all in the porch of Solomon,

13 **των δε λοιπων ουδεις ετολμα κολλασθαι**
 of the and others no one presumed to join himself
αυτοις. **Αλλ' εμεγαλυεν αυτους ο λαος·**
 to them. But magnified them the people;

14 **(μαλλον δε προσετιθεντο πιστευοντες τω**
 (more and were added believing to the
κυριω πληθη ανδρων τε και γυναικων·) 15 **Οστε**
 Lord multitudes of men both and women;) so that

κατα τας πλατειας εκφερειν τους ασθενεις, και
 in the open squares to bring out the sick ones, and
τιθενει επι κλινων και κραββατων, ινα ερχομενου
 to place on bed, and couches, that coming
Πετρον καν η σκια επισκιαση τινη αυτων.
 of Peter if even the shadow might overshadow some of them.

16 **Συνηρχετο δε και το πλεθος των περιξ πολ-**
 Came together and also the multitude from the surrounding cities
ων εις Ιερουσαλημ, φεροντες ασθενεις και
 into Jerusalem, bringing sick ones and
οχλουμενους υπο πνευματων ακαθαρτων· οιτινες
 those being troubled by spirits impure, whom
εθεραλευοντο απαντες. 17 **Αναστας δε ο αρχιε-**
 were healed all. Having arisen and the high-

ρηρς και παντες οι συν αυτω, η ουσα αιρεσις
 priest and all those with him, the being sect
των Σαδδουκαιων, επλησθησαν ζηλου. 18 **Και**
 of the Sadducees, were filled of anger. And

επεβαλον τας χειρας * [αυτων] επι τους αποστο-
 laid the hands [of them] on the apostles,
λους, και εθεντο αυτους εν ηρησει δημοσια.
 and placed them in prison public.

19 **Αγγελος δε κυριου δια της νυκτος ηνοιξε τας**
 A messenger but of a lord by the night opened the
θυρας της φυλακης, εξαγαγων τε αυτους ειπε·
 doors of the prison, having brought out and them said;

20 **πορευεσθε, και σταθεντες λαλειτε εν τω ιερω**
 go, and standing speak you in the temple
τω λαω παντα τα ρηματα της ζωης ταυτης.
 to the people all the words of the life this.

10 And she fell down immediately at his feet, and expired; and the young men coming in, found her dead, and having carried her out, buried her by her husband.

11 † And great Fear came on the Whole assembly, and on all those who heard these things.

12 † And many Signs and Prodigies were performed among the people by the hands of the apostles— (and they were all with one mind in Solomon's portico:

13 and of the rest, no one presumed to write himself to them; † but the people magnified them;

14 and Believers were added the more to the Lord, Multitudes both of Men and Women;—

15 so that they brought out the sick * even into the open squares, and laid them on Beds and Couchs, that at least the shadow of Peter, coming along, might overshadow some of them.

16 And the multitude came together even from the cities surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the high-priest arising, and All those who were with him, —being the sect of the Sadducees,—were filled with Anger.

18 and laid hands on the apostles, and put them into the public Prison.

19 † But an Angel of the Lord, in the night, opened the doors of the prison, and bringing them out said,

20 "Go, stand and speak in the temple to the people All the words of this life."

* VATICAN MANUSCRIPT.—15. even into.

18. of them—omit.

† 11. Acts ii. 43. xix. 17.

† 12. Acts xiv. 3. xix. 11; Rom. xv. 10; 2 Cor. xii. 12

Heb. ii. 4. † 13. Acts ii. 47. iv. 21.

† 19. Acts xii. 7; xvi. 26.

¹ **Ακουσαντες δε εισηλθον υπο τον ορθρον εις το ιερον, και εδιδασκον.**
 Having heard and they entered at the dawn into the temple, and taught.

Παραγενομενος δε ο αρχιερευς και οι συν αυτω, συνεκαλεσαν το συνεδριον και πασαν την γερουσιαν των υιων Ισραηλ, και επεστειλαν εις το δεσμητηριον, αχθηναι αυτοις.
 Having come and the high-priest and those with him, they called together the high council even all the senate of the sons of Israel, and sent into the prison, to have brought them.

22 Οι δε υπη- ρεται παραγενομενοι ουχ ευρον αυτους εν τη φυλακη* αναστρεψαντες δε απηγγειλαν, 23 λεγ- οντες· 'Οτι το * [μεν] δεσμητηριον ευρουμεν κε- λεισμενον εν παση ασφαλεια, και τους φυλα- κας εστωτας προ των θυρων* ανοιξαντες δε, εσω ουδενα ευρουμεν.
 The but offi- cers having gone not found them in the prison; having returned and reported, say- ing, That the [indeed] prison we found hav- ing been closed with all safety, and the guards standing before the doors; having opened but, within no one we found.

24 'Ως δε ηκουσαν τους λογους τουτους * [ο, τε ιερευς και] ο στρατηγος του ιερου και οι αρχιερις, διηκουρον περι αυτων, τι αν γενοιτο τουτου.
 When and they heard the words these [the, both priest and] the commander of the temple and the high-priests, they doubted concerning them, what might be this.

25 Παραγενομενος δε τις απη- γειλεν αυτοις· 'Οτι ιδου, οι ανδρες ους εθεσθε εν τη φυλακη, εισιν εν τω ιερω εστωτες και διδασκοντες τον λαον.
 Having come but one told them; That lo, the men whom you put in the prison, are in the temple standing and teaching the people.

26 Τοτε απελθων ο στρατηγος συν τοις υπηρταις, ηγαγεν αυτους, ου μετα βιας* εφοβουντο γαρ τον λαον, ινα μη λιθασθωσιν.
 Then having gone the commander with the officers, they brought them, not with violence; they feared for the people, that not they might be stoned.

27 Αγαγοντες δε αυτους εστησαν εν τω συνεδριω. Και επηρωτησεν αυτους ο αρχι- ρευς, 23 λεγων· Ου παραγγελια παρηγγειλαμεν υμιν, μη διδασκειν επι τω ον ιατι τουτω; και ιδου, πεπληρωκατε την 'Ιερουσαλ.μ της διδα- χης υμων, και βουλεσθε επαγαγειν εφ' ημας το αιμα του ανθρωπου τουτου.
 Having brought and them they stood in the sanhedrim. And asked them the high- priest, saying; Not with a charge we charged you, not to teach in the name this? and lo, you have filled the Jerusalem of the teach- ing of you, and you wish to bring on us the blood of the man this.

29 Αποκριθεις δε ο Πητρος και οι αποστολοι, ειπον· Πειθαρχειν δει θεω μαλλον η ανθρωποις.
 Answering and the Peter and the apostles, said; To obey it is necessary God rather than men.

30 'Ο θεος

²¹ And having heard this, they entered into the TEMPLE, early in the MORNING, and taught.

²² And the HIGH-PRIEST coming, and THOSE with him, called the SANHE- DRIM together, even ALL the SENATE of the SONS of Israel, and sent to the PRISON to have them brought.

²³ But the OFFICERS going did not find them in the PRISON; and having re- turned, they reported,

²³ saying, "We found the PRISON closed with ALL Safety, and the GUARDS standing * at the DOORS; but having opened them, we found no one within."

²⁴ And when they heard these WORDS, † both the COMMANDER of the TEM- PLE, and the HIGH- PRIESTS were perplexed concerning them, how this thing could be.

²⁵ But some one having come, told them, "Behold, the MEN whom you put in the PRISON are standing in the TEMPLE, and teach- ing the PEOPLE."

²⁶ Then the COMMAN- DER going away with the OFFICERS, brought them without Violence; ‡ for they feared the PEOPLE, lest they should be stoned.

²⁷ And having brought them, they stood before the SANHEDRIM; and the HIGH-PRIEST asked them, saying,

²⁸ * † "We charged you strictly not to teach in the NAME, and behold, you have filled JERUSALEM with your TEACHING, and ‡ wish to bring this MAN'S BLOOD on us."

²⁹ And PETER answer- ing, and the APOSTLES, said, † "It is necessary to obey God, rather than Men.

* VATICAN MANUSCRIPT.—23. indeed—omit. 23. at the doors. 24. both the PRIEST, and—omit. 23. We charged you strictly not.

† 21. Acts iv. 5, 6. † 24. Luke xxii. 4; Acts iv. 1. † 20. Matt. xxi. 26. ‡ 23. Acts iv. 13. ‡ 28. Acts ii. 23, 30; iii. 15; vii. 52. ‡ 20. Acts iv. 19.

των πατερων ημων ηγειρεν Ιησουν, ον υμεις
of the fathers of us raised up Jesus, whom you
διεχειρισασθε, κρεμασαντες επι ξυλου. ³¹ τουτον
laid violent hands upon, having hanged on a cross, him
ο θεος αρχηγον και σωτηρα υψωσε τη δεξια
the God a prince and a savior has lifted up to the right hand
αυτου, δουναι μετανοιαν τω Ισραηλ, και αφειν
of himself, to give reformation to the Israel, and forgiveness
αμαρτιων. ³² Και ημεις εσμεν αυτου μαρτυρες
of sins. And we are of him witnesses

των ρηματων τουτων, και το πνευμα δε το
of the matters these, and the spirit also the
αγιον, ο εδωκεν ο θεος τοις πειδαρχουσιν αυτω.
holy, which gave the God to those submitting to him.

³³ Οι δε ακουσαντες διεπριοντο, και εβουλευοντο
They and having heard were sawn through, and took counsel
αυλειν αυτους.
to kill them.

³⁴ Αναστας δε τις εν τω συνεδριω Φαρισαιος,
Having arisen and one in the high counsel a Pharisee,
νοματι Γαμαλιηλ νομοδιδασκαλος, τιμιος παν-
by name Gamaliel a teacher of law, honored by
τι τω λαω, εκελευσεν εξω βραχυ τι τους
all the people, ordered without a little while the
αποστολους ποιησαι. ³⁵ Ειπε τε προς αυτου
apostles to be put. He said and to them;

Ανδρες Ισραηλιται, προσεχετε εαυτοις, επι τοις
Men Israelites, take heed to yourselves, to the
ανθρωποις τουτοις τι μελλετε πρασσειν.
men these what you are about to do.

³⁶ Προ γαρ τουτων των ημερων ανεστη Θεudas,
Before for these the days stood up Theudas,
λεγων ειναι τινα εαυτον, ω προσεκολληθη
saying to be some one himself, to whom adhered
αριθμος ανδρων ωσει τετρακοσιων. ος ανηρεθη,
a number of men about four hundred; who was put to death,
και παντες οσοι επιεθοντο αυτω, διελυθησαν
and all as many as listened to him, were dispersed
και εγενοντο εις ουδεν. ³⁷ Μετα τουτον ανεστη
and came to nothing. After this stood up

Ιουδας ο Γαλιλαιος, εν ταις ημεραις της απο-
Judas the Galilean, in the days of the regis-
γραφης, και απεστησε λαον * [ικανον] οπισω
tering, and drew away people [much] behind
αυτου. κακεινος απ λησεν, και παντες οσοι επι-
himself; and he was destroyed, and all as many as lis-
θηοντ' αυτω, διεσκορπισθησαν. ³⁸ Και ταυ-
tened to him, were dispersed. And now

λεγω υμιν, αποστητε απο των ανθρωπων του-
I say to you, withdraw from the men these
των, και εασατε αυτους, οτι εαν η εξ ανθρω-
and let alone them, because if may be from men
πων η βουλη αυτη η το εργον τουτο, καταλυ-
the counsel this or the work this, it will be
θησεται. ³⁹ ει δε εκ θεου εστιν, ου δυνασθε
overthrown; if but from God it is, not you are able

καταλυσαι αυτους, μηποτε και θεομαχοι υρε-
to overthrow them, not and fighters against God you

30 † The God of our FATHERS raised up * JE-
SUS, whom, having hanged on a Cross, you killed.

31 Him, a Prince and a Savior, God has lifted up to his own RIGHT-HAND, †* to GIVE Reformation to ISRAEL, and Forgiveness of Sins.

32 And we are Wit-
nesses * in him of these THINGS; † and GOD gave the HOLY SPIRIT to THOSE who SUBMIT to him."

33 And THEY, having heard this, were enraged, and took counsel to kill them.

34 But a certain Phari-
see in the SANHEDRIM, 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 what you are about to do to these MEN."

36 For before These DAYS Theudas stood up, saying that he was some-
body; to whom a Number of Men, about four hun-
dred, adhered; who was put to death, and all, as many as obeyed him, were dispersed, and came to nothing.

37 After him stood up Judas the Galilean, in the DAYS of the REGISTERING, and drew away PEOPLE after him; and he was destroyed, and all, as many as obeyed him, were dis-
persed.

38 And now I say to you, Keep away from these MEN, and let them alone; † Because if this COUNSEL or this WORK be from Men, it will be overthrown;

39 but if it be from God, you are not able to over-
throw them; be not you found fighters against God."

* VATICAN MANUSCRIPT.—31. to give. the HOLY SPIRIT to THOSE who SUBMIT to him.

32. in him of these THINGS; and GOD gave 33. the MEN. 37. much—omit.

† 30. Acts iii. 13, 15; xvii. 14. † 31. Luke xxiv. 47; Acts iii. 26; xiii. 38. † 32. Acts 4; x. 44. † 33. Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13.

θητε. ⁴⁰ Επεισθησαν δε αυτω και προσκα-
 should be found. They were persuaded and by him; and having
 λεσαμενοι τους αποστολους, δειραντες παραγ-
 called the apostles, having beaten they com-
 γειλαν μη λαλειν επι τω ονοματι του Ιησου, και
 manded not to speak in the name of the Jesus, and
 απελυσαν αυτους. ⁴¹ Οι μεν ουν επορευοντο
 released them. They indeed therefore went
 χαιροντες απο προσωπου του συνεδριου, οτι
 rejoicing from presence of the high council, because
 υπερ του ονοματος κατηξιωθησαν ατιμασθηναι.
 in behalf of the name they were accounted worthy to be dishonored.
⁴² Πασαν τε ημεραν εν τω ιερου και κατ' οικον
 Every and day in the temple and at home
 ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι
 not they ceased teaching and announcing glad tidings of
 Ιησουν τον Χριστον.
 Jesus the Anointed.

ΚΕΦ. 6. 5.

¹ Εν δε ταις ημεραις ταυταις πληθυνοντων
 In and the days those increasing
 των μαθητων, εγενετο γογγυσμος των Έλλη-
 the disciples, came a murmuring of the Helle-
 νιστων προς τους Έβραϊους, οτι παρεθεωροντο
 nists against the Hebrews, because were overlooked
 εν τη διακονια τη καθημερινη αι χηραι αυτων.
 in the service the daily the widows of them.
² Προσκαλεσαμενοι δε οι δωδεκα το πληθος
 Having called and the twelve the multitude
 των μαθητων, ειπον· Ουκ αρεστον εστιν ημας
 of the disciples, said; Not proper it is us
 καταλειψαντας τον λογον του θεου, διακονειν
 having left the word of the God, to serve
 τραπεζαις. ³ Επισκεψασθε ουν, αδελφοι,
 tables. Look you out therefore, brethren,
 ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις
 men from of you being attested seven, full
 πνευματος και σοφιας, ους καταστησομεν επι
 of spirit and wisdom, whom we will appoint to
 της χρειας ταυτης· ⁴ ημεις δε τη προσευχη και
 the need this; we but to the prayer and
 τη διακονια του λογου προσκαρτερησομεν.
 to the service of the word will constantly attend.
⁵ Και ηρεσεν ο λογος ενωπιον παντος του πλη-
 And pleased the word in presence of all of the multi-
 θους· και εξελεξαντο Στεφανον, ανδρα πληρη
 tude; and they choose Stephen, a man full
 πιστεως και πνευματος αγιου, και Φιλιππον,
 of faith and spirit holy, and Philip,
 και Προχορον, και Νικανορα, και Τιμωνα, και
 and Prochorus, and Nicanor, and Timon, and
 Παρμεναν, και Νικολαον προσηλυτου Αντιοχεια·
 Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were persuaded by him; and having summoned the APOSTLES and †scourged them, they charged them not to speak in the NAME of JESUS, and dismissed them.

41 They indeed THEY went †rejoicing from the Presence of the SANHEDRIM, Because they were deemed worthy to be dishonored on account of the NAME.

42 † And every Day, in the TEMPLE and at Home, they ceased not teaching and preaching the glad tidings *of the ANOINTED Jesus.

CHAPTER VI.

1 And in those DAYS, the DISCIPLES increasing, there arose a Complaint of the †‡HELLENISTS against the HEBREWS, Because their WIDOWS were neglected in the † DAILY SERVICE.

2 And the TWELVE, having summoned the MULTITUDE of the DISCIPLES, said, "It is not proper for us to leave †‡: WORD of GOD and serve Tables.

3 * Therefore, Brethren, look out from among yourselves, seven Men of good reputation, full of Spirit and Wisdom, whom we may set over this BUSINESS;

4 but ~~we~~ we will constantly attend to PRAYER, and to the MINISTRY of the WORD."

5 And the PROPOSITION was pleasing to All the MULTITUDE; and they selected Stephen, a man full of Faith and holy Spirit, and †Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a Proselyte of Antioch;

* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus. look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

† 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.

† 41. Matt. v. 12; Rom. v. 3; James i. 2;

1 Pet. iv. 13, 16.

† 42. Acts ii. 40.

† 1. Acts ix. 29.

† 1. Acts iv. 35.

‡ 5. Acts viii. 5, 20; xxi. 8.

6 οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων· καὶ
 whom they placed in presence of the apostles; and
 προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας,
 having prayed they put to them the hands.
 7 Ἦκε δὲ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο
 And the word of a God grew, and was multiplied
 ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾶ·
 the number of the disciples in Jerusalem greatly;
 πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.
 great and a crowd of the priests were obedient to the faith.
 8 Στεφανὸς δὲ πᾶς ἤσ ἡσ χάριτος καὶ δυνάμεως
 Stephen and full of favor and of power
 ἐποίει τεράτα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
 performed prodigies and signs great among the people.
 9 Ἀνεστῆσαν δὲ τινες τῶν ἐκ τῆς συναγω-
 Stood up and some of those from the syna-
 γῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων,
 gogue of that being called of Libertines, and of Cyrenians,
 καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Καλικίας καὶ
 and of Alexandrians, and of those from Cilicia and
 Ἀσίας, συζητοῦντες τῷ Στεφανῷ·¹⁰ καὶ οὐκ
 Asia, disputing with the Stephen; and not
 ἰσχυροὺν ἀντιστήναι τῇ σοφίᾳ καὶ τῷ πνεύματι
 were able to resist the wisdom and the spirit
 ᾧ ἐλάλει. ¹¹ Τότε ὑπέβαλον ἀνδρας,
 with which he spok.. When they thrust under men,
 λεγόντας· Ὅτι ἀκηκοαμεν αὐτοῦ λαλοῦντος
 saying; That we have heard him speaking
 ῥήματα βλασφημῆσαι ἐν Μωυσῆν καὶ τῷ θεῷ.
 words blasphemous against Moses and the God.
 12 Συνέκινησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτε-
 They stirred up and the people and the elders
 ροὺς καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες
 and the scribes, and having come upon
 συνέλαβον αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον,
 they seized him, and led into the high council,
 13 ἐστῆσαν τε μαρτυρᾶς ψευδεῖς, λεγόντας· Ὁ
 stood up and witnesses false, saying; Th
 ἀνθρώπος οὗτος οὐ πανταῖς ῥήματα λαλῶν κτλ
 man this not ceases with speaking against
 τοῦ τοποῦ τοῦ ἁγίου καὶ τοῦ ν. ¹⁴ Ἀκηκοα-
 the place of the holy and the n. we have heard
 μεν γὰρ αὐτοῦ λεγόντος· Ὅτι οὗτος ὁ Ναζω
 for him saying; That on the Naz
 ραῖος οὗτος καταλύσει τὸν τόπον τοῦ ν, καὶ
 rene this will destroy the place this, and
 ἀλλάξει τὰ ἐθῆ, ἃ παρέδωκεν ἡμῖν Μωυσις.
 will change the customs, which delivered to us Moses.
 15 Καὶ ἀτεινίσαντες εἰς αὐτὸν ἅπαντες οἱ καθε-
 And having gazed on him all those being
 ζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον
 seated in the high-council, saw the face
 αὐτοῦ ὡσεὶ πρόσωπον ἀγγελοῦ.
 of him like a face of a messenger.

6 whom 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 Favor and Power, performed Prodigies and great SIGNS among the PEOPLE.

9 And there arose some OF THAT SYNAGOGUE which is CALLED of the † Libertines, and of the Cyrenians, and of the Alexandrians, and of THOSE from Cilicia and Asia, disputing with STEPHEN:

10 and † they were not able to resist the WISDOM and the SPIRIT with which he spoke.

11 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and God."

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

14 † for we have heard him say, That this JESUS, the NAZARENE, † will destroy this PLACE, and will change the CUSTOMS which Moses delivered to us."

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the Face of an Angel.

† F. The number of the priests must have been quite large about this time, as appears from Ezra ii. 36—39, that 428* priests returned from the captivity. † These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became freed-men. Some think they received their name from the place where they lived.—Owen.

† 6. Acts i. 24. † 3. Acts xiii. 3; † Tim. iv. 14. † 22; † Tim. i. 3. † 7. Acts xii. 24; xix. 20. † 10. Luke xxi. 15; v. 39. † 14. Acts xxv. 3. † 7. Acts ix. 26; Matt. xxii. 7.

ΚΕΦ. ζ'. 7.

Ἐἶπε δὲ ὁ ἀρχιερεὺς, Εἰ * [ἀρα] ταῦτα οὕτως
 Said and the high-priest, If [then] these things thus
 εἶνε; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,
 are? He and said; Men brethren and fathers,
 ἀκουσατέ. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
 hear you. The God of the glory appeared to the father
 ἡμοῦ Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ
 of us Abraham being in the Mesopotamia, before
 κατοικῆσαι αὐτὸν ἐν Χαρρᾶν. 3 Καὶ εἶπε πρὸς
 to dwell him in Charran; and said to
 αὐτὸν· Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
 him; Go out from the land of thee, and from the
 συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοὶ
 kindred of thee, and come into a land, which to thee
 δεῖξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατῴ-
 I may show. Then going out from land of Chaldeans, he dwelt
 κῆσεν ἐν Χαρρᾶν· κακεῖθεν, μετὰ τὸ ἀποθανεῖν
 in Charran; and thence, after the to have died
 τοῦ πατέρα αὐτοῦ, μετέκισεν αὐτὸν εἰς τὴν
 the father of him, he caused to remove him into the
 γῆν ταυτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 καὶ
 land this, in which you now dwell; and
 οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ
 not he gave to him inheritance in her, not even
 βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς
 foot-breadth; and he promised to him to give for
 κατασχέσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ'
 a possession her, and to the seed of him after
 αὐτοῦ, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ
 him, not being to him a child. Spoke and
 οὕτως ὁ θεός· Ὅτι ἐστὶ τὸ σπέρμα αὐτοῦ
 thus the God; That shall be the seed of him
 παροικὸν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωποῦσιν
 a stranger in a land foreign, and they will enslave
 αὐτοὺς καὶ κακώσουσιν ἐτη τετρακοσία· 7 καὶ τὸ
 it and they will oppress years four hundred; and the
 εἶθός, ὧς εἰς δουλευσώσιν, κρινῶ ἐγώ, εἶπεν
 nation, to which they may be enslaved, will judge I, said
 ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ
 the God; and after these things they shall come out, and
 λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ
 shall render service to me in the place this. (And
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
 he gave to him a covenant of circumcision; and this
 ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιετέμεν αὐτοῦ τῇ
 he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"

2 And HE said, † "Brethren and Fathers, hearken! The GLORIOUS GOD appeared † to our FATHER ABRAHAM, when in MESOPOTAMIA, before he resided in Haran,

3 and said to him, † "Depart from thy COUNTRY, and from thy KINDRED, and come into * the LAND which I will show thee."

4 Then † going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, † after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;

5 and gave him † no INHERITANCE in it, not even the breadth of his Foot; † but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.

6 And GOD spoke thus, † "That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it † four hundred years;

7 and the NATION to which they shall be enslaved † I will judge," said GOD, "and after that, they shall come out and serve me in this PLACE."

8 † And he gave him a Covenant of Circumcision; † and thus he begot ISAAC, and circumcised him the

* VATICAN MANUSCRIPT.—1. then—omit. 3. THE LAND.

† 2. It seems probable that Tephren here followed the Jewish tradition, (adopted by Philo,) that God appeared twice to Abraham,—1st, when living in Chaldea, and 2dly, when resident in Haran. He left Ur at the first call, and came to Haran with his father Terah, (Gen. xi. 31;) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord had said unto Abraham," &c. † 4. By recurring to Gen. xi. 26, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditionary account of the transaction.—Owen. The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

† 2. Acts xxii. 1. † 3. Gen. xii. 1. † 4. Gen. xi. 31; xii. 4, 5. † 5. Heb. xi. 13. † 5. Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 5; xxvi. 1; Heb. xi. 8, 9. † 6. Gen. xv. 13, 16. † 6. Exod. xii. 40; Gal. iii. 17. † 7. See Exod. vii.—xi. † 8. Gen. xvii. 9—11. † 8. Gen. xxi. 2—

ἡμερὰ τῆ ογδοῆ· καὶ ὁ Ἰσαακ τὸν Ἰακωβ, καὶ ὁ
 day the eighth; and the Isaac the Jacob, and the
 Ἰακωβ τοὺς δώδεκα πατριάρχας. ⁹ Καὶ οἱ
 Jacob the twelve patriarchs. And the
 πατριάρχαι (ζηλοσάντες τὸν Ἰωσήφ ἀπέδοντο
 patriarchs envying the Joseph sold
 εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, ¹⁰ καὶ
 into Egypt; and was the God with him, and
 ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,
 delivered him out of all of the afflictions of him,
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντιῶν
 and gave to him favor and wisdom in presence
 Φαραῶ βασιλεῶς Αἴγυπτου, καὶ κατέστησεν
 of Pharaoh king of Egypt, and placed
 αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλου τοῦ
 him ruling over Egypt and whole the
 οἴκου αὐτοῦ.
 house of himself.

¹¹ Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἴγυπτου
 Came and a famine on whole the land of Egypt
 καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐκ εὑρίσκον
 and Canaan, and affliction great; and not found
 χορτασμάτα οἱ πατέρες ἡμῶν. ¹² Ἀκούσας δὲ
 provisions the fathers of us. Having heard and
 Ἰακωβ οὐτα σίτα ἐν Αἴγυπτῳ, ἐξάπεστειλε τοὺς
 Jacob being grain in Egypt, he sent the
 πατέρας ἡμῶν πρῶτον. ¹³ Καὶ ἐν τῷ δευτέρῳ
 fathers of us first. And in the second

ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ
 was made known Joseph to the brothers of himself, and
 φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.
 shown became to the Pharaoh the family of the Joseph.

¹⁴ Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν
 having sent and Joseph called for the
 πατέρα αὐτοῦ Ἰακωβ, καὶ πᾶσαν τὴν συγγενεῖαν,
 father of himself Jacob, and all the kindred,
 ἐν ψυχαῖς ἐβδομηκοντα πέντε. ¹⁵ Κατέβη δὲ
 in souls seventy five. Went down and
 Ἰακωβ * [εἰς Αἴγυπτον,] καὶ ἐτελεύτησεν αὐτὸς
 Jacob [into Egypt,] and die' he

καὶ οἱ πατέρες ἡμῶν. ¹⁶ Καὶ μετέτεθησαν εἰς
 and the fathers of us. And they were carried into
 Συχεμ, καὶ ἐτεθησαν ἐν τῷ μνηματι, ᾧ ὠνή-
 Sychem, and were placed in the tomb, which bought
 σατο Ἀβραὰμ τιμῆς ἀργυρίου παρα τῶν υἱῶν
 Abraham for a price of silver from the sons

Ἐμμὸρ τοῦ Συχεμ.) ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ
 of Emmor of the Sychem.) When but drew near the
 χρόνος τῆς ἐπαγγελίας, ἧς ὠμοσεν ὁ θεὸς τῷ
 time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

⁹ † And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but God was with him,

¹⁰ and delivered him from All his AFFLICTIONS, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his HOUSE.

¹¹ † And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

¹² † But Jacob, having heard that there was Grain * in Egypt, sent our FATHERS the first time;

¹³ † and at the SECOND time, Joseph was made; known to his BROTHERS; and * JOSEPH'S FAMILY was shown to PHARAOH.

¹⁴ † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDEED, † seventy-five Souls.

¹⁵ And Jacob went down into Egypt, and died, †, and our FATHERS;

¹⁶ and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of Jacob of Hamor * in SHECHEM.

¹⁷ But when † the TIME of the PROMISE drew near, which God † * solemnly

* VATICAN MANUSCRIPT.—12. for Egypt. Egypt—omit. 16. in Shechem.

† 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage.

† 16. In Gen. l. 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.

† 10. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. † 9 Gen. xxxix. 2, 21, 27. † 10. Gen. xli. 37; xlii. 6 † 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xli. 4, 10. † 14. Gen. xlv. 27. † 14. Gen. xli. 27; Deut. x. 22.

Αβρααμ, ηυξησεν ο λαος και επληθυνθη εν
 Abraham, grew the people and were multiplied in
 Αιγυπτω. 18 αχρις ου ανεστη βασιλευς ετερος,
 Egypt; till for whom stood up a king another,
 ος ουκ ηδει τον Ιωσηφ. 19 Ουτος κατασοφι-
 who not knew the Joseph. This having dealt
 αμενος το γενος ημων, εκακωσε τους πατερας
 deceitfully the family of us, ill-treated the fathers
 ημων, του ποιειν εκθετα τα βρεφη αυτων, εις
 of us, of the to cause to be exposed the babes of them, in order
 το μη ζωογονεισθαι. 20 Εν ω καιρω εγεννη-
 that not they might be preserved. In which season was born
 θη Μουσης, και ην αστειος τω θεω· ος ανετρα-
 Moses, and was beautiful to the God; who was nursed
 η μηνια τρεις εν τω οικω του πατρος.
 months three in the house of the father.
 21 Εκτεθεντα δε αυτον, ανειλετο αυτον η θυγα-
 Having exposed and him, took up him the daugh-
 τηρ Φαραω, και ανεθρεψατο αυτον εαυτη εις υιον.
 ter of Pharaoh, and nursed him herself for a son.
 22 Και επαιδευθη Μωυσης παση σοφια Αιγυπ-
 And was taught Moses in all wisdom of Egyp-
 τιω· ην δε δυνατος εν λογις και εν εργοις
 tians; was and powerful in words and in works
 αυτου. 23 Ως δε επληρουτο αυτω τεσσαρακον-
 of himself. When but was completed to him forty
 ταετης χρονος, ανεβη επι την καρδιαν αυτου
 years of time, it came up in the heart of him
 επισκεψασθαι τους αδελφους αυτου, τους υιους
 to visit the brethren of himself, the sons
 Ισραηλ. 24 Και ιδωντινα αδικουμενον, ημνυατο,
 of Israel. And seeing one being wronged, he defended,
 και εποιησεν εκδικησιν τω καταπονουμενω,
 and did justice to him being oppressed,
 παταξας τον Αιγυπτιον. 25 Ενομιζε δε συνιεναι
 having smitten the Egyptian. He thought and to understand
 τους αδελφους αυτου, οτι ο θεος δια χειρος
 the brethren of himself, that the God by hands
 αυτου διδωσιν αυτοις σωτηριαν· οι δε ου συνη-
 [him gives to them salvation; they but not under-
 καν. 26 Τη δε επιουση ημερα ωφθη αυτοις
 stood. In the but next day he appeared to those
 μαχομενοις, και συνηλασεν αυτους εις ειρηνην,
 contending, and urged them to peace,
 ειπων· Ανδρες, αδελφοι, εστε υμεις· ινατι
 saying; Men, brethren, are you; why
 ασικειτε αλληλους; 27 Ο δε αδικων τον πλησιον,
 wrong you each other? He but wronging the neighbor,
 απωσατω αυτον, ειπων· Τις σε κατεστησεν
 thrust away him, saying; Who thee has appointed
 ραυοντα και δικαστην εφ' ημας; 28 Μη ανελειν
 a ruler and a judge over us; Not to kill

made to ABRAHAM, the
 PEOPLE grew and was
 multiplied in Egypt,
 18 till another King
 *arose, who did not ac-
 knowledge Joseph.
 19 He, having outwitted
 our RACE, ill-treated *our
 FATHERS, causing their
 INFANTS to be EXPOSED
 in order that they might
 not LIVE.
 20 † At which period
 Moses was born, and † was
 DIVINELY beautiful; and
 he was nursed in his FA-
 THER'S HOUSE three
 Months;
 21 † but having exposed
 him, the DAUGHTER of
 Pharaoh took him up, and
 cherished him for her own
 Son.
 22 And Moses was edu-
 cated in All the Wisdom of
 the Egyptians, and was
 † Powerful in his Words
 and Works.
 23 † And when he was
 full † forty years of age, it
 came into his HEART to
 visit his BRETHREN, the
 Sons of Israel.
 24 And observing one
 wronged, he defended and
 executed judgment for HIM
 who was OPPRESSED, smit-
 ing the EGYPTIAN.
 25 Now he thought that
 his BRETHREN understood
 That GOD by his Hand
 would give them Deliver-
 ance; but they did not un-
 derstand.
 26 † And on the FOL-
 LOWING Day, he presented
 himself to them as they
 were contending, and urged
 them to peace, saying,
 'Men, * you are brethren;
 why do you injure each
 other?'
 27 But HE INJURING
 his NEIGHBOR, thrust him
 away, saying, † 'Who made
 Thee a Ruler and a Judge
 over us?

* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew.

19. the FATHERS.

26 you are.

† 23. This was a general tradition among the Jews: "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—Clarke.

† 20. Exod. ii. 2.

† 20. Heb. xi. 23.

† 21. Exod. ii. 3—10.

† 22. Luke

ii. 13.

† 23. Exod. ii. 1, 12.

† 26. Exod. ii. 1^o.

† 27. See Luke xii. 14

Acts iv. 7.

με συ θελεις, ὃν τροπον ανειλες χθες τον
 me thou wishest, in which manner thou didst kill yesterday the
 Αιγυπτιον. ²⁹ Εφυγε δε Μωυσης εν τῳ λογω
 Egyptian? Flew and Moses at the word
 τουτω, και εγενετο παροικος εν γη Μαδιαμ, οὗ
 this, and became a sojourner in land of Midian, where
 εγεννησεν υἱους δυο. ³⁰ Και πληρωθεντων ετων
 he begot sons two. And being completed years
 τεσπαρακοντα, ωφθη αυτω εν τη ερημῳ του
 forty, appeared to him in the desert of the
 ερους Σινα αγγελος * [κυριου] εν φλογι πυρος
 mountain Sinai a messenger [of Lord] in a flame of fire
 βατου. ³¹ Ὁ δε Μωυσης ιδων εθανμαζε το
 of a bush. The but Moses having seen admired the
 δραμα· προσερχομενου δε αυτου κατανοησαι,
 sight; coming near and of him to observe,
 εγενετο φωνη κυριου * [προς αυτον.] ³² εγω ὁ
 came a voice of lord [to him;] I the
 θεος των πατερων σου, ὁ θεος Αβρααμ, και * [ὁ
 God of the fathers of thee, the God of Abraam, and [the
 θεος] Ισαακ, και * [ὁ θεος] Ιακωβ. Εντρομος
 God] of Isaac, and [the God] of Jacob. Terrified
 δε γενομενος Μωυσης ουκ ετολμα κατανοησαι.
 and being Moses not dared to look.
³³ Εἰπε δε αυτω ὁ κυριος· Λυσον το ὑποδημα
 said and to him the Lord; Loose the sandals
 των ποδων σου· ὁ γαρ τοπος εν ᾧ εστηκας,
 of the feet of thee; the for the place in which thou standest,
 γη ἁγια εστιν. ³⁴ Ιδων ειδον τῃν κακωσιν
 ground holy is. Having seen I saw the evil treatment
 του λαου μου του εν Αιγυπτῳ, και του στεναγ-
 of the people of me of that in Egypt, and the groaning
 μου αυτων ηκουσα, και κατεβην εξελεσθαι
 of them I have heard, and am come down to deliver
 αυτους· και νυν δευρο, αποστειλω σε εις Αιγυπ-
 them: and now come, I will send thee into Egypt.
 τον.

³⁵ Τουτον τον Μωυσην ὃν ηρησατο, ειπον-
 This the Moses whom they denied, say-
 γες· Τις σε κατεστησεν αρχοντα και δικαστην;
 ing: Who thee appointed a ruler and a judge?
 τουτον ὁ θεος αρχοντα και λυτρωτην απεσ-
 this the God a ruler and a redeemer sent
 τειλεν εν χειρι αγγελου του οφθεντος αυτω
 by hand of a messenger of that having appeared to him
 εν τη βατω. ³⁶ Ουτος εξηγαγεν αυτους, ποιη-
 in the bush. This led out them, having
 σασ τερατα και σημεια εν γη Αιγυπτῳ, και εν
 done prodigies and signs in the Egypt, and in
 ερυθρα θαλασση, και εν τη ερημῳ, ετη τεσσα-
 red sea, and in the desert, years forty.
 ρακοντα. ³⁷ Ουτος εστιν ἡ Μωυσης, ὁ εἶπων
 This is the Moses, he saying
 τοις υἱοις Ισραηλ· Προφητην ὑμιν ανατιησει
 to the sons of Israel; A prophet for you will raise up

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.' And Moses being afraid dared not look at it.

33 † And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.

34 † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

35 This is the MOSES whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him GOD sent to be a Ruler and a Redeemer, * with the Hand of † THAT Angel which appeared to him in the BUSH.

36 † He led them out, having † performed Prodigies and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

37 This is THAT MOSES, who SAID to the SONS of Israel, † 'A Prophet will GOD raise up for you from

* VATICAN MANUSCRIPT.—30. of the Lord—omit. God—omit. 32. the God—omit.

31. to him—omit. 35. even.

32. the 35. with

† 29. Exod. ii. 15, 22; iv. 20; xviii. 3, 4. † 30. Exod. iii. 2. † 32. Matt. xxi. 2; Heb. xi. 16. † 33. Exod. iii. 5; Josh. v. 12. † 34. Exod. iii. 7. † 35. Exod. xiv. 19; Num. xx. 16. † 36. Exod. xii. 41; xxxiii. 1. † 37. Exod. vii—xi, xiv, i. a. cv. 27. † 36. Exod. xiv. 21, 27—29. † 37. Exod. xvi. 35. † 37.

* [κυριος] ὁ θεος εκ των αδελφων ὑμων, ὡς εμε·
 [lord] the God from of the brethren of you, like me;
 * [αυτου ακουσεσθε.] ³⁸ Ουτος εστιν ὁ γενομε-
 [him you shall hear.] This is he being
 vos, εν τη εκκλησια εν τη ερημῳ, μετα του
 in the congregation in the desert, with the
 αγγελου του λαλουντος αυφ εν τῳ ορει Σιναι,
 messenger that speaking to him in the mountain Sinai,
 και των πατερων ἡμων, ὃς εδεξατο λογια ζωντα
 and of the fathers of us, who received oracles living
 δουναι ἡμιν· ³⁹ φ ουκ ηβελησαν ὑπηκοοι γενεσ-
 to give to us; to whom not were willing obedient to become
 θαι οἱ πατερες ἡμων, αλλ' απωσαντο, και εστρα-
 the fathers of us, but thrust away, and turned
 φησαν ταις καρδιαις αυτων εις Αιγυπτον,
 back in the hearts of them into Egypt,
⁴⁰ ειποντες τῳ Ααρων· Ποιησον ἡμιν θεους, οἱ
 saying to the Aaron; Make for us gods, who
 προπουρευουσιν ἡμων· ὁ γαρ Μωυσης ουτος ὃς
 shall go before us; the for Moses this who
 εξηγαγεν ἡμας εκ γης Αιγυπτου, ουκ οίδαμεν
 led out us from land Egypt, not we know
 τι γεγονεν αυτῳ. ⁴¹ Και εμοσχοποιησαν εν
 what has happened to him. And they made a calf in
 ταις ἡμεραις εκειναις, και ανηγαγον θυσιαν τῳ
 the days those, and offered a sacrifice to the
 ειδωλῳ, και ευφραινοντο εν τοις εργοις των
 idol, and rejoiced in the works of the
 χειρων αυτων. ⁴² Εστρεψε δε ὁ θεος, και
 hands of them. Turn'd and the God, and
 παρεδωκεν αυτοις λωτρευειν τη στρατια του
 gave up them to serve the host of the
 ουρανου· καθωσ γεγραπται εν βιβλῳ των προ-
 heaven; as it is written in book of the pro-
 φητων· Μη σφαγια και θυσιαι προσηνεγκατε
 phets; Not victims and sacrifices did you offer
 μοι ετη τεσσαρακοντα εν τη ερημῳ, οἰκος
 to me years forty in the desert, house
 Ισραηλ; ⁴³ Και ανελαβετε την σκηνην του
 of Israel? And you took up the tabernacle of the
 Μολοχ και αστρον του θεου ὑμων· Ρεμφαν, τουσ
 Moloch and star of the god of you Remphan, the
 τυπουσ, οὓσ εποιησατε προσκυνειν αυτοισ· και
 images, which you made to worship them; and
 μετοικιω ὑμασ επεκεινα Βαβυλωνοσ. ⁴⁴ Ἡ
 I will cause to remove you beyond Babylon. The

σκηνη του μαρτυριου ην εν τοις πατρασιν ἡμων
 tabernacle of the testimony was with the fathers of us
 εν τη ερημῳ, καθωσ διεταξατο ὁ λαλων τῳ Μωυ-
 in the desert, as directed he speaking to the Mo-
 σῃ, ποιησαι αυτην κατα τον τυπον ὃν ἔωρακει·
 ses, to make her according to the form which he had seen;

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 † Remphan, the FIGURES which you made to worship them; I will even cause you to remove beyond † Babylon.'
 44 OUR FATHERS had the TABERNACLE of the TESTIMONY in the DESERT, as HE who SPOKE to MOSES directed him † to make it according to the PATERN which he had seen;

* VATICAN MANUSCRIPT.—37. Lord—omit. 37. him you shall hear—omit. 43. the GOD.

† 43. Remphan or Raiphan was the name of the same Idol in Egypt, which was called Chium in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read Damascus, instead of Babylon. Bloomfield thinks it is a marginal reading which has crept into the text.
 † 38. Exod. xix. 3, 17. † 38. Isa. lxiii. 9; Gal. iii. 19; Heb. ii. 2. † 38. Exod. xxi. 1; Deut. v. 27, 31; xxxiii. 4; John i. e. 7. † 38. Rom. ii. 3. † 40. Exod. xxxii. 1. † 41. Deut. ix. 16; Psa. cvi. 19. † 42. Psa. lxxxi. 12; Ezek. xx. 25, 30; Rom. i. 24; 2 Thess. ii. 11. v. † 42. Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3; Jer. xix. 13. † 43. Amos v. 25, 26. † 44. Exod. xxv. 40; xxvi. 30; Heb. viii. 6.

45 ἦν και εισηγαγον διαδεξαμενοι οι πατερες
 which also brought having received by succession the fathers
 ἡμων μετα Ιησου εν τη κατασχεσει των εθνων,
 of us with Jesus in to the possession of the nations,
 ων εξωσεν ο θεος απο προσωπου των πατερων
 which drove out the God from face of the fathers
 ἡμων, εως των ημερων Δαυιδ· 46 ος ευρε χαριν
 of us, till the days of David; who found favor
 ενωπιον του θεου, και ητησατο ευρειν σκνηωμα
 in presence of the God, and asked to find a dwelling
 τω θεω Ιακωβ. 47 Σολομων δε ωκοδομησεν
 for the God of Jacob. Solomon but built
 αυτω οικον. 48 ΑΛΛ' ουχ ο υψιστος εν χειρο-
 for him a house. But not the Most High in hand
 ποιητοις κατοικει, καθως ο προφητης λεγει·
 made things dwells, as the prophet says;
 49 ο ουρανος μοι θρονος, η δε γη υποποδιον των
 the heaven to me a throne, the and earth a footstool of the
 ποδων μου. Ποιον οικον οικοδομησετε μοι;
 feet of me. What house will you build for me?
 λεγει κυριος· η τις τοπος της κατακαυσεως
 says Lord; or what place of the dwelling
 μου; 50 Ουχι η χειρ μου εποιησε ταυτα παντα;
 of me? Not the hand of me made these things all?
 51 Σκληροτραχηλοι, και απεριτμητοι τη καρδια·
 O stiff-necked, and uncircumcised in the heart;
 και τοις ωσιν· υμεις αι τω πνευματι τω αγιω
 and the ears; you always the spirit the holy
 αντιπιπτετε, ως οι πατερες υμων και υμεις.
 fight against, like the fathers of you also you.
 52 Τινα των προφητων ουκ εδιωξαν οι πατερες
 Which of the prophets not persecuted the fathers
 υμων; και απεκτειναν τους προκαταγγειλαντας
 of you? and they killed those having foretold
 περι της ελευσεως του δικαιου, ου νυν υμεις
 concerning the coming of the righteous, of whom now you
 προδοται και φονεις γεγενησθε· 53 οιτινες ελα-
 betrayers and murderers have become; who re-
 βετε τον νομον εις διαταγας αγγελων, και ουκ
 eived the law by injunctions of messengers, and not
 εφυλαξατε. 54 Ακουοντες δε ταυτα, διεπριον-
 you kept. Having heard and these things, they were seen
 το ταις καρδιας αυτων, και εβρυχον τους οδον-
 through the hearts of them, and gnashed the teeth
 τας επ' αυτον. 55 Υπαρχων δε πληρης πνευματος
 on him. Being but full of spirit
 αγιου, ατενισας εις τον ουρανον, ειδε, δοξαν
 holy, having gazed intently into the heaven, he saw glory
 θεου, και Ιησουν εστωτα εκ δεξιων του θεου,
 of God, and Jesus having stood at right of the God,

45 † Which also our FATHERS, having received it: by succession, brought in with Joshua into the POSSESSION of the NATIONS, † whom God drove out before the Face of our FATHERS, to the DAYS of David;
 46 † who found Favor in the sight of GOD, and † requested to find a Dwelling for the * GOD of Jacob.
 47 † But Solomon built for him a House.
 48 Yet † the MOST HIGH dwells not in things made with hands; as the PROPHET says,
 49 † 'HEAVEN is My Throne, and the EARTH my FOOTSTOOL; What House will you build for me? says the Lord; or what is the PLACE of my 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 † Which of the PROPHETS did not your FATHERS persecute? And they killed THOSE who FORETOLD the COMING of the RIGHTEOUS ONE; α whom you now have become Betrayers and Murderers:—
 53 † you who received the LAW by Injunctions of Angels, and kept it not."
 54 And having heard these things, they were enraged in their HEARTS, and gnashed their TEETH upon him.
 55 But being full of holy Spirit, and looking steadily towards HEAVEN, he saw the Glory of God, and Jesus standing at the right hand of GOD,

* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

‡ 45. Josh. iii. 14. ‡ 45. Neh. ix. 24; Psa. xlv. 2; lxxviii. 55; Acts xiii. 19.
 † 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 22. † 46. 1 Kings viii. 17; 1 Chron. xii. 7; Psa. cxlii. 4, 5. † 47. 1 Kings vi. 1; viii. 20. † 48. 1 Kings viii. 27; Acts xvii. 24. † 49. Matt. v. 34, 35. † 52. Matt. xxi. 35; xxii. 34, 37. † 53. Exod. ix. 1; Gal. iii. 19; Heb. ii. 2.

⁵⁶ και ειπεν· Ιδου, θεωρω τους ουρανους ανεωγ-
and said; Lo, I see the heavens having been
μενους, και τον υιον του ανθρωπου εκ δεξιων
opened, and the son of the man at right
εστωτα του θεου. ⁵⁷ Κραξαντες δε φωνη μεγα-
having stood of the God. Having cried and with a voice loud,
λη, συνεσχον τα ωτα αυτων, και ωρμησαν
they shut up the ears of them, and they ran
δροθυμαδον επ' αυτον· ⁵⁸ και εκβαλοντες εξω
with one mind on him; and having cast outside
της πολεως, ελιθοβολουν. Και οι μαρτυρες
the city, they stoned. And the witnesses
απεθεντο τα ιματια αυτων παρα τους ποδας
laid down the mantles of them at the feet
νεανιου καλουμενου Σαουλου, ⁵⁹ και ελιθοβολουν
of a young man being called Saul, and they stoned
τον Στεφανον, επικαλουμενον και λεγοντα·
the Stephen, calling upon and saying;
Κυριε Ιησου, δεξαι το πνευμα μου. ⁶⁰ Οεις
O lord Jesus, do thou receive the breath of me. Having placed
δε τα γονατα εκραξε φωνη μεγαλη· Κυριε, μη
and the knees he cried out with a voice loud; O lord, not
στησης αυτοις την αμαρτιαν ταυτην. Και
thou mayest place to them the sin this. And
τουτο ειπων, εκοιμηθη.
this having said, he fell asleep.

ΚΕΦ. η'. 8.

¹ Σαυλος δε ην συνευδοκων τη ανααιρεσει
Saul and was consenting to the death
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος
of him. Was and in that the day a persecution
μηγας επι την εκκλησιαν την εν Ιεροσολυμοις·
great against the congregation that in Jerusalem;
παντες τε διεσπαρησαν κατα τας χωρας της
all and were scattered in the regions of the
Ιουδαιας και Σαμαρειας, πλην των αποστολων.
Judea and Samaria, except the apostles.
² Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,
Buried and the Stephen men pious,
και εποιησαντο κοπετον μεγαν επ' αυτω.
and they made lamentation great for him.
³ Σαυλος δε ελυμαινετο την εκκλησιαν, κατα
Saul but was outraging the congregation, into
τους οικους εισπορευομενος, συρων τε ανδρας
the houses entering, dragging and men
και γυναικας, παρεδιδου εις φυλακην· ⁴ οι μεν
and women, was delivering up into prison; they indeed
ουν διασπαρευντες διηλθον, ευαγγελιζομενοι
therefore having been scattered wandered about, preaching glad tidings
τον λογον. ⁵ Φιλιππος δε κατελθων εις πολιν
the word. Philip and going down into a city
της Σαμαρειας, εκηρυσεν αυτοις τον Χριστον.
of the Samaria, proclaimed to them the Anointed.

56 and said, † "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

57 And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

58 and † having cast him out of the CITY, they stoned him. And † the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

59 and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, † † receive my SPIRIT."

60 And bending his KNEES he cried with a loud Voice, † "Lord, place not * This Sin against them." And having said This, he fell asleep.

CHAPTER VIII

1 Now † Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and † they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

5 And Philip going down to * the CITY of SAMARIA, proclaimed to them the MESSIAH.

* VATICAN MANUSCRIPT.—60. THIS SIN.

5. THE CITY.

† 59. *Dezai* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, sustain my spirit," or "assist me to suffer."

† 58. Ezek. i. 1; Matt. iii. 16; Acts x. 11. † 58. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. † 59. Deut. xiii. 9, 10; xvii. 7. † 59. Luke xxiii. 46. † 60. Matt. x. 44; Luke vi. 28; xxiii. 34. † 1. Acts vii. 53; xxii. 20. † 1. Acts xi. 19. † 3. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6; † Tim. i. 13.

5 Προσειχον τε οι οχλοι τοις λεγομενοις υπο
Assented and the crowds to the things being spoken by
 του Φιλιππου ομοθυμαδον, εν τω ακουειν αυτους
of the Philip with one mind, in the to hear them
 και βλεπειν τα σημεια ε ποιοει. 7 Πολλων γαρ
and to see the signs which he did. Many for
 των εχοντων πνευματα ακαθαρτα, βωοντα φωνη
of those possessing spirits unclean, crying with voice
 μεγαλη εξηρχετο· πολλοι δε παραλελυμενοι
loud came out; many and having been palsied
 και χωλοι εθεραπευθησαν. 8 Και εγενετο χαρα
and lame were cured. And was joy
 μεγαλη εν τη πολιε εκεινη.
great in the city that.

9 Ανηρ δε τις, ονοματι Σιμων, προυπηρχεν
A man but certain, by name Simon, formerly
 εν τη πολιε, μαγεων, και εξιστων το εθνος
in the city, practising magic, and amazing the nation
 της Σαμαρειας, λεγων ειναι τινα εαυτον μεγαλ
of the Samaria, saying to besombody himself great;
 10 ω προσειχον παντες απο μικρου εως μεγα
to whom they assented all from least to great-
 λου, λεγοντες· Ουτος εστιν η δυναμις του θεου
est, saying; This is the power of the God
 η καλουμεινη μεγαλη. 11 Προσειχον δε αυτω,
which is being called great. They attended and to him,
 δια το ικανω χρονω ταις μαγειαις εξεστακεναι
because that for a long time with the magic arts to have amazed
 αυτους. 12 Οτε δε επιστευσαν τω Φιλιππω
them. When but they believed the Philip

ευαγγελιζομενω * [τα] περι της βασιλειας
announcing glad tidings [the thin s] concerning the kingdom
 του θεου και του ονοματος Ιησου Χριστου,
of the God and the name of Jesus Anointed,
 εβαπτιζοντο ανδρες τε και γυναικες. 13 Ο δε
they were dipped men both and women. The and

Σιμων και αυτος επιστευσε, και βαπτισθεις ην
Simon and himself believed, and having been dipped he was
 προσκαρτερων τω Φιλιππω· θεωρων τε δυναμεις
constantly attending to the Philip; beholding and miracles
 και σημεια μεγαλα γινομενα, εξιστατο.
and signa great being done, he was amazed.

14 Ακουσαντες δε οι εν Ιεροσολυμοις αποστολοι,
having heard and the in Jerusalem apostles,
 οτι δεδεκται η Σαμαρεια του ληγον του θεου,
that had received the Samaria the word of the God,
 απεστειλαν προς αυτους τον Πετρον και Ιωαν
they sent to them the Peter and John;
 νην. 15 οιτινες καταβαντες προσηξαντο. περι
who having gone down offered prayer concerning
 αυτων, οπως λαβωσι πνευμα αγιον. 16 (Ουπω
them, so that they might receive spirit holy. (Not yet

γαρ ην επ ουδενι αυτων επιπετωκος, μονον
for it was on any one of them having fallen, only

6 And the CROWDS with one mind attended to the THINGS SPOKEN by PHILIP, as they HEARD and saw the SIGNS which he performed.

7 † For many of THOSE POSSESSING impure Spirits, crying with a loud Voice, were possessed; and many paralytic and lame persons were cured.

8 And there was * Much Joy in that CITY.

9 Now a certain man, named Simon, came before into the CITY † using magic, and astonishing the NATION of SAMARIA, † saying that he himself was somebody great;

10 to whom all attended, from the least to the greatest, saying, "This is THAT which is CALLED the GREAT POWER of GOD."

11 And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

12 But when they believed PHILIP announcing glad tidings † concerning the KINGDOM of GOD, and the NAME of Jesus Christ, they were immersed, both Men and Women.

13 And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the * SIGNS and great Miracles which were performed, he was astonished.

14 And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD of GOD, sent to them PETER and JOHN;

15 who, having gone down, prayed for them that they might receive the holy Spirit;

16 † for it was not yet fallen on any of them; but they had only † been im-

* VATICAN MANUSCRIPT.—8. Much Joy. and great Miracles.

12. the things—omit.

13. SIGNS

† 7. Mark xvi. 17.
 † 10. Acts xix. 2.

† 9. Acts xiii. 6.
 † 16. Matt. xxviii. 19: Acts ii. 38.

† 9. Acts v. 36.

† 12 Acts i. 3

οὗτοι βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) 17 Τότε ἐπέτιθον τὰς χεῖρας ἐπ' αὐτοῦ, καὶ ἐλάβανον πνεῦμα ἅγιον.

18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθεσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα τὸ ἅγιον, προσηνεγκεν αὐτοῖς χρῆματα,

19 λέγων· Δότε καμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ἐάν ἐπιθῶ τὰς χεῖρας, λαμβανῆ πνεῦμα ἅγιον.

20 Πέτρος δὲ εἶπε πρὸς αὐτὸν· Το ἀργύριον σου σὺν σοὶ εἴη εἰς ἀπώλειαν· ὅτι τὴν δῶρεάν σου θεοῦ ἐνομίσας διὰ χρημάτων κτᾶσθαι.

21 Οὐκ ἐστὶ σοὶ μερὶς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ· ἢ γὰρ καρδιά σου οὐκ ἐστὶν εὐθεια ἐναντὶ τοῦ θεοῦ.

22 Μετανοήσον οὖν ἀπο τῆς κακίας σου ταύτης, καὶ δεηθῆτι τοῦ θεοῦ, εἰ ἀρα ἀφεθῆσεται σοὶ ἡ ἐπινοία τῆς καρδίας σου.

23 Εἰς γὰρ χολὴν πικρίας καὶ συνδεσμὸν ἀδικίας ὄρωσε ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεηθήτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μὴδὲν ἐπελθῆ ἐπ' ἐμὲ ὧν εἰρηκάτε.

25 Οἱ μὲν οὖν διαμαρτυραμένοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κῆμας τῶν Σαμαρειτῶν εὐηγγέλισαντο.

26 Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημος.

27 Καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδὼν, ἀνὴρ Αἰθιοψ

mersed into the NAME of the LORD Jesus.

17 Then they placed their HANDS on them, and they received the holy Spirit.

18 And SIMON seeing That through the IMPOSITION of the HANDS of the APOSTLES, the SPIRIT was given, he offered them Money,

19 saying, "Give me also this AUTHORITY, that on whom I place my HANDS, he may receive the holy Spirit."

20 But PETER said to him, "May thy SILVER go to Destruction with thee, Because thou hast thought to buy the GIFT of GOD with Money.

21 Thou hast no Part nor Lot in this THING; for thy HEART is not right before GOD.

22 Reform, therefore, from this thy WICKEDNESS, and entreat the LORD, if perhaps the THOUGHT of thine HEART may be forgiven thee;

23 For I see that thou art in the Gall of Bitterness, and in the Bond of Wickedness."

24 And SIMON answering, said, "Entreat you 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 the South, by THAT ROAD LEADING DOWN from Jerusalem to Gaza;" this is a Desert.

27 And having arisen, he went; and behold, an Ethiopian Eunuch, a Gran-

* VATICAN MANUSCRIPT.—18. SPIRIT was given.

22. the Lord, if.

16. Acts x. 48; xix. 5.

17. Acts xix. 6.

20. Acts x. 45; xi. 17.

23.

Heb. xii. 15.

24. Gen. xx. 7, 17; Gen. viii. 8; Num. xxi. 7; 1 Kings xiii. 6

ευνουχος, δυναστης Κανδακης της βασιλισσης
 a eunuch, a grande of Candace of the queen
 Αιθιοπων, ὃς ἦν ἐπι πασης της γαζης αυτης ὃς
 of Ethiopia, who was over all the treasure of her; who
 εληλυθει προσκυνησων εἰς Ἱερουσαλημ, ²⁸ ἦν
 had come worshipping to Jerusalem, was
 τε ὑποστρεφων και καθημενος ἐπι του ἄρματος
 and returning and sitting in the chariot
 αὐτου, και ανεγινωσκε τον προφητην Ἡσαιαν.
 of himself, and was reading the prophet Isaiah.
²⁹ Εἰπε δε το πνευμα τῷ Φιλιπῷ Προσελθε,
 Said and the spirit to the Philip; Go thou near,
 και κολληθητι τῷ ἄρματι τούτῳ. ³⁰ Προσδρα-
 ud bejoined to the chariot this. Running
 μων δε ὁ Φιλιππος ηκουσεν αὐτου αναγινωσκον-
 to and the Philip heard him reading
 τος τον πρῶτον την Ἡσαιαν, και εἶπεν Ἀραγε
 the prophet Isaiah, and said, Truly
 γινωσκεις, ἂ ἀνα ἰνωκεις; ³¹ Ὁ δε εἶπε Πως
 understandest thou, who thou readest? He but said; How
 γαρ αν δυναιμην, εαν μη τις ὀδηγησῃ με.
 for should I be able, if n some one should guide me.
 Παρεκαλεσε τε τον Φιλιππον, αναβαντα καθι-
 He called and the Philip having gone up to sit
 σαι συν αυτω. ³² Ἡ δε περὶ οἴχῃ της γραφης,
 with him. The and portion of the writing
 ἣν ανεγινωσκε, ην αυτη ὡς προβουτον ἐπι
 which was reading was this: As sheep to
 σφαγην ἵχθη, και ὡς ἀμνος ἐναντιου του κει-
 slaughter was led, and as am before the one
 ροντος αυτου αφανος, οὕτως οὐκ ανοιγει το
 shearing him is dumb, so not he opens the
 στομα αὐτου. Ἐν τη ταπεινωσει αυτου ἡ
 mouth of himself. In the low estate of him the
 κρισις αυτου ηρθη την δε γενεαν αυτου τις
 judgment of himself was taken away; the and generati of him who
 διηγησεται; ὅτι αἰρεται ἀπο της γης ἡ ζωη
 shall declare? because is taken away from the earth the life
 αυτου. ³⁴ Απεκρίθει δε ευνουχος τῷ Φιλιπ-
 of him. Answering butt-- eunuch to the Philip
 πῳ εἶπε Δεομαι σου, περὶ τίνος ὁ προφητης
 said; I beseech thee, concerning whom the prophet
 λεγει τούτου; περὶ εαυτου, ἢ περὶ ἑτερου
 says this? concerning himself, or concerning another
 τινος; ³⁵ Ανοιξεν δε ὁ Φιλιππος τ. στομα
 one? Having opened and the Philip the mouth
 αὐτου, και ἀρξαμεν ἀπο της γραφης ταυτης,
 of himself, and having begun fr the writing this,
 ευηγγελισατο αυτω τον Ιησουν. ³⁶ Ὡς δε ἐπο-
 announced glad tidings to him the eua-- as and they
 ρευοντο κατα την ὁδον, ηλθον ἐπι τι ὕδωρ και
 were going in the way they me to a certain water and
 φησιν ὁ ευνουχος Ἰδου ὕδωρ τι κωλυει με
 said the eunuch Lo water what hinders me

dee of Candace, * Queen
 of the Ethiopians, who was
 over All her TREASURE,
 and who had come to wor-
 ship at Jerusalem,

²⁸ was returning, and
 sitting in his CHARIOT he
 was reading the PROPHECY
 of Isaiah.

²⁹ And the SPIRIT said
 to PHILIP, "Approach,
 and join thyself to this
 CHARIOT."

³⁰ And PHILIP running
 toward heard him read-
 ing * Isaiah the PROPHECY,
 and he said, "Dost thou
 indeed understand what
 thou art reading?"

³¹ And HE said, "How
 can I, unless some one
 should guide me?" And
 he requested PHILIP to
 come up and sit with him.

³² Now the PORTION
 of the SCRIPTURE which
 he was reading was this,
 † "As a Sheep he was led
 to slaughter, and like a
 Lamb before the SHEAR-
 ER is dumb, so he opens
 not his MOUTH.

³³ In his HUMILIA-
 TION his JUDGMENT was
 taken away; and who
 will tell of his GENERA-
 TION? Because his
 LIFE is taken from the
 "EARTH"

³⁴ And the EUNUCH
 answering PHILIP, said,
 "I beseech thee, of whom
 speaks the PROPHECY this
 —of himself, or of some
 other person?"

³⁵ Then PHILIP open-
 ing his MOUTH, † and be-
 ginning from this SCRIP-
 TURE, announced the glad
 tidings of JESUS to him.

³⁶ And as they were
 going on the ROAD, they
 came to a Certain Water
 and the EUNUCH said,
 "Behold, Water! † what
 hinders my being immer-
 sed?" †

* VATICAN MANUSCRIPT.—27. Queen. HUMILIATION.

30. Isaiah the PROPHECY, and said.

33 the

† 30. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

† 32. Isa. liii. 7. 8.

† 35. Luke xxiv. 27; Acts xviii. 23.

† 36. Acts x. 47.

βαπτισθῆναι; ³⁸ καὶ ἐκέλευσε στήναι τὸ ἄρμα·
 † he dipped? And he ordered to stand the chariot;
 καὶ κατεβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὃ, τε
 and they went down both into the water the, both
 Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτον.
 Philip and the eunuch; and he dipped him.
³⁹ Ὅτε δὲ ἀνεβησαν ἐκ τοῦ ὕδατος, πνεῦμα
 When and they came up out of the water, spirit
 κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν
 flood seized the Philip, and not saw
 αὐτον οὐκέτι ἔ εὐνοῦχος· ἐπορευετο γὰρ ἰη
 him no longer the eunuch; he went for the
 ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φίλιππος δὲ εὗρεθῆ εἰς
 way of himself rejoicing. Philip but was found into
 Ἀζότον· καὶ διερχομενος εὐηγγελιζετο τὰς
 Azotus and passing through he announced glad tidings the
 πόλεις πάσας, ἕως τοῦ ελθεῖν αὐτον εἰς Καισα-
 cities all, till of the to come him into Cesa-
 ρειαν.
 rea.

ΚΕΦ. θ'. 9.

¹ Ὁ δὲ Σαυλός ἐτι ἐμπνεῶν ἀπειλῆς καὶ
 The and Saul still breathing of threatening and
 φόνου εἰς τοὺς μαθητάς του κυρίου, προσελθὼν
 slaug to to and the disciples of the Lord, coming
 τῷ ἀρχιερεῖ, ἠτήσατο παρ' αὐτοῦ ἐπιστολάς
 to the high-priest, he desired from him letters
 εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅτις εἶαν
 to Damascus to the synagogues, that
 τινὰς εὐρῆ της ὁδοῦ ὄντας, ἀνδράς τε καὶ
 any he might find of the way being, men both and
 γυναῖκας, δεδεμένους ἀγαγῆ εἰς Ἱερουσαλήμ·
 women, having been bound he might lead into Jerusalem.
³ Ἐν δὲ τῷ πορευεσθαι, ἐγενετο αὐτον ἐγγιζειν
 In and the to go, came him to draw near
 τῇ Δαμασκῷ· καὶ ἐξαιφνης περιήστραψεν αὐτον
 to the Damascus and suddenly flashed around him
 φῶς ἀπο τοῦ οὐρανοῦ· ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν,
 alight from the heaven; and having fallen to the earth,
 ἤκουσε φωνὴν λεγούσαν αὐτῷ· Σαουλ, Σαουλ·
 he heard a voice saying to him: Saul, Saul:
 τί με διώκεις; ⁵ εἶπε δὲ· τίς εἰ, κύριε, Ὁ
 why me dost thou persecute He said and: who art thou, O lord. The
 δε κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώ-
 and Lord said; I am Jesus whom thou persecu-
 κεις· ⁶ ἀλλὰ ἀναστῆθι καὶ εἰσθὲ εἰς τὴν πόλιν,
 test; but stand thou up and enter into the city,
 καὶ λαλήθησεται σοὶ τί σε δεῖ ποιεῖν.
 and it shall be told to thee what thee it is necessary to do.
⁷ Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-
 The and men those traveling with him, stood
 σαν ἐννεοί, ἀκούοντες μὲν της φωνῆς, μηδὲνα
 dumb, hearing indeed the voice, no one
 δε θεωροῦντες. ⁸ Ἠγερθῆ δὲ ὁ Σαυλὸς ἀπο της
 but seeing. Arose and the Saul from the
 γῆς· ἀνεῳγμένων δὲ των οφθαλμῶν αὐτου,
 earth; having been opened and the eyes of him,

³⁸ And he ordered the
 CHARIOT to stop; and the
 both went down into the
 WATER, both PHILIP and
 the EUNUCH, and he im-
 mersed him.

³⁹ And when they came up out of the WATER, † the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more, for he went * His way rejoicing.

⁴⁰ Philip, however; was found at Azotus; and passing through, he announced the glad tidings in all the CITIES, till he came to Caesarea.

CHAPTER IX.

¹ And † Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

² asked from him Letters to the SYNAGOGUES at Damascus, that if he should find Any of † hat RELIGION, whether Men or Women, he might bring them bound to Jerusalem.

³ † And as he was GOING ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him

⁴ and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou † persecute Me?"

⁵ And he said, "Who art thou, Sir?" And * he said, "I am Jesus whom thou persecutest.

⁶ But arise, and go into the CITY, and it shall be told thee what thou must do."

⁷ † And THOSE MEN traveling with him, stood speechless, hearing indeed the VOICE, but seeing no one.

⁸ And Saul arose from the EARTH; and his EYES having been opened, he

* VATICAN MANUSCRIPT.—39. His way.

5. HE.

† 39. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14. † 1. Acts viii. 3; Gal. i. 13
 1 Tim. i. 13. † 2. Acts xix. 9, 23. † 3. Acts xxii. 6; xxvi. 12. † 4. Matt
 xxv. 40. † 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

ουδενα εβλεπε· χειραγωγουντες δε αυτον ειση-
 no one he saw; leading by the hand and him they
 γαγον εις Δαμασκον·⁹ και ην ημερας τρεις μη
 le^t into Damascus; and he was days three not

βλεπων· και ουκ εφαγει, ουδε επι-
 seeing; and not etc, nor dre

¹⁰ Ην δε τις μαθητης εν Δαμασκω ονοματι
 Was and a certain disciple in Damascus by name

Ανανιας, και ειπε προς αυτον ο κυριος εν ορα-
 Ananias, and said to him the Lord in a

ματι· Ανανια. 'Ο δε ειπεν· Ιδου εγω, κυριε.
 vision; Ananias. He and said; Lo I, O lord.

¹¹ 'Ο δε κυριος προς αυτον· Αναστασ παραουθητι
 The and Lord to him; Having arisen go thou

επι την ρυμην την καλουμενην ευθειαν, και
 to the street that being called Straight, and

ζητησον εν οικια Ιουδα Σαυλον νοματι, Ταρ-
 seek for in house of Judas Saul by name, of Tar-

σα· ιδου γαρ προσευχεται,¹² και ειδεν εν ορα-
 sus; lo for he prays, and saw in a

ματι ανδρα ονοματι Ανανιαν, ειτελθοντα και
 vision a man by name Ananias, having come in and

επιθεντα αυτ· χειρα, οπως εβλεψη.¹³ Απεκ-
 having placed to him a hand, that he might receive sight. An-

ριθη δε Ανανιας· Κυριε, ακηκοα απο πολλων
 swered and Ananias; O lord; I have heard from many

περι του ανδρος τουτου, οσα κακα εποιη-
 concerning the man this, what things bad he did

τε τοις αγιοις σου εν Ιερουσαλημ.¹⁴ Και ωδ-
 to the saints of thee in Jerusalem. And here

εχει εξουσιαν παρα των αρχιερεων, δησαι παν-
 he has authority from the high-priests, to bind all

τας τους επικαλουμενους το ονομα σου.¹⁵ Ειπε
 those calling upon the name of thee. Said

δε προς αυτον ο κυριος· Πορευου, οτι σκευος
 and to him the Lord· Go thou, because a vessel

εκλογης μοι εστιν ουτος, του βαστασαι το ονο-
 chosen to me is this, of thee to hear the name

μα μου ενωπιον εθνων, και βασιλεων, υιων τε
 of me: before nations, and kings, sons and

Ισραηλ.¹⁶ Εγω γαρ υποδειξω αυτω, οσα
 of Israel. I for will point out to him, what things

δει αυτον υπερ του ονοματος μου παθειν.
 it behoves him in behalf of the name of me to suffer.

¹⁷ Απηλθε δε Ανανιας και εισηλθεν εις την
 Went away and Ananias and entered into the

οικιαν· και επιθεισ επ' αυτον τας χειρας, ειπε·
 house; and having placed on him the hands, he said;

Σαουλ αδελφε, ο κυριος απεσταλκε με, (Ιησους
 Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they conducted him to Damascus.

⁹ And he was three Days without sight, and neither ate nor drank.

¹⁰ Now there was in Damascus a certain Disciple, † named Ananias; and the LORD said to him in a Vision, "Ananias." And he said, "Behold, I am here, Lord."

¹¹ And the LORD said to him, "Arise, and go into † THAT STREET which is CALLED Straight, and inquire in the house of Judas, for † a man of † Tarsus, named Saul; for † behold, he is praying,

¹² and has seen in a Vision a Man, named Ananias, entering, and laying 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 he has done to thy SAINTS in Jerusalem;

¹⁴ and here, he has Authority from the HIGH-PRIESTS to bind ALL who † INVOKE thy NAME."

¹⁵ But the LORD said to him, "Go; Because he is to me † a chosen Vessel, to BEAR my NAME before Nations, and * Kings, and Sons of Israel;

¹⁶ for † will point out to him what things he must suffer in behalf of my NAME."

¹⁷ And Ananias departed, and entered the HOUSE, and placing his HANDS on him, said, "Brother Saul, the LORD sent me, even THAT Jesus who

* VATICAN MANUSCRIPT.—12. HANDS on him.

13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tarsus, was the capital of Cilicia, situated on the banks of the *Cnidus*, which flowed through the midst of it. It is now called *Tarasso*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Cæsar, were endowed with all the privileges of Roman citizens.

† 10. Acts xxii. 12. † 11. Acts xxi. 30; xxii. 3. † 14. Acts vii. 59; verse 21; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22. † 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. 1. 1; Eph. iii. 7, 8. † 16. 2 Cor. xi. 23.

ὁ οφθεισ σοι εν τη οδω ἣ ηρχοι,) ὅπως ανα-
 he naving appeared to thee in the way in which thou camest, that thou
 βλεψης, και πλησθης πνευματος ἁγιου. 18 Και
 mayest receive sight, and mayest be filled of spirit holy. And
 ευθως απεπεσον απο των οφθαλμων αυτου
 immediately fell from the eyes of him
 ὡσει λεπιδες, ανεβλεψε τε και αναστας εβαπ-
 as it were scales, he recovered sight and; and having arisen he was
 τισθη. 19 Και λαβων τροφην ενισχυτεν. Εγεν-
 dipped. And having taken food he was strengthened. He
 ετο δε μετα των εν Δαμασκω μαθητων ἡμερας
 was and with the in Damascus disciples days
 τινας. 20 Και ευθως εν ταις συναγωγαις
 several. And immediately in the synagogues
 εκηρυσσε τον Ιησουν, οτι ουτος εστιν ὁ υιος
 he proclaimed the Jesus, that this is the son
 του θεου. 21 Εξισταντο δε παντες οἱ ακουοντες,
 of the God. Were amazed and all those having heard,
 και ελεγον· Ουχ ουτος εστιν ὁ πορθησας εν
 and said; Not this is the one having wasted in
 Ἱερουσαλημ τους επικαλουμενους το ονομα
 Jerusalem those calling upon the name
 τουτου; και ὡδε εις τουτο εληλυθει, ινα δεδε-
 this? and here for this had come, that having
 μενους αυτους αγαγη επι τους αρχιερεις.
 bound them he might lead to the high-priests.
 22 Σαυλος δε μαλλον ενεδυναμουτο, και συν-
 Saul but more was strengthened, and perplexed
 χυνε τους Ιουδαιους του κατοικουντας εν Δα-
 the Jews those dwelling in Da-
 μασκω, συμβιβαζων, οτι ουτος εστιν ὁ Χριστος.
 mascus, proving, that this is the Anointed.
 23 Ὡς δε επληρουοντο ἡμεραι ικαναι, συνεβου-
 When and were fulfilled days many, consulted
 λευσαντο οἱ Ιουδαιοι ανελειν αυτον. 24 εγνωσθη
 together the Jews to kill him; was made known
 δε τῳ Σαυλῳ ἡ επιβουλη αυτων· παρετηρουν
 but to the Saul the plot of them; they were watching
 τε τας πυλας ἡμερας τε και νυκτος, ὅπως αυτον
 and the gates day both and night, that him
 ανελωσι. 25 Λαβοντες δε αυτον οἱ μαθηται
 they might kill. Having taken but him the disciples
 νυκτος, κατηκαν δια του τειχους, χαλασαντες
 by night, they let down through the wall, lowering
 εν σπυριδι. 26 Παραγενομενος δε εις Ἱερουσα-
 in a basket. Having come and into Jerusalem,
 λησ, επειρατο κολλασθαι τοις μαθηταις· και
 he tried to unite himself to the disciples; and
 παντες εφοβουντο αυτον, μη πιστευοντες οτι
 all feared him, not believing that
 εστι μαθητης. 27 Βαρναβας δε επιλαβομενος
 he is a disciple. Barnabas but having taken

APPEARED to thee on the the ROAD in which thou camest, in order that thou mayest receive sight, and be filled with 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 was with the DISCIPLES in Damascus several Days.

20 And immediately in the SYNAGOGUES he proclaimed JESUS, That he is the SON of GOD.

21 But ALL who heard him were astonished, and said, † "Is not this HE who in Jerusalem spread DESOLATION among THEM who CALL on this NAME, and had come here for this purpose, that he might lead them bound 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

* VATICAN MANUSCRIPT.—18. His EYES. 24. also watched the GATES.

22. perplexed THOSE JEWS DWELLING.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21. Acts viii. 3; verse 1; Gal. i. 18, 23. † 22. Acts xviii. 28. † 23. Acts xxiii. 12; xxv. 3. 2 Cor. xi. 26. † 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. † 26. Acts xxiii. 17; Gal. i. 17, 16.

αυτον, ηγαγε προς τους αποστολους, και διη-
 him, brought to the apostles, and re-
 γησατο αυτοις, πως εν τη οδω ειδε τον κυριον,
 lated to them, how in the way he saw the Lord,
 και οτι ελαλησεν αυτω, και πως εν Δαμασκω
 and that he spoke to him, and how in Damascus
 επαρησιασατο εν τω ονοματι του Ιησου. 28 Και
 he spoke boldly in the name of the Jesus. 28 And
 ην μετ' αυτων εισπορευομενος και εκπορευομενος
 he was with them coming in and going out
 εν Ιερουσαλημ, * [και] παρησιαζομενος εν τω
 in Jerusalem, [and] speaking boldly in the
 ονοματι του κυριου * [Ιησου.] 29 Ελαλει τε
 name of the Lord [Jesus.] 29 He spoke and
 και συνεζητει προς τους Ελληνιστας· οι δε
 and contended with the Hellenists; they but
 επεχειρουν αυτον ανελευν. 30 Επιγνωτες δε οι
 took in hand him to kill. Having known but the
 αδελφοι καταγαγον αυτον εις Καισαρειαν, και
 brethren they brought down him to Caesarea, and
 εξωπεστειλαν αυτον εις Ταρσον. 31 Αι μεν ουν
 sent away him into Tarsus. The indeed then
 εκκλησιαι καθ' ολης της Ιουδαιας και Γαλιλαιας
 congregations in whole of the Judea and Galilee
 και Σαμαρειας ειχον ειρηνην, οικοδομουμεναι
 and Samaria had peace, being built up
 και πορευομεναι τω φοβω του κυριου και τη
 and proceeding in the fear of the Lord and the
 παρακλησει του αγιου πνευματος, επληθυνοντο.
 consolation of the holy spirit, were multiplied.
 22 Εγενετο δε Πητρον, διερχομενον δια παν-
 It happened and Peter, passing through all,
 των, κατελθειν και προς τους αγιους τους
 to have gone down also to the saints those
 κατοικοουντας Λυδδα. 33 Ευρε δε εκει ανθρω-
 dwelling Lydda. He found and there a man
 πον τινα Αινεαν ονοματι, εξ ετων οκτω κατα-
 certain Eneas by name, from years eight being
 κειμενον επι κραββατω, ος ην παραλελυμενος.
 laid in bed, who was a paralytic.
 34 Και ειπεν αυτω ο Πητρος· Αινεα, ιαται σε
 And said to him the Peter; Eneas, arises thee
 Ιησους ο Χριστος· αναστηθι, και στρωσον σε-
 Jesus the Anointed; arise thou, and make the bed for
 αυτω. Και ευθως ανεστη. 35 Και ειδον αυτον
 thyself. And immediately he arose. And saw him
 παντες οι κατοικοουντες Λυδδα και τον Σαρωνα,
 all those dwelling Lydda and the Sharon,
 οτινεις επεστρεψαν επι τον κυριον. 36 Εν Ιοπ-
 who turned to the Lord. In Jop-
 πη δε τις ην μαθητρια ονοματι Ταβιθα, η διερ-
 pa and certain was a female disciple by name Tabitha, which being
 μνηνομενη λεγεται Δορκας· αυτη ην πληρης
 translated is called Dorcas; she was full
 αγαθων εργαων και ελεημοσυνων ων ποιεει.
 of good works and of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he † spoke publicly in Damascus in the NAME of JESUS.

28 † And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

29 And he spoke and disputed with the Hellenists; † they however undertook to kill him.

30 But the BRETHREN having been informed of it, conducted him to Caesarea, and sent him to Tarsus.

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 admonition of the HOLY Spirit, was increased.*

32 And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

33 And he found a certain Man named Eneas, who, being palsied, had lain on a bed for eight Years.

34 And PETER said to him, "Eneas, † Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he instantly arose.

35 And ALL THOSE DWELLING in Lydda and SHARON saw him; † and they turned to the LORD

36 And there was in Joppa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

* VATICAN MANUSCRIPT.—23. and—omit.

28. Jesus—omit.

31. the church.

31. was increased.

† 36. Tabitha, is a Syria word, and Dorcas a Greek word, both signifying an antelope. The name here is expressive of beauty; as "antelopes are particularly remarkable for their beautiful eyes." See Parkhurst.

† 27. verse 20, 22. Acts iii. 6, 10; iv. 10.

† 23. Gal. i. 18. † 35. Acts xi. 21.

† 29. verse 23; 2 Cor. xi. 26.

† 34

37 **Εγενετο δε εν ταις ημεραις εκειναις ασθενη-**
 It happened and in the days those having
σασαν αυτην αποθανειν λουσαντες δε * [αυτην]
 been sick her to have died; having washed and [her]
εθηκαν εν υπερωφω. 38 Εγγυς δε ουσης Λυδδης
 they laid in an upper room. Near and being Lydda
τη Ιοπη, οι μαθηται ακουσαντες οτι Πητρος
 to the Joppa, the disciples having heard that Peter
εστιν εν αυτη, απεστειλεν δυο ανδρας προς
 is in her, sent two men to
αυτον, παρακαλουντες μη οκνησαι διελθειν εως
 him, entreating not to delay to come over to
αυτων. 39 Αναστας δε Πητρος συνηλθεν αυτοις.
 them. Having arisen and Peter came with them;
ον παραγενομενον αυγαγον εις το υπερωφον,
 whom having come they led into the upper room,
και παρεστησαν αυτω πασαι αι χηραι κλαιου-
 and stood beside him all the widows weeping,
σαι, και επιδεικνυμεναι χιτωνας και ιματια,
 and showing tunics and mantles,
οσα εποιει μετ' αυτων ουσα η Δορκας.
 as many as she made with them being the Dorcas.
40 Εκβαλων δε εξω παντας ο Πητρος, θεις
 Having put and out all the Peter, having placed
τα γονατα προσηξατο και επιστρεψας προς
 the knees he prayed; and having turned to
το σωμα, ειπε Ταβιθα, αναστηθι. Η δε
 the body, said; Tabitha, do thou arise. She and
ηνοιξε τους οφθαλμους αυτης και ιδουσα τον
 opened the eyes of herself; and seeing the
Πητρον, ανεκαθισε. 41 Δους δε αυτη χειρα,
 Peter, sat up. Having given and to her a hand,
ανεστησεν αυτην φωνησας δε τους αγιους και
 he raised her; having called and the saints and
τας χηρας, παρεστησεν αυτην ζωσαν. 42 Γνωσ-
 the widows, he presented her living. Known
τον δε εγενετο καθ' ολης της Ιοπης και
 and it became in whole of the Joppa; and
πολλοι επιστευσαν επι τον κυριον. 43 Εγενετο
 many believed in the Lord. It happened
δε ημερας ικανας μειναι αυτον εν Ιοπη, παρα
 and days many to remain him in Joppa, with
τινι Σιμωνι βυρσει.
 one Simon a tanner.

37 And it happened in those DAYS, that she was sick and died; and having washed they placed her in an upper room.

38 Now Lydda being near to JOPPA, and the DISCIPLES having heard That Peter was there, sent Two Men to him entreating, * "Do not delay to come over to us."

39 And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the WIDOWS stood beside him weeping, and showing the 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.

ΚΕΦ. ι'. 10.

CHAPTER X

1 Ανηρ δε τις εν Καισαρεια, ονοματι Κορνη-
 A man and certain in Cesarea, by name Corne-
λιος, εκατονταρχης εκ σπειρης της καλουμενης
 lius, a centurion of a cohort that being called
Ιταλικης, 2 ευσεβης και φοβουμενος τον θεον
 Italian, pious and fearing the God
συν παντι τω οικω αυτου, ποιων * [τε] ελεημο-
 with all the house of himself, doing [and] alms
συνας πολλας τω λαω, και δεομενος του θεου
 many to the people, and praying of the God
διαπαντος. 3 ειδεν εν οραματι φανερωσ, ωσει
 always; he saw in a vision clearly, about

1 And a certain Man in Cesarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

2 † a pious man, and one fearing GOD with All his HOUSE, doing many Charities for the PEOPLE, and praying to GOD always,

3 † saw distinctly in a Vision, * about the ninth

* VATICAN MANUSCRIPT.—37. her—omit. 38. Do not delay to come over to us
 42. Joppa. 2. and—omit. 3. as if about.
 † 40. Matt. ix. 25. † 40. Mark v. 41, 42; John xi. 43. † 42. John xi. 45; xii. 12.
 * 43. Acts x. 6. † 2. verse 22. † 3. verse 3e; xi. 13.

ὥραν εννατην της ἡμερας, αγγελον του θεου
 hour ninth of the day, a messenger of the God
 εισελθοντα προς αυτον, και ειποντα αυτω
 having come to him, and saying to him;
 Κορνηλιε. ⁴ Ὁ δε ατενισας αυτω και
 O Cornelius. He and having looked steadily to him and
 εμφοβος γενομενος, ειπε· Τι εστι, κυριε;
 afraid becoming, he said, What is it, O sir?
 Ειπε δε αυτω· Αι προσευχαι σου και αι ελεη-
 He said and to him; The prayers of thee and the alms
 μωσυναι σου ανεβησαν εις μνημοσυνον ενωπιον
 of thee went up for a memorial before
 του θεου. ⁵ Και νυν πεμψον εις Ιοπηνη ανδρας,
 the God. And now send into Joppa men,
 και μεταπεμψαι Σιμωνα, ος επικαλεται Πετρος·
 and send after Simon, who is surnamed Peter;
⁶ ουτος ξενιζεται παρα τινι Σιμωνι βυρσει, ὃς
 he lodges with one Simon a tanner, to whom
 εστιν οικια παρα θαλασσαν. ⁷ Ὡς δε απηλθεν
 is a house by sea. When and went away
 ὁ αγγελος, ὁ λαλων αυτω, φωνησας δυο των
 the messenger, that speaking to him, having called two of the
 οικητων αυτου, και στρατιωτην ευσεβη των
 house servants of himself, and a soldier pious of those
 προσκαρτερουντων αυτω, ⁸ και εξηγησαμενος
 constantly attending him, and having related
 αυτοις απαντα, απεστειλεν αυτοις εις την
 to them, all things, he sent them into the
 Ιοπηνη. ⁹ Ἡ δε επικυριον, ὀδοιπορουντων
 Joppa On the and morr. w, pursuing the journey
 εκεινων, και τη πολει εγγιζοντων, ανεβη Πετ-
 of them, and to the city drawing near, went up Pe-
 ρος εφ' ἑαυτον εως του δωμα προσευξασθαι, περι ὥραν
 ter to the roof to pray, about hour
 ἑκτην. ¹⁰ Εγενετο δε προσπεινος, και ηθελε
 sixth. He became an very hungry, and wished
 γευσασθαι παρασκευαζοντων δε εκεινων, επε-
 to eat; making ready, and of them, fell
 πεσεν επ' αυτον εκστασις, ¹¹ και θεωρει τον ουρα-
 on him a trance, and he beholds the heaven
 νον ανεωγμενον, και καταβαινον σκευος τι ὡς
 having been opened, and coming down a vessel certain like
 ὀθονην μεγαλην, τεσσαρσιν αρχαις δεδεμενον,
 a sheet great, four ends having been bound,
 και καθιμενον επι της γης. ¹² εν ᾗ ὑπηρχε
 and being lowered down to the earth; in which were
 παντα τα τετραποδα της γης και τα θηρια και
 all the four-footed beasts of the earth and the wild beasts and
 τα ερπετα και τα πετεινα του ουρανου. ¹³ και
 the creeping things and the birds of the heaven; and
 εγενετο φωνη προς αυτον· Αναστας, Πετρε,
 came a voice to him; Having arisen, O Peter,
 θυτον και φαγε. ¹⁴ Ὁ δε Πητρος ειπε· Μηδα-
 sacrifice and eat. The but Peter said; By no

Hour of the DAY, an Ange
 of GOD coming in to him,
 and saying to him, "Cor-
 nelius!"
⁴ And steadily gazing
 at him, and becoming
 afraid, he said, "What is
 it, Sir!" And he said to
 him, "Thy PRAYERS and
 thine ALMS went up as a
 Memorial before GOD.
⁵ And now send Men to
 Joppa, and invite one Si-
 mon, who is surnamed Pe-
 ter;
⁶ He lodges with † One
 Simon a Tanner, whose
 House is by the Sea.
⁷ And when THAT AN-
 GEL which spoke to him
 was gone away, he called
 two of * the HOUSE SER-
 VANTS, and a pious Soldier
 of THOSE who ATTENDED
 constantly on him;
⁸ And having related to
 them all things, he sent
 them to JOPPA.
⁹ And on the NEXT DAY,
 † while they were pursu-
 ing their journey, and
 drawing near to the CITY,
 † Peter went upon † the
 roof to pray, about the
 sixth Hour.
¹⁰ And he became very
 hungry, and wished to eat;
 but while they were mak-
 ing ready, a Trance fell on
 him,
¹¹ and he beheld † HEAV-
 EN opened, and a certain
 Vessel like a great Sheet
 descending, * being let
 down by the Four Ends to
 the EARTH;
¹² in which were * All
 the QUADRUPEDS and
 REPTILES of the EARTH,
 and BIRDS of HEAVEN.
¹³ And a Voice came to
 him, "Rise, Peter, kill and
 eat."
¹⁴ But PETER said
 "By no means, Lord,

* 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 of the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs on which people walked, conversed, meditated and prayed.

μωσ, κυριε^ο οτι ουδεποτε εφαγον παν κοινον η
 meos, O lord; because never I ate any thing common or
 ακαθαρτον. 15 Και φωνη παλιν εκ δευτερου
 unclean. And a voice again a second time

προς αυτον. Α ο θεος εκαθαρισε, συ μη κοινου.
 to him. Whatthe God has cleansed, thou not pollute.

16 Τουτο δε εγενετο επι τρις και παλιν ανελη-
 This and was done for three times; and again was taken

φθη το σκευος εις τον ουρανον. 17 Ως δε εν
 ap the vessel into the heaven. As and in

εαυτω διηπορει ο Πητρος, τι αν ειη το δραμα
 himself was pondering the Peter, what might be the vision

ο ειδε, και ιδου, οι ανδρες οι απεσταλμενοι
 which he saw, even lo, the men those being sent

απο του Κορνηλιου, διερωτησαντες την οικιαν
 from the Cornelius, having inquired for the house

Σιμωνος, επεστησαν επι τον πυλωνα. 18 και
 of Simon, stood at the gate; and

φωνησαντες επυνθανοντο, ει Σιμων ο επικαλου-
 having called aloud they asked, if Simon he being called

μενος Πητρος ενθαδε ξενιζεται.
 Peter here lodged.

19 Του δε Πητρου διενθυμουμενου περι του
 The and Peter reflecting concerning the

δραματος, ειπεν * [αυτω] το πνευμα. Ιδου, ανδρες
 vision, said [to him] the spirit; Lo, men

τρεις ζητουςι σε. 20 αλλα αναστας κατα-
 three are seeking thee; but having arisen do thou

βηθι, και πορευου συν αυτοις, μηδεν δια-
 go down, and go with them, nothing doubt-

κρινομενος οτι εγω απεσταλκα αυτοις. 21 Κατα-
 ing because I have sent them. Having gone

βας δε Πητρος προς τους ανδρας, ειπεν. Ιδου,
 down but Peter to the men, said; Lo,

εγω ειμι, ον ζητειτε. Τις η αιτια, δι' ην
 I am, whom you seek; what the cause, on account of which

παρεστε; 22 Οι δε ειπον Κορνηλιος εκατονταρχ-
 you are present? They and said; Cornelius a centurion,

χης, ανηρ δικαιος και φοβουμενος τον θεον,
 a man just and fearing the God,

μαρτυρουμενος τε υπο ολου του εθνους των Ιου-
 being testified of and by whole of the nation of the Jews,

δαιων, εχρηματισθη υπο αγγελου αγιου, μετα-
 was divinely instructed by a messenger holy, to

πεμψασθαι σε εις τον οικον αυτου, και ακουσαι
 send after thee to the house of himself, and to hear

ρηματα παρα σου. 23 Εισκαλεσαμενος ουν
 words from thee. Having called in then

αυτους εξενισε. Τη δε επαυριον αναστας
 them he lodged. On the and morrow having arisen

εξηλθε συν αυτοις, και τινες των αδελφων, των
 he went out with them, and some of the brethren, those

απο Ιοππησ, συνηλθον αυτω. 24 Και τη επαυ-
 from Joppa, went with him. And on the mor-

† For never did I eat any thing common and impure."

15 And a Voice came to him again a second time, † "What God has cleansed, do not thou regard as common.

16 And this was done three times; and * immediately the VESSEL was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the VISION which he saw might mean, behold, even THOSE MEN who were SENT * by CORNELIUS, having inquired for the HOUSE of * Simon, stood at the GATE;

18 and calling aloud, they asked, "Is THAT Simon who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the VISION, † the SPIRIT said, "Behold, * three Men are seeking thee;

20 † arise and go down, and go with them, without any hesitation, Because † I have sent them."

21 Then Peter having gone down to the MEN, said, "Behold, † am I he whom you seek; what is * the Cause of your coming?"

22 And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing GOD, † and esteemed by all the NATION of the JEWS, was divinely instructed by a holy Angel to send after thee to his HOUSE, and to hear WORDS from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY FOL-

* VATICAN MANUSCRIPT.—10. immediately the VESSEL.
 17. SIMON. 19. to him—omit. 19. two Men.

17. by CORNELIUS,
 21. the Cause,

† 14. Lev. xi. 4; xx. 25; Deut. xiv. 3. 7; Ezek. iv. 14.
 ul. 12. † 20. Acts xv. 7. † 22. verses 1. 2.

† 15. verse 23. † 19. Acts
 † 22. Acts xxii. 13.

ριον εισηλθον εις την Καισαρειαν. Ὁ δε Κορνηλιος ην προσδοκων αυτους, συγκαλεσαμενος τους συγγενεις αυτου και τους αναγκαιους φιλους. ²⁵ Ὡς δε εγενετο του ειπελθειν τον Πετρον, συναντησας αυτω ο Κορνηλιος, πεσων επι τους ποδας, προσεκυνησεν. ²⁶ Ὁ δε Πετρος αυτον ηγειρε, λεγων· Αναστηθι· κφω αυτος ανθρωπος ειμι. ²⁶ Και συνομιλων αυτω, εισηλθε, και ευρισκει συλληλυθотas πολλους. ²⁸ Εφη τε προς αυτους· Ὑμεις επιστασθε, ὡς αθεμιτος εστιν ανδρι Ιουδαιφ, κολλασθαι η προσερχεσθαι αλλοφυλφ· και εμοι ο θεος εδειξε, μηδενα κοινον η ακαθαρτον λεγειν ανθρωπον. ²⁹ Διο και αναντηρητως ηλθον μεταπεμφθεισ. Πυνθασομαι ουν, τιμι λογω μετεπεμψασθε με; ³⁰ Και ο Κορνηλιος εφη· Απο τεταρτης ημερας μεχρι ταυτης της ωρας, ημην νηστευων, και την εννατην ωραν προσευχομενος εν τω οικφ μου· και ιδου, ανηρ, εστη ενωπιον μου εν εσθητι λαμπρα, ³¹ και φησι· Κορνηλιε, εισηκουσθη σου η προσευχη, και αι ελεημοσυναι σου εμνησησαν ενωπιον του θεου. ³² Πемψον ουν εις Ιοππην, και μετακαλεται Σιμωνα ος επικαλεται Πετροс· ουτος ξενιζεται εν οικια Σιμωνος βυρσεως παρα θαλασταν· * [ος παραγενομενος λαλησει σοι.] ³³ Εξαυτης ουν επεμψα προς σε· συ τε καλως εποιησας παραγενομενος. Νυν ουν παντες ημεις ενωπιον του θεου παρεσμεν, ακουσαι παντα τα προστεταγμενα σοι υπο

LOWING they entered CESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES 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 showed Me not to call any man common or impure.

²⁹ Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

³⁰ And CORNELIUS said, "Four days ago * I was fasting till THIS HOUR; and at the NINTH HOUR I was praying in my HOUSE, and behold, † a Man stood before me in † splendid Clothing,

³¹ and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before GOD.

³² Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

³³ Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before GOD to hear ALL THINGS which * the LORD has COMMANDED thee."

* VATICAN MANUSCRIPT.—30. till THIS HOUR, I was at the NINTH praying in my HOUSE. 32. who having come will speak to thee—omit. 33. the LORD.

† 26. Acts xiv. 14, 15; Rev. xix. 10; xxiii. 9. Gal. ii. 13, 14. † 28. Acts xv. 8; Eph. iii. 6. xxviii. 3; Mark xvi. 5; Luke xxiv. 4.

† 28. Josh. iv. 9; xviii. 28; Acts xi. 3; † 30. Acts i. 10. † 30. Matt.

του θεου. ³⁴ Ανοιξας δε Πητρος το στομα, ειπεν·
 the God. Having opened and Peter the mouth, said;
 Επ' αληθειας καταλαμβανομαι, οτι ουκ εστι
 In truth I perceive, that not is
 προσωποληπτης ο θεος· ³⁵ αλλ' εν παντι εθνει
 a respecter of persons the God; but in every nation
 ο φοβουμενος αυτον, και εργαζομενος δικαιο-
 he fearing him, and working righteous-
 συνην, δεκτος αυτω εστι. ³⁶ Τον λογον ον
 ness, acceptable to him is. The word which
 απεστειλε τοις υιοις Ισραηλ, ευαγγελιζομενος
 hesent to the sons of Israel, proclaiming glad tidings of
 ειρηνην δια Ιησου Χριστου· ουτος εστι παντων
 peace through Jesus Anointed; this is of all
 κυριος. ³⁷ Υμεις οιδατε το γενομενον ρημα
 word. You know that having been a spoken word
 καθ' ολης της Ιουδαιας αρχαμενον απο της Γαλι-
 in whole of the Judea beginning from the Gal-
 λαιας, μετα το βαπτισμα ο εκηρυξεν Ιωαννης·
 ee, after the dipping which was preached of John,
³⁸ Ιησουν τον απο Ναζαρετ, ως εχρισεν αυτον ο
 Jesus that from Nazareth, how anointed him the
 θεος πνευματι αγιω και δυναμει, ος διηλθεν ευερ-
 God with spirit holy and power, who went about doing
 γετων και ωμενος παντας τους καταδυναστευ-
 gnos and curing all those being oppressed
 ομενους υπο του διαβολου, οτι ο θεος ην μετ'
 by the accuser, because the God was with
 αυτου· ³⁹ και ημεις μαρτυρες παντων, ων εποιη-
 him, and we witnesses of all, which he did
 σεν εν τε τη χωρα των Ιουδαιων και εν Ιερου-
 in both the country of the Jews and in Jerusa-
 σαλημ· ον και ανειλον κρεμασαντες επι ξυλου.
 lem; whom also they killed having hanged on a cross.
⁴⁰ Τουτον ο θεος ηγειρε τη τριτη ημερα, και
 This the God raised up the third day, and
 εδωκεν αυτον εμφανη γενεσθαι, ⁴¹ ου παντι τω
 gave him manifest to become, not to all the
 λαω, αλλα μαρτυσι τοις προκεχειροτονημενοις
 people, but to witnesses to those having been chosen before
 υπο του θεου, ημιν, οιτινες συνεφαγομεν και
 by the God, to us, who ate with and
 συνεπιομεν αυτω μετα το αναστηναι αυτον εκ
 drank with him after that to have raised him out of
 νεκρων. ⁴² Και παρηγγειλεν ημιν, κηρυξαι τω
 dead ones. And he commanded us, to publish so the
 λαω και διαμαρτυρασθαι, οτι αυτος εστιν ο
 people and to fully testify, that he is the
 ωρισμενος υπο του θεου κριτης ζωντων και
 having been appointed by the God a judge of living ones and
 νεκρων. ⁴³ Τουτω παντες οι προφηται μαρτυ-
 dead ones. To him all the prophets bear testi-

³⁴ And Peter opening his MOUTH, said, † "I perceive in Truth That God is not a Respector of persons,

³⁵ but in Every Nation, he who FEARS him and works Righteousness is acceptable to him.

³⁶ *He sent the word to the sons of Israel, † announcing glad tidings of Peace, through Jesus Christ—he is Lord of all—

³⁷ (* you know that word which was SPOKEN through All JUDEA, † beginning from GALILEE, after the IMMERSION which John preached;)

³⁸ even THAT Jesus from Nazareth, how † GOD anointed him with holy Spirit and Power; who went about doing good. and curing ALL who were OPPRESSED by the ENEMY; † Because GOD was with him.

³⁹ And we are Witnesses of all things which he did, both in the COUNTRY of the JEWS, and in Jerusalem; whom also, having hanged on a CROSS, they killed.

⁴⁰ Him 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 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 PRO-

* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel. know.

42. That this is HE.

37. You

† 34. Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 10; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. † 36. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—22; 1 Pet. iii. 22; Rev. xvii. 14; xix. 10. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts i. 22; iv. 27; Heb. i. 9. † 38. John iii. 3. † 41. Luke xxiv. 30, 43; John xxi. 13. † 42. Matt. xxviii. 19, 20; Acts i. 8. † 42. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 2 Cor. v. 10. † Tim. iv. 11; 1 Pet. iv. 5.

φουσιν, αφεσιν ἁμαρτιων λαβειν δια του ονο-
mony, forgiveness of sins to receive through the name
 ματος αυτου παντα τον πιστευοντα εις αυτον.
of him every one the believing into him.

44 Ετι λαλουντος του Πητρου τα ρηματα ταυτα,
While speaking the Peter the words these,
 επεπεσε το πνευμα το ἁγιον επι παντες τους
fell the spirit the holy on all those
 ακουοντας τον λογον. 45 Και εξεστησαν οί εκ
hearing the word. And were astonished those of

περιτομης πιστοι ὅσοι συνηλθον τῷ Πητρῷ,
circumcision believers as many as came with the Peter,
 ὅτι και επι τα εθνη ἡ δωρεα του ἁγιου πνευμα-
because also on the gentiles the gift of the holy spirit
 τος εκκεχυται. 46 ἠκουον γαρ αυτων λαλουτων
has been poured out; they heard for them speaking

γλωσσαις, και μεγαλυνοντων τον θεον. Τότε
with tongues, and magnifying the God. Then
 απεκριθη δ Πητρος. 47 μητι το ὕδωρ κωλυσα.
answered the Peter; not the water to forbid

δυναται τις, του μη βαπτισθηναι τουτους,
is able any. that not to be dipped these,
 οἵτινες το πνευμα το ἁγιον ελαβον καθως και
who the spirit the holy received as even

ἡμεις: 48 Προσεταξε τε αυτους βαπτισθηναι εν
we? He directed and them to be dipped in
 τῷ ονοματι του κυριου. Τότε ηρωτησαν αυτον
the name of the Lord. Then they asked him

επιμειναι ἡμερας τινας.
to remain days some.

ΚΕΦ. 11. 11.

1 Ἦκουσαν δε οἱ αποστολοι και οἱ ἀδελφοι οἱ
heard and the apostles and the brethren those
 οντες κατα την Ιουδαιαν, ὅτι και τα εθνη εδεξ-
being in the Judea, that also the gentiles re-
 αντο τον λογον του θεου. 2 Και ὅτε ανεβη
ceived the word of the God. And when went up

Πητρος εις Ἱεροσολυμα, διεκρινοντο προς αυτον
Peter into Jerusalem, disputed with him
 οἱ εκ περιτομης, 3 λεγοντες. Ὅτι προς ανδρας
those of circumcision, saying; That to men

ακροβυστιαν εχοντας εισηλθες, και συνεφαγης
uncircumcision having thou wentest in, and thou didst eat
 αυτοις. 4 Αρξαμενος δε ὁ Πητρος εξετιθετο
with them. Having begun and the Peter set forth

αυτοις καθεξης, λεγων. 5 εγω ημην εν πολει
to them in order, saying: I was in city
 Ιοπηη προσευχομενος. και ειδον εν εκστασει
of Joppa praying; and I saw in a trance

δραμα, καταβαινον σκευος τι ὡς οθονην μεγα-
a vision, coming down a vessel certain like a sheet great,
 λην, τεσσαρσιν αρχαις καθιεμενην εκ του ουρα-
four ends being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING in-
 to him shall receive For-
 giveness of Sins, through
 his NAME.

44 While PETER was yet
 speaking these WORDS,
 † the HOLY SPIRIT fell on
 all THOSE HAVING HEARD
 the WORD.

45 And THOSE BELIEV-
 ERS of the Circumcision,
 * who came with Peter,
 were astonished, † Because
 the GIFT of the HOLY
 Spirit was even poured out
 upon the GENTILES;

46 for they heard them
 speaking with Tongues,
 and magnifying GOD.
 Then answered PETER,

47 "Can any one forbid
 WATER, that these should
 not be IMMERSed, who re-
 ceived the HOLY SPIRIT,
 even as we did?"

48 † And he ordered
 them to be immersed in
 the name of * the LORD.
 Then they desired him to
 remain some Days.

CHAPTER XI.

1 And the APOSTLES
 and THOSE BROTHERN
 who WERE in JUDEA heard
 That the Gentiles also had
 received the WORD of GOD.

2 And when Peter went
 up to Jerusalem, THOSE of
 the Circumcision contend-
 ed with him,

3 saying, † * That he
 went in to Men uncircum-
 cised, and did eat with
 them.

4 But * Peter, having
 begun, set it forth in order
 to them, saying,

5 "I was in the City of
 Joppa praying, † and in a
 Trance I saw a Vision, †
 certain Vessel like a great
 Sheet descending, being
 let down by the Four Ends
 out of HEAVEN, and it came
 to me.

* VATICAN MANUSCRIPT.—55. who came with.
 went in to Men uncircumcised, and did eat with them.

43. Jesus Christ.
 4. Peter.

3. That he

† 44. Acts 11: 2; xi. 15. † 45. Acts xi. 18; Gal. iii. 14.
 † 3. Acts x. 28. † 5. Acts x. 9. &c.

† 43. Acts ii. 38; viii. 16.

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-
 τας Χριστιανους.
 to have been styled and first in Antioch the disci-
 ples Christians.

27 Εν ταυταις δε ταις ημεραις καθηλθον απο
 In these and the days came down from
 Ιεροσολυμων προφηται εις Αντιοχειαν. 28 Ανασ-
 Jerusalem prophets into Antioch. Having
 τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε
 arisen and one of them, by name Agabus, signified
 δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
 through the spirit, a famine great about is going
 θαι εφ' ολην την οικουμενην· οστις και εγενετο
 to be over whole the habitable? which also occurred
 επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-
 under Claudius. The and disciples as was
 ρειτο τις, ωρισαν εκαστος αυτων εις διακονιαν
 able each, determined each one of them for a relief
 πεμψαι τοις κατοικοιουσιν εν τη Ιουδαια αδελφοις·
 to send to the dwelling in the Judea brethren;
 30 ο και εποιησαν, αποστειλαντες προς τους
 which also they did, sending to the
 πρεσβυτερουσ δια χειροσ Βαρναβα και Σαυλου.
 elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
 In that and the season put forth Herod
 ο βασιλευσ τασ χειρασ, κακωσαι τινασ των απο
 the king the hands, to afflict some of the from
 της εκκλησιασ, 2 ανειλε δε Ιακωβον, τον αδελ-
 of the congregation, he killed and James, the bro-
 φον Ιωαννου, μαχαιρα. 3 Και ιδων, οτι αρεστον
 ther of John, with a sword. And having seen, that pleasig
 εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
 it is to the Jews, he proceeded to take also
 Πετρον· (ησαν δε αι ημεραι των αζυμων·) 4 ον
 Peter; (they were and the days of the unleavened cakes,) whom
 και πιασασ εθετο εις φυλακην, παραδουσ τεσ-
 also having seized he placed into a prison, having delivered to
 σαρσι τετραδιοις στρατιωτων φυλλασειν αυτον,
 four sets of four soldiers to watch him,
 βουλομενοσ μετα το πασχα αναγαγειν αυτον
 intending after the passover to lead out him
 τω λαω. 5 Ο μεν ουν Πετροσ ετηρειτο εν τη
 to the people. The indeed therefore Peter was watched by the
 φυλακη· προσευχη δε ην εκτενης γινομενη υπο
 guard; prayer but was earnest was made by
 της εκκλησιασ * [προς τον θεον] υπερ αυτου.
 the congregation [to the God] in behalf of him.
 6 Οτε δε εμελλεν αυτον προαγειν ο Ηρωδης,
 When but was about him to bring before the Herod,

great Crowd. And the DIS-
 CIPLES were styled † Chris-
 tians first in Antioch.

27 And in Those DAYS
 † Prophets came down
 from Jerusalem to Anti-
 och;

28 And one of them,
 named † Agabus, standing
 up signified by the SPIRIT
 that a great Famine was
 about to come on the
 Whole HABITABLE; which
 also happened under Clau-
 dius.

29 And the DISCIPLES,
 according to the ability of
 each, determined to send
 † Relief to the BRETHERN
 DWELLING IN JUDEA;

30 † which also they did,
 sending to the ELDERS by
 the Hand of Barnabas and
 Saul.

CHAPTER XII.

1 Now at That TIME
 Herod the KING put forth
 his HANDS to injure SOME
 of the CHURCH.

2 And he killed † James
 the BROTHER of John with
 the Sword.

3 And seeing that it
 pleased the JEWS, he pro-
 ceeded to arrest Peter also;
 (and it was during the
 DAYS of UNLEAVENED
 BREAD;)

4 and having seized he
 put him in Prison, deliver-
 ing him to Four Quarter-
 nions of Soldiers to guard
 him, intending after the
 PASSOVER to lead him out
 to the PEOPLE.

5 Therefore, indeed, PE-
 TER was watched by the
 GUARD; † but earnest
 Prayer was made * in his
 behalf by the CHURCH.

6 But when HEROD was
 about to bring him forward,

* VATICAN MANUSCRIPT.—5. to GOD—omit.

5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach.

† 1. Herod Agrippa, grandson of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. ‡ 28. Acts xxi. 10.
 ‡ 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 25. ‡ 2. Matt. iv. 21;
 xx. 23. ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τη νυκτι εκεινη ην ο Πητρος κοιμωμενος μεταξυ
 in the night that was the Peter sleeping between
 δυο στρατιωτων, δεδεμενος αλυσεσι δυσι,
 two soldiers, having been bound with chains two,
 φυλακες τε προ της θυρας ετηρουν την φυλα-
 guards and before the door watching the prison.
 κην. 7 Και ιδου, αγγελος κυριου εστη, και
 And lo, a messenger of Lord stood by, and
 φως ελαμψεν εν τω οικηματι· παταξας δε την
 a light shone in the building; having struck and the
 πλευραν του Πητρου, ηγειρεν αυτον, λεγων
 side of the Peter, aroused him, saying,
 Αναστα εν ταχει. Και εξεπεσον αυτου αι αλυ-
 Arise in haste. And fell off of him the chains
 σεις εκ των χειρων. 8 Ειπε τε ο αγγελος προ
 from the hands. Said and the messenger to
 αυτον· Περιζωσαι, και υποδησαι τα σανδαλια
 him; Gird thyself, and bind under the sandals
 σου. Εποιησε δε ουτω. Και λεγει αυτω
 of thee. He did and so, And he says to him;
 Περιβαλου το ιματιον σου, και ακολουθει μοι.
 Throw around the mantle of thee, and follow me.
 9 Και εξελθων ηκολουθει * [αυτω] και ουκ ηδει,
 And having gone out he followed [him;] and not knew,
 οτι αληθες εστι το γινομενον δια του αγγελου,
 that real it is that being done through the messenger,
 εδοκει δε δραμα βλεπειν. 10 Διελθοντες δε
 thought but a vision to see. Passing through and
 πρωτην φυλακην και δευτεραν, ηλθον επι την
 first guard and second, they came to the
 πυλην την σιδηραν την φερουσαν εις την πολιν,
 gate the iron that leading into the city,
 ητις αυτοματη ηνοιχθη αυτοις· και εξελθοντες
 which self-moved opened to them; and having gone out
 προηλθον ρυμην μιαν, και ευθεως απεστη ο
 went forward street one, and immediately stood the
 αγγελος απ' αυτου. 11 Και ο Πητρος γενομενος
 messenger from him. And the Peter having come
 εν εαυτω, ειπε· Νυν οίδα αληθως, οτι εξηπεσ-
 in to himself, said; Now I know really, that sent forth
 τειλε κυριος τον αγγελον αυτου, και εξειλατο
 Lord the messenger of himself, and delivered
 με εκ χειρος Ηρωδου, και πασης της προσ-
 me out of hand of Herod, and all the expect-
 δοκias του λαου των Ιουδαιων. 12 Συνιδων τε
 tation of the people of the Jews. Considering and
 ηλθεν επι την οικιαν Μαρίας της μητρος Ιωαν-
 he came to the house of Mary the mother of John,
 νου, του επικαλουμενου Μαρκου, ου ησαν ικα-
 that being surnamed Mark, where were many
 νοι συνηθροισμενοι και προσευχομενοι. 13 Κρυ-
 assembled and were praying. Having
 σαντος οε αυτου την θυραν του πυλωνας, προσ-
 knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE BY THE ANGEL WAS real, but thought † he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL and † delivered me from the Hand of Herod, and All the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were pray- ing.

13 And as he was knock- ing at the DOOR of the

* VATICAN MANUSCRIPT.—O. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

† 7. Acts v. 10. † 9. Acts x. 3, 17; xi. 5. † 10. Acts xvi. 26. † 11. Psa. xxiv. 7; Dan. iii. 23; vi. 22; Heb. i. 14. † 11. Job v. 19; Psa. xxxiii. 13, 19; xxxiv. 23; li. 2; xxvii. 10; 2 Cor. i. 10; 2 Pet. ii. 9. † 12. Acts iv. 23. † 12. Acts xv. 37.

ηλθε παιδισκη υπακουσαι, ονοματι Ροδη. 14 και επιγνουσα την φωνην του Πητρου, απο της χαρας ουκ ηνοιξε τον πυλωνα εισδραμουσα δε απηγγειλεν, εσταναι τον Πητρον προ του πυλωνος. 15 Οι δε προς αυτην ειπον· Μαινη. Η δε

δισχυριζετο ουτως εχειν. 16 Οι δε ελεγον· Ο αγγελος αυτου εστιν. Ο δε Πητρος επεμενε κρουων ανοιξαντες δε ειδον αυτον, και εξεστησαν. 17 Κατασεισας δε αυτοις τη χειρι σιγαν, διηγησατο αυτοις, πως ο κυριος αυτον εξηγαγεν εκ της φυλακης. Ειπε δε· Απαγγειλατε Ιακωβ και τοις αδελφοις ταυτα. Και εξελθων επορευθη εις ετερον τοπον.

18 Γενομενης δε ημερας, ην ταραχος ουκ ολιγος εν τοις στρατιωταις, τι αρα ο Πητρος εγενητο. 19 Ηρωδης δε επιζητησας αυτον, και μη ευρων, ανακρινας τους φυλακας, εκελευσεν απαχθηναι και κατελθων απο της Ιουδαϊας εις την Καισαρειαν διετριβεν. 20 Ην δε θυμομαχων Τυριοις και Σιδωνιοις· ομοθυμαδον δε παρησαν προς αυτον, και πεισαντες Βλαστον, τον επι του κοιτωνος του βασιλεως, ητουντο ειρηνην· δια το τρεφεσθαι αυτων την χωραν απο της βασιλικης. 21 Τακτη δε ημερα ο Ηρωδης ενδυσαμενος εσθητα βασιλικην, και καθισας επι του βηματος, εδημηγορει προς αυτους. 22 Ο δε

gate, a female servant named Rhoda, came to listen. 14 And having recognised PETER'S VOICE, she opened not the GATE from joy, but running in, told them that Peter was standing at the GATE. 15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished. 17 † And waving his hand for them to be silent, he related to them how the LORD conducted Him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER. 19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because † their COUNTRY was NOURISHED from that of the KING'S.

21 And on † an appointed Day, * Herod, having put on his regal Robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod. † 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 2.

‡ 17. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

† 21. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

GATE, a female servant named Rhoda, came to listen. 14 And having recognised PETER'S VOICE, she opened not the GATE from joy, but running in, told them that Peter was standing at the GATE. 15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished. 17 † And waving his hand for them to be silent, he related to them how the LORD conducted Him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER. 19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because † their COUNTRY was NOURISHED from that of the KING'S.

21 And on † an appointed Day, * Herod, having put on his regal Robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod. † 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 2.

‡ 17. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

† 21. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

† 21. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

† 21. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

† 21. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

† 21. Acts xii 16, xix. 13. xxi 40. † 20. 1 Kings v. 9, 11.

δημος επεφωνει· Θεου φωνη, και ουκ ανθρωπου.
people shouted; Of a god a voice, and not of a man.
 23 Παραχρημα δε επαταξεν αυτον αγγελος
Immediately and struck him a messenger
 κυριου, ανθ' ων ουκ εδωκε δοξαν τω θεω· και
of Lord, because not he gave glory to the God; and
 γενομενος σκωληκοβρωτος, εξεψυξεν. 24 Ο δε
being eaten of worms, he breathed out. The and
 λογος του θεου ηυξανε και επληθυνετο. 25 Βαρ-
word of the God grew and was multiplied. Bar-
 ναβας δε και Σαυλος υπεστρεψαν εξ Ιερουσα-
nababas and and Saul returned from Jerusa-
 λημ, πληρωσαντες την διακονιαν, συμπαραλα-
lem, having fulfilled the service, having brought
 βοντες και Ιωαννην τον επικληθεντα Μαρκον.
along also John that having been surnamed Mark.

ΚΕΦ. ιγ'. 13.

1 Ησαν δε * [τινες] εν Αντιοχεια κατα την
Were and [some] in Antioch in the
 ουσαν εκκλησιαν προφηται και διδασκαλοι, ο,
being congregation prophets and teachers, the,
 τε Βαρναβας και Συμεων ο καλουμενος Νιγερ,
both Barnabas and Simeon that being called Black,
 και Λουκιος ο Κυρηναιος, Μαναη τε, Ηρωδου
and Lucius the Cyrenian, Manaen also, of Herod
 του τετραρχου συντροφος, και Σαυλος. 2 Λει-
the tetrarch a foster brother, and Saul. Serv-
 τουργουντων δε αυτων τω κυριω και νηστενον-
ing and of them the Lord and fasting,
 των, ειπε το πνευμα το αγιον· Αφορισατε δη
said the spirit the holy; Separate you indeed
 μοι τον Βαρναβαν και * [τον] Σαυλον εις το
for me the Barnabas and [the] Saul for the
 εργον, ο προσκεκλημαι αυτους. 3 Τότε νηστευ-
work which I have called them. Then having
 σαντες και προσευξαμενοι, και επιθεντες τας
fasted and having prayed, and having laid the
 χειρας αυτοις, απελυσαν. 4 Ουτοι μεν ουν
hands to them, they sent forth. These indeed then
 εκπεμφθεντες υπο του πνευματος του αγιου,
having been sent forth by the spirit the holy,
 κατηλθον εις την Σελευκειαν, εκειθεν τε απε-
went down into the Seleucia, thence and sailed
 πλευσαν εις την Κυπρον. 5 Και γενομενοι εν
into the Cyprus. And having arrived in
 Σαλαμι, κατηγγελον τον λογον του θεου εν
Salamis, they announced the word of the God in
 tais συναγωγαις των Ιουδαιων· ειχον δε και
the synagogues of the Jews; they had and also
 Ιωαννην υπηρετην. 6 Διελθοντες δε ολην την
John an attendant. Having gone through and whole the
 νησον αχρι Παφου, ευρον τινα μαγον, ψευδο-
island to Paphos, they found a certain magian, a false
 προφητην Ιουδαιον, ω ονομα Βαριησους, 7 ος
prophet a Jew, to whom a name Barjesus, who

22 And the PEOPLE
 shouted, "It is the Voice
 of a God, and not of a
 Man."

23 And instantly an An-
 gel of the Lord smote him,
 because he gave not Glory
 to God; and being eaten
 with worms, he expired.

24 But the WORD of
 * God grew and multiplied.

25 And Barnabas and
 Saul returned from Jerusa-
 lem, having fulfilled the
 SERVICE, † taking with
 them also THAT John who
 WAS SURNAMED MARK.

CHAPTER XIII.

1 And there were Pro-
 phets and Teachers in the
 CONGREGATION at Antioch;—BARNABAS, and
 THAT Simeon CALLED
 Niger, and Lucius, the
 CYRENIAN, and Manaen,
 a foster-brother of Herod
 the TETRARCH, and Saul.

2 And while they were
 serving the LORD and
 fasting, the HOLY SPIRIT
 said, "Separate to me
 BARNABAS and SAUL for
 the WORK to which I called
 them."

3 Then ‡ having fasted
 and prayed, and laid their
 HANDS on them, they sent
 them forth.

4 They, therefore, hav-
 ing been sent out by the
 * HOLY SPIRIT, went down
 to * Seleucia; and from
 thence they sailed to * Cy-
 prus.

5 And having arrived at
 Salamis, they announced
 the WORD of GOD in the
 SYNAGOGUES of the JEWS;
 and they also had John
 for an Attendant.

6 And having gone
 through the Whole IS-
 LAND to Paphos, they
 found † * a Certain Mag-
 gian, a False-prophet, a
 Jew, whose Name was
 Bar-Jesus,

* VATICAN MANUSCRIPT.—24. the LORD grew.
 † HOLY Spirit. 4. Seleucia. 4. Cyprus.
 ‡ False-Propbet.

1. some—omit. 2. the—omit.
 6. a Certain Man, a Magian, a

ην συν τῷ ἀνθυπατῷ Σεργίῳ Παυλῷ, ἀνδρὶ
 was with the proconsul Sergius Paulus, a man
 συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβαν καὶ
 intelligent. This having summoned Barnabas and
 Σαυλον, ἐπεξήτησεν ἀκουσαι τον λογον του
 Saul, desired to hear the word of it.
 θεου. ⁸ Ἀνθίστατα δε αυτοις Ελυμας ὁ μαγος,
 God. Stood against but them Elymas the magian,
 (οὕτω γαρ μεθερμηνευεται το ονομα αυτου,)
 (thus for is translated the name of him,)
 ζήτων διαστρεφαι τον ανθυπατον απο της πισ-
 seeking to turn away the proconsul from the faith.
 τews. ⁹ Σαυλος δε (ὁ και Παυλος) πλησθεις
 Saul but (he also Paul) being filled
 πνευματος ἁγίου, * [και] ατενισας εις αυτον,
 of spirit holy, [and] having looked earnestly on him,
¹⁰ ειπεν· Ὁ πληρης παντος δουλου και πασης
 said; O full of all deceit and of all
 ραδιουργιας, υιε διαβολου, εχθρε πασης δικαιοσυ-
 ready working, O son of an accuser, enemy of all righteous-
 νης, ου παυτη διαστρεφων τας οδους κυριου τας
 ness, not wilt thou cease perverting the ways of Lord the
 ευθειας; ¹¹ Και νυν ιδου, χειρ κυριου επι σε,
 straight? And now lo, a hand of Lord on thee,
 και εση τυφλος, μη βλεπων τον ἡλιον αχρι
 and thou shalt be blind, not seeing the sun till
 καιρου. Παραχρημα δε επεπεσεν επ' αυτον
 a season. Immediately and fell on him
 αχλος και σκοτος· και περιαγων εζητει χειρα-
 a mist and darkness; and going about he sought guides.
 γωγους. ¹² Τοτε ιδων ὁ ανθυπατος το γεγονος,
 Then seeing the proconsul that having been done,
 επιστευσεν, εκπλησσομενος επι τη διδαχη του
 believed, being astonished at the teaching of the
 κυριου.
 Lord.
¹³ Αναχθεντες δε απο της Παφου οἱ περι τον
 Having set sail and from the Paphos those about the
 Παυλον, ηλθον εις Περγην της Παμφυλιας.
 Paul, came into Perga of the Pamphylia.
 Ιωαννης δε, αποχωρησας απ' αυτων, ὑπεστρε-
 John but, having gone away from them, returned
 ψεν εις Ἱεροσολυμα. ¹⁴ Αυτοι δε διελθοντες
 into Jerusalem. They and having passed through
 απο της Περγης παρεγενοντο εις Αντιοχειαυ
 from the Perga went to Antioch
 της Πισιδιας, και εισελθοντες εις την συναγωγην
 of the Pisidia, and having entered into the synagogue
 την ημεραν των σαββατων, εκαθισαν. ¹⁵ Μετα
 in the day of the sabbaths, they sat down. After
 δε την αναγνωσιν του νομου και των προφητων,
 and the reading of the law and the prophets,
 απεστειλαν οἱ αρχισυναγωγοι προς αυτους,
 sent the synagogue-rulers to them,
 λεγοντες· Ανδρες αδελφοι, ει εστι λογος εν
 saying; Men brethren, if is a word in
 ὑμιν παρακλησεως προς τον λαον, λεγετε·
 you of consolation to the people, say you.

7 who was with the
 PROCONSUL, Sergius Paul-
 us, an intelligent Man.
 This man having called
 for Barnabas and Saul de-
 sired to hear the WORD of
 GOD.

8 But Elymas, the MA-
 GIAN, (for so his NAME is
 translated,) opposed them,
 seeking to turn away the
 PROCONSUL from the
 FAITH.

9 Then THAT Saul, also
 called Paul, being filled
 with holy Spirit, looking
 intently on him, said,

10 "O full of All Deceit,
 and of All Imposture! Son
 of an Accuser! Enemy
 of all Righteousness! wilt
 thou not cease to pervert
 the STRAIGHT WAYS of the
 Lord?"

11 And now, behold, the
 Hand of the Lord is upon
 thee; and thou shalt be
 blind, not seeing the SUN
 for a Season." And im-
 mediately a Mist and dark-
 ness fell *on him, and
 going about he sought
 Guides.

12 Then the PROCON-
 SUL seeing THAT HAVING
 BEEN DONE, believed, be-
 ing astonished at the
 TEACHING of the LORD.

13 And sailing from PA-
 PHOS, THOSE with * Paul
 came to Perga in Pam-
 phylia; † but John having
 withdrawn from them, re-
 turned to Jerusalem.

14 And these, having
 passed through from PER-
 GA, 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 SYNA-
 GOGUE-RULERS sent to
 them, saying, "Brethren,
 if * any one among you
 have a Word of Exhorta-
 tion for the PEOPLE, speak."

* VATICAN MANUSCRIPT.—ὁ. and—omit.
 15. only one among you have a Word of.

11. on him—omit.

13. Paul.

† 13. Acts xv. 38.
 ·er. 27.

‡ 14. Acts xvi. 13; xvii. 2; xviii. 4.

‡ 15. Luke iv

¹⁶ **Αναστας δε Παυλος, και κατασεισας τη χειρι,**
 Having stood up and Paul, and having waved the hand,
ειπεν· Ανδρες Ισραηλιται, και οι φοβουμενοι
 said; Men Israelites, and those fearing
τον θεον, ακουσατε. ¹⁷ **Ο θεος του λαου του-**
 the God, hear you. The God of the people this
του εξελεξατο τους πατερας ημων· και τον
 chose the fathers of you; and the
λαον υψωσεν εν τη παροικια εν γη Αιγυπτω,
 people exalted in the sojourning in land of Egypt,
και μετα βραχιου υψηλου εξηγαγεν αυτους εξ
 and with au arm lifted up he brought them out of
αυτης. ¹⁸ **και ως τεσσαρακονταετη χρονον ετρο-**
 her; and about forty years time he
φοφορησεν αυτους εν τη ερημω· ¹⁹ * **[και] καθε-**
 nourished them in the desert; [and] having
λων εθνη επτα εν γη Χανααν, κατεκληρονο-
 east out nations seven in land of Canaan, he distributed
μησεν αυτοις την γην αυτων. ²⁰ **Και μετα**
 by lot to them the land of them. And after
ταυτα ως ετεσι τετρακοσιοις και πεντηκοντα
 these things about years four hundred and fifty
εδωκε κριτας, εως Σαμουηλ του προφητου.
 he gave judges, till Samuel the prophet.
²¹ **Κακειθεν ητησαντο βασιλεα, και εδωκεν**
 And then they asked for a king, and gave
αυτοις ο θεος τον Σαουλ υιον Κις, ανδρα εκ
 to them the God the Saul son of Kis, a man of
φυλης Βενιαμιν, ετη τεσσαρακοντα. ²² **Και**
 tribe of Benjamin, years forty. And
αετασθησας αυτον, ηγειρεν αυτοις τον Δαυιδ
 having removed him, he raised up to them the David
εις βασιλεα, ω και ειπε μαρτυρησας· Ευρον
 for a king, to whom also he said having testified; I found
Δαυιδ, τον του Ιεσσα, * [ανδρα] κατα την
 David, that of the Jesse, [a man] according to the
καρδιαν μου, ος ποιησει παντα τα θεληματα
 heart of me, who will do all the will
μου. ²³ **Τουτου ο θεος απο του σπερματος κατ'**
 of me. This the God from the seed according to
επαγγελιαν ηγαγε τω Ισραηλ σωτηρα Ιησουν,
 promise brought forth to the Israel a Savior Jesus,
²⁴ **προκρηυξαντος Ιωαννου προ προσωπου της**
 having announced before of John before face of the

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 POSTERITY, † according to Promise, GOD brought forth to ISRAEL † a Savior, Jesus;
 24 † John having previously proclaimed, before his APPEARANCE, an Im-

* VATICAN MANUSCRIPT.—17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave them LAND for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 22. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (ד) for *hay* (ה) which is very similar in form. This would make 580 years (instead of 480) from the exed to the building of the temple, and exactly agree with Paul's chronology.

† 17. Deut. vii. 6, 7. † 17. Psa. cv. 23, 24; Acts vii. 17. † 17. Exod. xiii. 14, 16
 † 18. Num. xiv. 33, 34; Psa. xc. 9, 10; Acts vii. 36. † 19. Deut. vii. 1. † 19. Josh.
 xiv. 1, 2; Psa. lxxviii. 55. † 20. Judges ii. 16. † 20. 1 Sam. iii. 20. † 21. 1
 Sam. viii. 5; x. 1. † 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Hosea xiii. 11. † 22. 1 Sam.
 xxi. 13; 2 Sam. ii. 4; v. 3. † 22. Psa. lxxix. 20. † 22. 1 Sam. xiii. 14; Acts vii. 46.
 † 23. Isa. xi. 1; Luke i. 32, 60; Acts ii. 30; Rom. i. 8. † 23. 2 Sam. vii. 12; 1 Sa. cxxxii
 ii. † 23. Matt. i. 21. † 24. Matt. iii. 1; Luke iii. 3.

εισοδου αυτου βαπτισμα μετανοιας παντι τω
 entrance of him a dipping of reformation to all the
 λαω Ισραηλ. 25 Ὡς δε ἐπληρου ὁ Ἰωαννης τον
 people Israel. As and was fulfilling the John the
 δρομον, ελεγε· Τινα με ὑπονοιε ειναι; ουκ
 race, he said; Who me do you suppose to be? not
 εμι εγω, αλλ' ιδου, ερχεται μετ' εμε, ου ουκ
 am I, but lo, comes after me, of whom not
 εμι αξιος το ὑποδημα των ποδων λυσαι.
 I am worthy the sandal of the feet to loose.
 26 Ἄνδρες ἀδελφοι, υἱοι γενους Αβρααμ, και
 Men brethren, sons race of Abraham, and
 οἱ εν ὑμιν φοβουμενοι τον θεον, ὑμιν ὁ λογος
 those among you fearing the God, to you the word
 της σωτηριας ταυτης απεσταλθη. 27 Οἱ γαρ
 of the salvation this is sent: Those for
 κατοικουντες εν Ἱερουσαλημ, και οἱ αρχοντες
 dwelling in Jerusalem, and the rulers
 αυτων, τουτου αγνοησαντες, και τας φωνας
 of them, him not knowing, and the voices
 των προφητων τας κατα παν σαββατον αναγι-
 of the prophets those in every sabbath being
 νωσκομενας, κριναντες ἐπληρωσαν. 28 Καὶ μη-
 read, judging fulfilled. And no
 δεσμιαν αιτιαν θανατου εὑροντες, ητησαντο
 one cause of death having found, they asked
 Πιλατον αναιρεθηναι αυτον. 29 Ὡς δε ετελεσαν
 Pilate to kill him. When and they finished
 παντα τα περι αυτου γεγραμμενα, καθελον-
 all the things concerning him having been written, having taken
 τες απο του ξυλου, εθηκαν εις μνημειον. 30 Ὁ
 down from the cross, they placed in a tomb. The
 δε θεος ηγειρεν αυτον εκ νεκρων, 31 ὃς ωφθη
 but God raised him out of dead ones, who appeared
 επι ημερας πλειους τοις συναβασιν αυτω απο
 on days many to those having gone up with him from
 της Γαλιλαιας εις Ἱερουσαλημ, οἱτινες εισι
 of the Galilee into Jerusalem, who are
 μαρτυρες αυτου προς τον λαον. 32 Καὶ ἡμεῖς
 witnesses of him to the people. And we
 ὑμας ευαγγελιζομεθα την προς τους πατερας
 you address with glad tidings that to the fathers
 επαγγελιαν γενομενην, ὅτι ταυτην ὁ θεος εκ-
 promise having been made, that this the God has
 πεπληρωκε τοις τεκνοις αυτων ἡμιν, αναστησας
 fulfilled to the children of them to us, having raised up
 Ἰησουν· 33 ὡς και εν τῳ πρωτῳ ψαλμῳ γεγραπ-
 Jesus; as also in the first psalm it is written;
 ται· Τίος μου ει συ, εγω σημερον γεγεννηκα
 A son of me art thou, I to-day have begotten

mersion of Reformation to All the PEOPLE OF ISRAEL.
 25 And as John was fulfilling his RACE, he said, † * 'Whom do you suppose me to be? If am not he; but behold, one comes after me, the SANDALS OF WHOSE FEET I am not worthy to untie.'
 26 Brethren, sons of the Family of Abraham, and THOSE among you who FEAR GOD, † to you is the WORD of this SALVATION * sent.
 27 For THOSE DWELLING in Jerusalem, and their RULERS, † not knowing him, nor the DECLARATIONS of the PROPHETS † which are READ Every Sabbath, † have fulfilled them in judging him.
 28 † And without having found any Cause of Death they desired Pilate to kill him.
 29 And when they had finished ALL things WRITTEN concerning him, † having taken him down from the CROSS, they laid him in a Tomb.
 30 † But GOD raised him from the Dead;
 31 † and he appeared for several Days to THOSE who went up with him from GALILEE to Jerusalem, who are his WITNESSES to the PEOPLE.
 32 And we announce glad tidings to you, † the PROMISE which was made to the FATHERS; because GOD has fulfilled this to * us their CHILDREN, having raised up Jesus;
 33 as it is written also in the † * SECOND Psalm, † 'Thou art my Son; this * day I have begotten thee.'

* VATICAN MANUSCRIPT.—25. What think you that. 26. sent forth. For. 32. our CHILDREN, having. 33. SECOND Psalm.

† 33. The two first Psalms as they stand in our editions, were anciently joined together. See *Weiststein*. *Griesbach* has followed some MSS which have *first* instead of *second*. So also *Tischendorf*. The common reading, however, has been adopted, which agrees with the Vat. MS.

‡ 25. *Matt.* iii. 11; *Mark* i. 7; *Luke* iii. 16; *John* i. 20, 27. † 26. *Matt.* x. 6; *Luke* xxiv. 47; *Acts* iii. 26; *ver.* 40. † 27. *Luke* xxiii. 34; *Acts* iii. 17; 1 *Cor.* ii. 8. † 27. *Acts* xv. 21. † 27. *Luke* xxiv. 20, 44; *Acts* xviii. 23. † 28. *Matt.* xvii. 22, &c.; *Acts* iii. 13, 14. † 29. *Matt.* xxvii. 59, &c. † 30. *Matt.* xxvii. 6; *Acts* ii. 24; iii. 13, 15, 26; v. 30. † 31. *Acts* i. 3; 1 *Cor.* xv. 5-7. † 32. *Gen.* xii. 3; *xxii.* 18, *Acts* xxv. 6; *Gal.* iii. 16. † 33. *Psa.* ii. 7; *Heb.* i. 5; v. 5.

σε. ³⁴ Ὅτι δε ανεστησεν αυτον εκ νεκρων, thee. Because and he raised him out of dead ones,
 μηκει μελλοντα υποστρεφειν εις διαφθοραν, no more being about to return to corruption,
 ουτως ειρηκεν· Ὅτι δωσω υμιν τα δσια Δαυιδ thus he said; That I will give to you the holy things of David
 τα πιστα. ³⁵ Διο και εν ετερη λεγει· Ου the faithful. Therefore also in another he says; Not
 δωσεις τον δσιον σου ιδειν διαφθοραν. thou wilt permit the holy one of thee to see corruption.
³⁶ Δαυιδ μεν γαρ ιδια γενεα υπηρητησας τη David indeed for own generation having served by the
 τω θεου βουλη εκοιμηθη, και προσεθεθη προς of the God will fell asleep, and was laid with
 τους πατερας αυτου και ειδε διαφθοραν· ³⁷ ον δε the fathers of himself and saw corruption; whom but
 ο θεος ηγειρεν, ουκ ειδε διαφθοραν. ³⁸ Γνωσ- the God raised up, not saw corruption. Known
 τον ουν εστω υμιν, ανδρες αδελφοι, οτι δια therefore let it be to you, men brethren, that through
 τουτου υμιν αφεσις αμαρτιων καταγγελλεται· this to you forgiveness of sins is announced;
³⁹ και απο παντων, ων ουκ ηδυνηθητε εν τω and from all things, which not you are able by the
 νομω Μωσεως δικαιωθηναι, εν τωτω πας ο law of Moses to be justified, in him every one the
 πιστευων δικαιουται. ⁴⁰ Βλεπετε ουν, μη believing is justified. See then, not
 επελθη εφ' υμας το ειρημενον εν τοις προφη- may come upon you that having been spoken by the prophets;
 ταις. ⁴¹ ιδετε οί καταφρονηται. και θαυμασατε, behold you the despisers, and wonder you,
 και αφανισθητε· οτι εργον εγω εργαζομαι εν and disappear you; because a work I work in
 ταις ημεραις υμων, εργον, εφ ου μη πιστευ- the days of you, a work, which not not you would
 σητε, εαν τις εκδιηγηται υμιν. ⁴² Εξιοντων δε believe, if one should narrate to you. Having gone out and
 αυτων, παρεκαλουν εις το μεταξυ σαββατων of them, they desired on the next sabbath
 λαληθηναι αυτοις τα ρηματα ταυτα. ⁴³ Λυθει- to be spoken to them the words these. Being broken
 σης δε της συναγωγης, ηκολοθησαν πολλοι ap and the synagogue, followed many
 των Ιουδαιων και των σεβομενων προσηλυτων of the Jews and of the worshipping proselytes.
 τω Παυλω και τα Βαρναβα· οιτινες προσλα- the Paul and the Barnabas; who speaking
 λουντες αυτοις, επειθον αυτους προσμενειν τη to them, persuaded them to continue in the

³⁴ And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you 'the SURE MERCIES of David.'
³⁵ Therefore also in another place he says, † 'Thou wilt not permit 'thy HOLY ONE to see Cor- 'ruption.'
³⁶ For David, indeed, having in his Own Generation served the WILL of GOD, † fell asleep, and was laid with his FATHERS, and saw Corruption;
³⁷ but he whom GOD raised up saw not Corruption.
³⁸ Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;
³⁹ † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.
⁴⁰ See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;
⁴¹ 'Behold, DESPISERS, 'and wonder, and 'dis- 'appear; For I perform a 'Work in your DAYS, a 'Work which you will by 'no means believe, though 'one should declare it to 'you.'
⁴² And they having gone out, * it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.
⁴³ And when the SYNA- GOGUE was broken up, many of the JEWS and RELIGIOUS Proselytes followed PAUL and BARNA- BAS, who, speaking to them, persuaded them to

* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken.

† 34. Isa. lv. 8. † 35. Psa. xvi. 10; Acts ii. 31. † 36. 1 Kings ii. 10; Acts ii. 29. † 38. Luke xiv. 47. † 39. Rom. iii. 28; viii. 3; † John ii. 12. † 40. Isa. xlix. 14; Hab. i. 5.

χαριτι του θεου. ⁴⁴ Τω τε εχομενω σαββατω
 favor of the God. On the and coming sabbath,
 σχεδον πασα η πολις συνηχθη ακουσαι τον
 almost all the city came together to hear the
 λογον του θεου. ⁴⁵ Ιδοντες δε οι Ιουδαιοι τους
 word of the God. Seeing and the Jews the
 οχλους, επλησθησαν ζηλου, και αντελεγων
 crowds, they were filled of zeal, and spoke against
 τοις υπο του Παυλου λεγομενοις, * [αντιλε-
 the things by the Paul being spoken, [contra-
 γωντες και] βλασφημουντες. ⁴⁶ Παρρησιασα-
 mient and] blaspheming. Speaking
 μνοι δε ο Παυλος και ο Βαρναβας ειπον
 freely and the Paul and the Barnabas said;
 Υμιν ην αναγκαιον πρωτον λαληθηαι τον
 To you it was necessary first to be spoken the
 λογον του θεου· επειδη * [δε] απωθεισθε αυτον,
 word of the God; since [but] you thrust away him,
 και ουκ αξιους κρινετε εαυτους της αιωνιου
 and not worthy judge yourselves of the age-lasting
 ζωης, ιδου, στρεφομεθα εις τα εθνη. ⁴⁷ Ουτω
 life, lo, we turn to the gentiles. Thus
 γαρ εντεταλται ημιν ο κυριος· Τεθεικα σε εις
 for has commanded us the Lord. I have set thee for
 φως εθνων, του ειναι σε εις σωτηριαν εως οχα-
 a light of nations. the to be thee for salvation to end
 του της γης. ⁴⁸ Ακουοντα δε τα εθνη εχαιρον,
 of the earth. Having heard and the Gentiles rejoiced,
 και εδοξαζον τον λογον του κυριου· και επισ-
 and glorified the word of the Lord; and be-
 τευσαν οσοι ησαν τεταγμενοι εις ζων αιωνιον.
 lieved as many as were having been disposed for life age-lasting.
⁴⁹ Διεφερετω δε ο λογος του κυριου δι' ολης
 Was published and the word of the Lord through whole
 της χωρας. ⁵⁰ Οι δε Ιουδαιοι παρωτρυναν τας
 of the country. The but Jews stirred up the
 σεβομενας γυναικας τας ευσημονας, και τους
 religious women the honorable, and the
 πρωτους της πολews, και επηγειραν διωγμον
 chiefs of the city, and raised a persecution
 επι τον Παυλον και τον Βαρναβαν, και εξεβαλον
 against the Paul and the Barnabas, and cast out
 αυτους απο των οριων αυτων. ⁵¹ Οι δε εκτινα-
 them from the borders of them. They but having
 ξαιμενοι τον κονιορτον των ποδων αυτων επ'
 shaken off the dust of the feet of them against
 αυτους, ηλθον εις Ικονιον.
 them, came into Iconium.
⁵² Οι δε μαθηται επληρουντο χαρας και πνευ-
 The and disciples were filled joy and spirit
 ματος αγιου. ΚΕΦ. ιδ'. 14. ¹ Εγενετο δε εν
 holy. It happened and in
 Ικονιω, κατα το αυτο εισελθειν αυτοις εις την
 Iconium, at the same to enter them into toe

continue in the FAVOR of GOD.

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 AIONIAN 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 aionian Life, believed.

⁴⁹ And the WORD of the LORD was published through the Whole of the COUNTRY.

⁵⁰ But the JEWS excited the RELIGIOUS and HONORABLE Women, and the FIRST MEN of the CITY, and raised a Persecution against PAUL and * Barnabas, and expelled them from * their BORDERS.

⁵¹ † And THEY, shaking off the DUST of * their feet against them, went to Iconium.

⁵² And the DISCIPLES † were filled with Joy and holy Spirit.

CHAPTER XIV.

1 And it occurred at Iconium, that they went TOGETHER into the SYNA-

* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and. 45. contradicting and—omit. 46. but—omit. 48. God; and as many. 50. the BORDERS. 51. the FRET. 50. Barnabas.

† 40. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 16. † 46. Matt. xxi. 43; Rom. x. 19. † 48. Acts xviii. 6; xxviii. 28. † 47. Isa. xlii. 6; xlix. 6; Luke ii. 32. † 51. Matt. x. 14; Mark vi. 11; Luke ix. 5; Acts xviii. 6. † 52. Matt. v. 12, John xvi. 22; Acts ii. 46.

συναγωγην των Ιουδαιων, και λαλησαι οὕτως,
 synagogue of the Jews, and to speak so,
 ὥστε πιστευσαι Ιουδαιων τε και Ἑλληνων πολυ
 that to believe of Jews and also Greeks a great
 πληθος. ² Οἱ δε απειθουντες Ιουδαιοι ἐπηγει-
 multitude. The but unbelieving Jews stirred up
 ραν και εκακωσαν τας ψυχας των εθνων κατα
 and embittered the souls of the Gentiles against
 των αδελφων. ³ Ἰκανον μεν ουν χρονον διετρι-
 the brethren. Considerable indeed then time they re-
 ψαν παρρησιαζομενοι επι τῷ κυριῳ, τῷ μαρτυ-
 manded speaking freely about the Lord, that testifying
 ρουντι τῷ λογῷ της χαριτος αὐτου. διδουσι
 to the word of the favor of himself, granting
 σημεια και τερατα γινεσθαι δια των χειρων
 signs and prodigies to be done through the hands
 αυτων. ⁴ Εσχισθη δε το πληθος της πολεως
 of them. Was divided and the multitude of the city
 και οι μεν ησαν συν τοις Ιουδαιοις, οι δε
 and these indeed were with the Jews, those and
 συν τοις αποστολοις. ⁵ Ὡς δε εγενετο ὄρη
 with the apostles. As and was a rush
 των εθνων τε και Ιουδαιων συν τοις αρχουσι
 of the gentiles and also of Jews with the rulers
 αυτων, ὑβρισαι και λιθοβολησαι αυτους,
 of them, to insult and to stone them,
⁶ συνιδοντες κατεφυγον εις τας πολεις της
 seeing they fled into the city of the
 Λυκαονιας, Λυστραν και Δερβην, και την
 Lycoumum, Lystra and Derbe, and the
 περιχωρον. ⁷ Κακει ησαν ευαγγελιζομενοι.
 surrounding country; and there they were preaching glad tidings.
⁸ Και τις ανηρ εν Λυστροις αδυνατος τοις
 And a certain man in Lystra unable in the
 ποσιν εκαθητο, χωλος εκ κοιλιας μητρος αὐτου,
 feet was sitting, lame from womb of mother of himself,
 ὃς ουδεποτε περιεπεταθηκε. ⁹ Οὗτος ηκουε
 who never had walked about. This heard
 του Παυλου λαλουντος· ὃς ατενισας αυτου,
 the Paul speaking; who having looked intently to him,
 και ιδων ὃτι πιστιν εχει του σωθηται, ¹⁰ ειπε
 and seeing that faith he has of to be saved, said
 μεγαλη τη φωνῃ· Αναστηθι επι τους ποδας σου
 loud with the voice; Do thou stand upon the feet of thee
 ορθος. Και ἤλατο, και περιεπατει. ¹¹ Οἱ δε
 erect. And he leaped up, and walked about. The and
 οχλοι, ιδοντες ὃ εποιησεν ὁ Παυλος, εφηραν
 crowds, seeing what did the Paul, lifted up
 την φωνην αυτων, Λυκαονιστι λεγοντες· Οἱ
 the voice of them, in Lycaonian language saying; The
 θεοι ὁμοιωθεντες ανθρωποις κατεβησαν προς
 gods being like men came down to
 ἡμας. ¹² Εκαλουν τε τον μεν Βαρναβαν, Δια·
 us. They called and the indeed Barnabas, Jupiter;

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.

³ For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodiges to be performed by their HANDS.

⁴ But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.

⁵ And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, † to wantonly disgrace and stone them,

⁶ knowing it, † they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

⁷ and there they proclaimed glad tidings.

⁸ † And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his Birth, who had never walked.

⁹ This man heard PAUL speaking; who, looking intently on him, and † seeing that he had Faith to be RESTORED,

¹⁰ said with a * Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

¹¹ And the CROWDS seeing what PAUL did, they lifted up their VOICE in the Lycaonian language, saying, † "The GODS, resembling men, have come down to us."

¹² And they, indeed, called BARNABAS, JUPITER,

* VATICAN MANUSCRIPT.—10. Loud Voice.

† 5. Mark xvi. 24; Heb. ii. 4. † 6. Matt. x. 23. † 8. Acts
 ii. 2. † 9. Matt. viii. 10; x. 26, 29. † 11. Acts viii. 10; xxviii. 6

τον δε Παυλον, Ἐρμην· επειδη αυτος ην ο
 the and Paul, Mercury; because he was the
 ηγουμενος του λογου. ¹³ Ο δε ιερευσ του Διου
 leader of the word. The and priest of the Jupiter
 του εντος προ της πολεως, ταυρους και στεμ-
 of that being before the city, bulls and stem-
 ματα επι τους πυλωνας ενεγκας, συν τοις
 lands to the gates having brought, with the
 οχλοις ηθελε θυειν. ¹⁴ Ακουσαντες δε οι αποσ-
 crowds wished to sacrifice. Having heard and the apostles
 τολοι Βαρναβας και Παυλος, διαρρηξαντες τα
 Barnabas and Paul, having rent the
 ιματια αυτων, εξεπηδησαν εις τον οχλον, κρα-
 mantles of them, rushed out into the crowd, crying
 ζοντες ¹⁵ και λεγοντες· Ανδρες, τι ταυτα ποι-
 out and saying; Men, why these things do
 ειτε· και ημεις ομοιοπαθεις εσμεν υμιν ανθρω-
 you? also we being like are to you men,
 ποι, ευαγγελιζομενοι υμας απο τουτων των
 announcing glad tidings you from these the
 ματαιων επιστρεφειν επι τον θεον τον ζωντα,
 superstitions to turn to the God the living,
 ος εποιησε τον ουρανον και την γην και την
 who made the heaven and the earth and the
 θαλασσαν, και παντα τα εν αυτοις· ¹⁶ ος εν
 sea, and all the things in them; who in
 ταις παρψηχμεναις γενεαις εισεε παντα τα
 the having gone by generations permitted all the
 εθνη πορευεσθαι ταις οδοις αυτων. ¹⁷ Καιτοιγε
 nations to go in the ways of themselves. Although indeed
 ουκ αμαρτυρον εαντον αφηκεν, αγαθοποιον,
 not without witness himself left, doing good,
 ουρανθεν υμιν υετους διδους και καιρους καρ-
 from heaven to you rains giving and seasons fruit-
 ποφορους, εμπιπλων τροφης και ευφροσυνης
 ful, being full of food and of joy
 τας καρδιας υμων. ¹⁸ Και ταυτα λεγοντες,
 the hearts of you. And these things saying,
 μολις κατεπαυσαν τους οχλους του μη θυειν
 hardly they restrained the crowds the not to sacrifice
 αυτοις. ¹⁹ Επηλθον δε απο Αντιοχεια και Ικο-
 ro them. Came and from Antiochia and Ico-
 νιου Ιουδαιο· και πεισαντες τους οχλους, και
 nium Jews; and having persuaded the crowds, and
 λιθασαντες τον Παυλον, εσυρον εξω της
 having stoned the Paul, they dragged outside of the
 πολεως, νομισαντες αυτον τεθναναι. ²⁰ Κυκ-
 city, supposing him to be dead. Sur-
 λωσαντων δε γυτον των μαθητων, αναστας
 rounding and him the disciples, having arisen
 εισηλθεν εις την πολιν. Και τη επαυριον
 he entered into the city, And on the morrow
 εξηλθε συν τω Βαρναβα εις Δερβην. ²¹ Ευαγ-
 he went with the Barnabas into Derbe. Having

and PAUL, Mercury, be-
 cause he was the CHIEF
 SPEAKER.

13 And the PRIEST of
 THAT [image of] JUPITER
 which was † before the
 CITY, brought Bulls and
 Garlands to the GATES, and
 wished to sacrifice with the
 CROWDS.

14 But the APOSTLES,
 Barnabas and Paul, hav-
 ing heard of it, rent their
 MANTLES, and rushing
 out among the CROWD, ex-
 claiming

15 and saying, "Men,
 why do you These things?
 † We are also Men, sub-
 ject to frailty with you,
 proclaiming glad tidings
 to turn you from These
 VANITIES to the LIVING
 GOD, ‡ who made the HEA-
 VEN, and the EARTH, and
 the SEA, and all THINGS
 in them;

16 † who, in PRECED-
 ING Generations permitted
 All the GENTILES to walk
 in their own WAYS;

17 † though indeed he
 left not Himself without
 testimony, doing good,
 † giving you Rains from
 heaven, and fruitful Sea-
 sons, and filling your
 HEARTS with Food and
 Gladness."

18 And saying These
 things, they with difficulty
 restrained the CROWDS
 from SACRIFICING to
 them.

19 But † Jews came from
 Antiochia and Iconium, and
 having persuaded the
 CROWDS, and † having
 stoned PAUL, they dragged
 him out of the CITY, sup-
 posing him to be dead.

20 But the DISCIPLES
 having surrounded him,
 he rose up and entered the
 CITY. And on the NEXT
 DAY he departed with BAR-
 NABAS to Derbe.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of Jupiter, before its gates.

† 15. James v. 17; Rev. xix. 10. † 15. 1 Thess. i. 9. † 16. Psa. lxxxii. 12; Acts xvii. 30; 1 Pet. iv. 3. † 17. Acts xvii. 27; Rom. x. 20. † 17. Lev. xxvi. 4; Deut. xi. 14; xxviii. 12; Job v. 10; Psa. lxxv. 10; lxxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45. † 19. Acts xiii. 45. † 19. 2 Cor. xi. 25; 2 Tim. iii. 11.

γελισαμενοι τε την πολιν εκεινην, και μαθη-
 preached glad tidings and the city that, and having
 τευσαντες ικανους, υπεστρεψαν εις την Λυστραν
 made disciples many, they returned to the Lystra
 και Ικονιον και Αντιοχειαν· ²² επιστηριζοντες
 and Iconium and Antioch, confirming
 τας ψυχας των μαθητων, παρακαλουντες εμμενειν
 the souls of the disciples, exhorting to abide
 τη πιστει, και οτι δια πολλων θλιψεων δει
 in the faith, and that through many afflictions it behoves
 ημας εισηλθειν εις την βασιλειαν του θεου.
 us to enter into the kingdom of the God.
²³ Χειροτονησαντες δε αυτοις πρεσβυτερουσ κατ'
 Having appointed and for them elders in every
 εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-
 congregation, having prayed with fasting they
 θεντο αυτοουσ τω κυριω, εις ον πεπιστευκει
 commended them to the Lord, into whom they had believed.
 σαν. ²⁴ Και διελθοντες την Πισιδιαν, ηλθον
 And having passed through the Pisidia, they came
 εις Παμφυλιαν· ²⁵ και λαλησαντες εν Περγη
 into Pamphylia; and having spoken in Perga
 τον λογον, κατεβησαν εις Ατταλειαν· ²⁶ κακει-
 the word, they went down into Attalia; and thence
 θεν απεπλευσαν εις Αντιοχειαν, οθεν ησαν
 they sailed into Antioch, whence they were
 παραδεδομενοι τη χαριτι του θεου εις το εργον,
 having been commended to the favor of the God for the work,
 ο πληρωσαν. ²⁷ Παραγενομενοι δε και συνα-
 which they fulfilled. Having arrived and and having
 γαγοντες την εκκλησιαν, ανηγγειλαν οσα
 assembled the congregation, they related what things
 εποιησεν ο θεος μετ' αυτων, και οτι ηνοιξε τοις
 did the God with them, and that he opened to the
 εθνεσι θυραν πιστεως. ²⁸ Διετριβον δε χρονον
 Gentiles a door of faith. They remained and a time
 ουκ ολιγον σιν τοις μαθηταις. ΚΕΦ. ιε'. 15.
 not a little with the disciples.
¹ Και τινες κατελθοντες απο της Ιουδαιας,
 And some having come down from the Judea,
 εδιδασκον τους αδελφους· 'Οτι εαν μη περιτεμ-
 were teaching the brethren; That if not you are cir-
 νησθε τω εθει Μωυσεως, ου δυνασθε σωθηναι.
 cumcised with the rite of Moses, not you are able to be saved.
² Γενομενης ουν στασεως και ζητησεως ουκ
 Being therefore a dispute and discussion, no
 ολιγης τω Παυλω και τω βαρναβα προς αυτοουσ,
 a little the Paul and the Barnabas with them,
 εταξαν αναβαινειν Παυλον και Βαρναβαν και
 they decided to send up Paul and Barnabas and

²¹ And having preached the glad tidings in that city, and †made many disciples, they returned to LYSTRA, and Iconium, and Antioch,

²² confirming the SOULS of the DISCIPLES, and †exhorting them to continue in the FAITH, †and That through Many Afflictions we must enter the KINGDOM of GOD.

²³ And †having appointed ELDERS for them in every Congregation, and having prayed with Fasting, they commended them to the LORD, into whom they had believed.

²⁴ And passing through PISIDIA, they came to *PAMPHYLIA;

²⁵ and having spoken the word in Perga, they went to Attalia;

²⁶ †and thence they sailed to Antioch, whence they were †recommended to the FAVOR of GOD for the WORK which they fulfilled.

²⁷ And having arrived, and assembled the CONGREGATION †they related what things GOD did by them, and that he had †opened a Door of Faith to the GENTILES.

²⁸ And they remained †not a little Time with the DISCIPLES.

CHAPTER XV.

¹ And †some having come down from JUDEA taught the BRETHREN, †“If you are not circumcised according to the CUSTOM of *Moses, you cannot be saved.”

² There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided †to send up Paul and Barnabas, and some

* VATICAN MANUSCRIPT.—24. PAMPHYLIA. 1. MOSES.

† 21. Matt. xxviii. 10. ; 22. Acts xi. 23; xiii. 43. † 22. Matt. x. 38; xvi. 24;
 Luke xxii. 28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12, iii. 12. † 23. Titus i. 5. † 20.
 Acts xiii. 1, 3. † 26. Acts xv. 40. † 27. Acts xv. 4, 12; xxi. 19. † 27. 1 Cor.
 xvi. 9; 2 Cor. ii. 12; Col. iv. 8; Rev. iii. 4. † 1. Gal. ii. 12. † 1. John vii. 22:
 ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 10. † 2. Gal. ii. 1.

τινας αλλους εξ αυτων προς τους αποστολους
some others of them to the apostles
 και πρεσβυτερους εις Ιερουσαλημ, περι του
and elders at Jerusalem, about the
 ζητηματος τουτου. ³ Οι μεν ουν προπεμφθεν-
question this. They indeed therefore having been sent
 τες υπο της εκκλησιας, διηρχαντο την Φοι-
forward by the congregation, passed through the Pheni-
 κην και Σαμαρειαν, εκδιηγουμενοι την επιστρο-
cia and Samaria, narrating the turning
 φην των εθνων· και εποιουν χαραν μεγαλην
of the Gentiles; and caused joy great
 πασι τοις αδελφοις. ⁴ Παραγενομενοι δε εις
to all the brethren. Having come and into
 Ιερουσαλημ, απεδεχθησαν υπο της εκκλησιας
Jerusalem, they were received by the congregation
 και των αποστολων και των πρεσβυτερων, ανη-
and the apostles and the elders, they
 γειλαν τε οσα ο θεος εποιησε μετ' αυτων.
related and what things the God did with them.
⁵ Εξανεστησαν δε τινες των απο της αιρεσεως
Stood up and some of those from the sect
 των Φαρισαιων πεπιστευκοτες, λεγοντες· 'Οτι
of the Pharisees having believed, saying; That
 δει να περιτεμνειν αυτοις, παραγγελλειν τε
it is necessary to circumcise them, to command and
 τηρειν τον νομον Μωυσεως. ⁶ Συνηχθησαν δε
to keep the law of Moses. Assembled and
 οι αποστολοι και οι πρεσβυτεροι ιδειν περι του
the apostles and the elders to see concerning the
 λογου τουτου. ⁷ Πολλης δε συζητησεως γενο-
word this. Much and debate being,
 μενης, αναστας Πετρος ειπε προς αυτοις·
having arisen Peter said to them;
 Ανδρες αδελφοι, υμεις επιστασθε, οτι αφ' ημε-
Mea brethren, you know, that from days
 ρων αρχαιων ο θεος εν ημιν εξελεξατο δια του
former the God among us chose through the
 στοματος μου ακουσαι τα εθνη τον λογον του
mouth of me to hear the Gentiles the word of the
 ευαγγελιου, και πιστευσαι. ⁸ Και ο καρδιογ-
glad tidings, and to believe. And the heart-
 γνωστης θεος εμαρτυρησεν αυτοις, δους αυτοις
knowing God testified to them, giving to them
 το πνευμα το αγιον, καθως και ημιν· ⁹ και
the spirit the holy, as even to us, and
 ουδεν διεκρινε μεταξυ ημων τε και αυτων, τη
nothing judged between us and also them, by the
 πιστει καθαρισας τας καρδιας αυτων. ¹⁰ Νυν
faith having purified the hearts of them. Now
 ουν τι πειραζετε τον θεον, επιθειναι ζυγον
therefore why do you tempt the God, to place a yoke
 επι τον τραχηλον των μαθητων, ον ουτε οι
on the neck of the disciples, which neither the
 πατερες ημων ουτε ημεις ισχυσαμεν βαστασαι.
fathers of us nor we were able to bear?
¹¹ Αλλα δια της χαριτος του κυριου Ιησου πισ-
But through the favor of the Lord Jesus we be-

others of them, to the
 APOSTLES and Elders at
 Jerusalem, about this
 QUESTION.

³ THEY, therefore, hav-
 ing been sent forward by
 the CONGREGATION, went
 through PHENICIA and
 Samaria, † relating the
 CONVERSION of the GEN-
 TILES, and caused great
 Joy to All the BROTHERN.

⁴ And having arrived
 at Jerusalem, they were
 received by the CONGREGA-
 TION, and the APOSTLES,
 and the ELDERS, and
 † related what things GOD
 performed with them.

⁵ But SOME of those
 having BELIEVED, from
 the SECT of the PHARI-
 SEES, stood up, saying,
 "It is necessary to cir-
 cumcise them, and to com-
 mand them to keep the
 LAW of Moses.

⁶ And the APOSTLES
 and ELDERS were gathered
 together to see about this
 MATTER.

⁷ And there being much
 Debate, Peter arising said
 to them, † "Brethren, you
 know That in former Days
 GOD chose among us, that
 by my MOUTH the GEN-
 TILES should hear the
 WORD of the GLAD TI-
 DINGS, and believe.

⁸ And GOD, the HEART-
 SEARCHER, testified to
 them, † giving to them the
 HOLY SPIRIT, even as to
 us;

⁹ † And made no dis-
 tinction between us and
 them, † having purified
 their HEARTS through the
 FAITH.

¹⁰ Now, therefore, why
 do you try GOD, † to put a
 Yoke on the NECK of the
 DISCIPLES, which neither
 our FATHERS nor we were
 able to bear?

¹¹ But through the
 FAVOR of the Lord Jesus

* VATICAN MANUSCRIPT.—S. to them—omit.

† 3 Acts xiv. 27. † 4. ver 12; xii. 19. † 7. Acts x. 20; xi. 12. † 8.
 Acts x. 44 † 9. Rom. x. 11. † 9. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 22.
 † 10 Matt. xxvii. 4; Gal v. 8.

πεμφαι εις Αντιοχειαν συν τω Παυλω και Βαρ-
 ναβα, Ιουδαν τον επικαλουμενον Βαρσαβαν, και
 nabas, Judas that being called Barsabas, and
 Σιλαν, ανδρας ηγουμενους εν τοις αδελφοις·

²³ γραψαντες δια χειρος αυτων * [ταδε·]
 having written by hand of them [thus;]

Οι αποστολοι και οι πρεσβυτεροι και οι
 The apostles and the elders and the
 αδελφοι, τοις κατα την Αντιοχειαν και Συρια
 brethren, to those in the Antioch and Syria
 και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν.
 and Cilicia brethren, those from Gentiles, health.

²⁴ Επειδη ηκουσαμεν, οτι τινες εξ ημων * [εξελ-
 Since we have heard, that some from us [having

θοντες] εταραξαν υμας λογοις, ανασκευαζοντες
 gone out] troubled you with words, unsettling

τας ψυχας υμων, * [λεγοντες περιμενεσθαι
 the souls of you, [saying to be circumcised

και τηρειν τον νομον,] οις ου διεστειλαμεθα·
 and to keep the law,] to whom not we gave commands;

²⁵ εδοξεν ημιν γενομενοις ομοθυμαδον, εκλεξα-
 it seemed good to us being of one mind, having

μενους ανδρας πεμφαι προς υμας, συν τοις αγα-
 chosen out men to send to you, with the be-

πητοις ημων Βαρναβα και Παυλω, ²⁶ ανθρωποις
 loved of us Barnabas and Paul, men

παραδεδωκοσι τας ψυχας αυτων υπερ του ονο-
 having given up the lives of them in behalf of the name

ματος του κυριου ημιν Ιησου Χριστου. ²⁷ Απεσ-
 of the Lord of us Jesus Anointed. We

ταλκαμεν ουν Ιουδαν και Σιλαν, και αυτους
 have sent therefore Judas and Silas, and them

δια λογου απαγγελοντας τα αυτα. ²⁸ Εδοξε
 through word announcing the samethings. It seemed good

γαρ τω αγιω πνευματι και ημιν, μηδεν πλεον
 for to the holy spirit and to us, no more

επιτιθεσθαι υμιν βαρος, πλην των επαναγκες
 to lay to you a burden, besides the necessary things

τουτων, ²⁹ απεχεσθαι ειδωλοθυτων και αιματος
 these, to abstain from things offered to idols and blood

και πνικτου και πορνειας· εξ ων διατηρουντες
 and strangled and fornication; from which keeping

εαυτους, ευ πραξετε. Ερρωσθε. ³⁰ Οι μεν
 yourselves, well you will do. Farewell. They indeed

ουν απολυθεντες ηλθον εις Αντιοχειαν· και
 therefore being dismissed went to Antioch; and

συναγαγοντες το πληθος, επεδωκων την επισ-
 having assembled the multitude, delivered the let-
 τολην. ³¹ Αναγνωντες δε, εχαρησαν επι τη
 ter. Having read and, they rejoiced at the
 παρακλησει. ³² Ιουδας τε και Σιλας, και αυτοι
 exhortation. Judas and and Silas, also themselves

chosen from among them-
 selves to Antioch with
 PAUL and Barnabas ;—
 THAT Judas * being called
 Barsabbas, and Silas, lead-
 ing Men among the BRETHER-
 REN ;

²³ having written by
 their Hand, thus:—“The
 APOSTLES and * ELDERS
 and BRETHERN, to THOSE
 BRETHERN in ANTIOCH
 and Syria and Cilicia, who
 are of the Gentiles, greet-
 ing.

²⁴ Since we have heard
 That † some having gone
 out from us troubled you
 with Words, unsettling
 your MINDS, to whom we
 gave no commands ;

²⁵ It seemed good to us,
 being of one mind, to chose
 out men to send to you,
 with your BELOVED Bar-
 nabas and Paul.

²⁶ † Men who have
 given up their LIVES in be-
 half of the NAME of our
 LORD Jesus Christ.

²⁷ We have therefore
 sent Judas and Silas, who
 will also tell you the SAME
 things by Word.

²⁸ For it seemed good
 to the * HOLY SPIRIT, and
 to us, to lay on you no Ad-
 ditional Burden besides
 *THESE NECESSARY things;

²⁹ To abstain from
 things offered to Idols, and
 Blood, and That which is
 Strangled, and Fornica-
 tion; from which if you
 keep yourselves you will
 do well. Farewell.”

³⁰ THEY, therefore, be-
 ing dismissed, * went down
 to Antioch, and having as-
 sembled the MULTITUDE,
 delivered the LETTER.

³¹ And when they had
 read it, they rejoiced at the
 EXHORTATION.

³² And Judas and Silas,
 also themselves being ready

* VATICAN MANUSCRIPT.—22. being called Barsabbas.

ELDER BRETHERN.

and to keep the LAW—omit.

24. having gone out—omit.

28. HOLY SPIRIT.

23. thus—omit.

24. saying, to be circumcised,

28. These.

30. went down

† 24. ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11.

† 26. Acts xiii. 50; xiv. 19; 1 Cor. xv

80; 2 Cor. xi. 23, 26.

προφηται οντες, δια λογου πολλου παρεκαλε-
prophets being, through a word great exhorted
 σαν τους αδελφους, και επεστηριξαν. ³³ Ποιη-
the brethren, and confirmed. Having

σαντες δε χρονον, απελυθησαν μετ' ειρηνης
spent and a time, they were dismissed with peace
 απο των αδελφων προς τους αποστειλαντας
from the brethren to those having sent

αυτους. ³⁴ * [Εδοξε δε τω Σιλα επιμειναι
them. [It seemed good but to the Silas to remain

αυτου.] ³⁵ Παυλος δε και Βαρναβας διετριβον
there.] Paul but and Barnabas remained

εν Αντιοχεια, διδασκοντες και εναγγελιζομενοι.
in Antioch, teaching and announcing glad tidings,
 μετα και ετερων πολλων, τον λογον του κυριου.
with also others many, the word of the Lord.

³⁶ Μετα δε τινας ημερας ειπε Παυλος προς Βαρ-
After and some days said Paul to Bar-
 ναβαν· Επιστρεψαντες δη επισκεψωμεθα τους
nabas; Having returned indeed we may visit the

αδελφους κατα πασαν πολιν, εν αις καταγγει-
brethren in every city, in which we have
 λαμεν τον λογον του κυριου, πως εχουσι.
preached the word of the Lord, how they are.

³⁷ Βαρναβας δε εβουλευσατο συμπαραλαβειν και
Barnabas and counselled to take with also
 Ιωαννην τον καλουμενον Μαρκον. ³³ Παυλος
John that being called Mark. Paul

δε ηξιου, τον αποσταντα απ' αυτων απο
not deemed fitting, the having gone away from them from
 Παμφυλιας, και μη συνελθοντα αυτοις εις το
Pamphylia, and not having gone with them to the

εργον, μη συμπαραλαβειν τουτον. ³⁹ Εγενετο
work, not to take him. Occurred
 ουν παροξυσμος, ωστε αποχωρισθηναι αυτους
therefore a sharp contention, so as to separate them

απ' αλληλων, τον τε Βαρναβαν παραλαβοντα
from one another, the and Barnabas having taken
 τον Μαρκον εκπλευσαι εις Κυπρον.
the Mark sailed to Cyprus.

⁴⁰ Παυλος δε επιλεξαμενος Σιλαν εξηλθε,
Paul but having selected Silas went out,
 παραδοθεις τη χαριτι του θεου υπο των
having been commended to the favor of the God by the

αδελφων. ⁴¹ Διηρχετο δε την Συριαν και Κιλι-
brethren. He passed through and the Syria and Cili-
 κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. ΙΣ'.

16. ¹ Κατηντησε δε εις Δερβην και Λυστραν·
He came and to Derbe and Lystra;

και ιδου, μαθητης τις ην εκει, ονοματι Τιμο-
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the BRETHREN in a long Dis-
 course 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 † THAT John, who was SURNAMED 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 commended 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, † named Timo-

* VATICAN MANUSCRIPT.—34. omit.

35. every City.

40. the LORD.

1.

† 34. This sentence is omitted by the Vatican, and a great number of other MSS; also by the SYRIAC, ARABIC, COPTIC, SLAVONIC, and VULGATE. Griesbach marks it as doubtful, and to be expunged.

† 35. Acts xiii. 1. † 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25. † 37. Acts xii. 12, 25; xiii. 5; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. † 38. Acts xiii. 13. † 40. Acts xiv. 26. † 41. Acts xvi. 5. † 1. Acts xiv. 6. † 1. Acts xix. 22; Rom. vi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

σου Χριστου, εξελθειν απ' αυτης. Και
 us Anointed, to come out from her. And
 εξηλθεν αυτη τη ωρα. 19 Ιδοντες δε οι κυριοι
 it came out in that the hour. Seeing and the lords
 αυτης, οτι εξηλθεν η ελπις της εργασιαις
 of her, that came out the hope of the gain
 αυτων, επιλαβομενοι τον Παυλον και τον
 of them, having taken hold of the Paul and the
 Σιλας, ειλκυσαν εις την αγοραν επι τους
 Silas, they dragged into the market to the
 αρχοντας. 20 και προσαγαγοντες αυτους
 rulers; and they having led them
 τοις στρατηγοις, ειπον· Ουτοι οι ανθρωποι
 to the commanders, said, These the men
 εκταρασσουν ημων την πολιν, Ιουδαιοι υπαρ-
 greatly disturb of us the city, Jews being,
 χοντες, 21 και καταγγελλουσιν εθη, α ουκ
 and preach customs, which not
 εξεστιν ημιν παραδεχεσθαι, ουδε ποιειν, Ρω-
 it is lawful for us to receive, or to do, Ro-
 μαιοις ουσι. 22 Και συνεπεστη ο οχλος κατ'
 mans being. And rose up together the crowd against
 αυτων, και οι στρατηγοι περιρρηξαντες αυτων
 them, and the commanders having torn off of them
 τα ιματια, εκελευον ραβδιζειν. 23 πολλας τε
 the mantles, they ordered to beat with rods; many and
 επιθεντες αυτοις πληγας, εβαλον εις φυλακην,
 having laid on them blows, they cast into prison,
 παραγγειλαντες τω δεσμοφυλακι, ασφαλως
 having charged the jailor, securely
 τηρειν αυτους. 24 ος παραγγελιαν τοιαυτην
 to keep them. who a charge such
 ειληφως, εβαλην αυτους εις την εσωτεραν
 having received, cast them into the inner
 φυλακην, και τους ποδας αυτων ησφαλισατο
 prison, and the feet of them were made fast
 εις το ξυλον.
 into the stocks.
 25 Κατα δε το μεσονυκτιον Παυλος και Σιλας
 At and the midnight Paul and Silas
 προσευχομενοι υμνον τον θεον· επηκρωοντο δε
 praying sung a hymn to the God; listened to and
 αυτων οι δεσμοιοι. 26 Αφνω δε σεισμος εγενετο
 them the prisoners. Suddenly and ashaking occurred
 μεγας, ωστε σαλευθηναι τα θεμελια του δεσμο-
 great, so as to shake the foundations of the pri-
 τηριου· ανεφχθησαν τε * [παραχρημα] αι θυραι
 son, were opened and [immediately] the doors
 πασαι, και παντων τα δεσμα ανεθη. 27 Εξυπνος
 all, and all the bonds were loosed. Out of sleep
 δε γενομενος ο δεσμοφυλαξ, και ιδων ανεωγ-
 and having arisen the jailor, and seeing having been
 μενας τας θυρας της φυλακης, σπασαμενος
 opened the doors of the prison, having drawn
 μαχαιραν, εμελλεν εαυτον αναρειν, νομιζων
 a sword, was about himself to kill, supposing
 εκπεφυγεναι τους δεσμοιοις. 28 Εφωνησε δε
 to have been fled the prisoners. Cried out and

come out of her." † And it came out in That Hour.
 19 And her MASTERS seeing That the HOPE of their GAIN was gone, † seizing PAUL and SILAS, † they dragged them into the MARKET, to the RULERS;
 20 and they having conducted them before the COMMANDERS, said, "These MEN, being Jews, † greatly disturb our CITY;
 21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."
 22 And the CROWD rose up together against them; and the COMMANDERS having torn off their MANTLES, † 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 safely;
 24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.
 25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to GOD; and the PRISONERS listened to them.
 26 † And suddenly there was a great Concussion, so as to shake the FOUNDATIONS of the PRISON; and † all the DOORS were opened, and the FETTERS of All were loosed.
 27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a SWORD, and was about to kill Himself, supposing that the PRISONERS had escaped.
 28 But PAUL cried with

* VATICAN MANUSCRIPT.—26 immediately—omit.

1 In Mark xvi. 17. 19. 2 Cor. vi. 5. 19. Matt. x. 18. 26. Acts
 xv. 6. 2 Cor. vi. 5; xi. 23, 25; † 1 Thess. i. 2. † 26. Acts iv. 31. † 26.
 Acts v. 19, xii. 7, 10.

φωνη μεγαλη ὁ Παυλος, λεγων· Μηδεν πραξης
with a voice loud the Paul, saying; Not thou mayest do
 σεαυτω κακον, ἀπαντες γαρ εσμεν ενθαδε.
to thyself harm, all for we are here.
²⁹ Αιτησας δε φωτα εισεπηδησε, και εντρομος
Having asked and lights he rushed in, and terrified
 γενομενος προσεπεσε τῷ Παυλῷ και τῷ Σιλᾷ.
having become he fell before the Paul and the Silas.
³⁰ Και προαναγων αυτους εξω, εφη· Κυριοι,
And having led them out, he said; O sirs,
 τι με δει ποιειν, ινα σωθῶ; ³¹ Οἱ δε ειπον·
what me it behoves to do, that I may be saved? They and said;
 Πιστευσον επι τον κυριον Ιησουν Χριστον, και
Believe thou in the Lord Jesus Anointed, and
 σωθηση συ και ὁ οικος σου. ³² Και ελαλησαν
shalt be saved thou and the house of thee. And they spoke
 αὐτῷ τον λογον του κυριου, συν πασι τοις εν
to him the word of the Lord, with all those in
 τη οικια αυτου. ³³ Και παραλαβαν αυτους εν
the house of him. And having taken them in
 εκεινη τη ὥρᾳ της νυκτος, ελουσεν απο των
that the hour of the night, he washed from the
 πληγων· και εβαπτισθη αυτος και οἱ αυτου
stripes; and was dipped he and those of him
 παντες παραχρημα. ³⁴ Αναγαγων τε αυτους εις
all immediately. Having led up and them into
 τον οικον αὐτου, παρεθηκε τραπεζαν, και ηγαλ-
the house of himself, he set a table, and re-
 λιασατο πανοικι πεπιστευκως τῷ θεῷ.
joined with all his house, having believed in the God.
³⁵ Ημερας δε γενομενης, απεστειλαν οἱ στρα-
Day and having become, sent the com-
 τηγοι τους ραβδουχους, λεγοντες· Απολυσον
manders the rod bearers, saying; Release thou
 τους ανθρωπους εκεινους. ³⁶ Απηγγειλε δε ὁ
the men those. Told and the
 δεσμοφυλαξ τους λογους τουτους προς τον Παυ-
jailor the words these to the Paul;
 λον· Ὅτι απεσταλκασιν οἱ στρατηγοι, ινα απο-
That has sent the commanders, that you
 λυθητε· νυν ουν εξελθοντες, πορευθεσθε εν
may be released; now therefore going out, do you go in
 ειρηνῃ. ³⁷ Ὁ δε Παυλος εφη προς αυτους·
peace. The but Paul said to them;
 Δειραντες ἡμας δημοσια, ακατακριτους, ανθρω-
having beaten us publicly, uncondemned, men
 πους Ῥωμαιοις ὑπαρχοντας, εβαλον εις φυλα-
Romans being, they cast into prison,
 κην, και νυν λαθρα ἡμας εκβαλλουσιν; Ου
and now privately us do they cast out? No
 γαρ· αλλα ελθοντες αυτοι ἡμας εξαγαγετωσαν.
Indeed; but having come themselves us let them lead out.
³⁸ Ανηγγειλαν δε τοις στρατηγοις οἱ ραβδουχοι
Told and to the commanders the rod-bearers
 τα ρηματα ταυτα· και εφοβηθησαν, ακουσαντες
the words these; and they were afraid, having heard
 ὅτι Ῥωμαιοι εἰσι. ³⁹ Και ελθοντες παρακαλε-
that Romans they are. And having come they entreated

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 household, believing in God.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told * these WORDS to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, † being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed; but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

* VATICAN MANUSCRIPT.—29. Silas. HOUSE. 36. the WORDS.

32. God, with ALL that were.

34. the

‡ 30. Luke iii. 10; Acts ii. 37; ix. 6.

† 31. John iii. 16, 36; vi. 47; 1 John v. 10

‡ 34. Luke v. 29; xix. 6.

‡ 37. Acts xxii. 25.

σαν αυτους, και εξαγαγοντες ηρωτων εξηλθειν
 them, and having led out they asked to go out
 της πολεως. ⁴⁰ Εξελθοντες δε εκ της φυλα-

of the city. Having gone and out of the prison
 κης εισηλθον προς την Λυδιαν και ιδουτες τους
 they came in to the Lydia; and having seen the
 ιδελφους, παρεκαλεσαν αυτους, και εξηλθον.
 brethren, they exhorted them, and went out.

ΚΕΦ. ΙΖ'. ¹ Διοδευσαντες δε την Αμφι-
 Having passed through and the Amphi-
 πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
 polis and Apollonia, they came into Thessalonica,
 κην, όπου ην η συναγωγη των Ιουδαιων.
 where was the synagogue of the Jews.

² Κατα δε το ειωθος τω Παυλω εισηλθε προς
 According to and the custom the Paul went in to
 αυτους, και επι σαββατα τρια διελεγετο αυ-
 them, and for sabbaths three reasoned with
 τοις απο των γραφων. ³ Διανοιγων και παρατι-

them from the writings; opening and setting
 θεμενος, οτι τον Χριστον εδει παθειν και
 forth, that the Anointed it was necessary to have suffered and
 αναστηναι εκ νεκρων, και οτι ουτος εστιν ο
 to have been raised out of dead ones, and that this is the
 Χριστος Ιησους, ον εγω καταγγελλω υμιν.
 Anointed Jesus, whom I announce to you.

⁴ Και τινες εξ αυτων επεισθησαν, και προσε-
 And some of them were convinced, and joined
 κληρωθησαν τω Παυλω και τω Σιλα, των τε
 themselves to the Paul and to the Silas, of the and
 σεβομενων Ελληνων πολυ πληθος, γυναικων
 pious Greeks a great number, women

τε των πρωτων ουκ ολιγαι.
 and of the chief not a few.

⁵ Προσλαβομενοι δε οι Ιουδαιοι των αγοραιων
 Having taken to themselves and the Jews of the market-loungers
 τινας ανδρας πονηρους, και οχλοποιησαντες,
 some men of evil, and having gathered a crowd,
 εθορυβουν την πολιν επισταντες τε τη οικια
 they disturbed the city; having assaulted and the house

Ιασονος, εζητουν αυτους αγαγειν εις τον δημον.
 of Jason, they sought them to lead out into the people;

⁶ μη ευροντες δε αυτους, εσυρον τον Ιασονα
 not having found and them, they dragged the Jason

και τινας αδελφους επι τους πολιταρχης, βοων-
 and some brethren to the city-rulers, crying;

τες· Οτι οι την οικουμενην αναστατωσαντες,
 That they the habitable having disturbed,

ουτοι και ενθαδε παρεισιν· ⁷ ους υποδεδεκται
 these also here are present, whom has received

Ιαπων· και ουτοι παντες απεναντι των δογμα-
 Jason, and these all against the decrees

entreated them; and con-
 ducting 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
 BROTHERN, they exhorted
 them, and departed.

CHAPTER XVII.

¹ And traveling through
 Amphipolis and Apollonia
 they came to * THESSA-
 LONICA, where was * a
 Synagogue of the JEWS.

² And according to his
 CUSTOM, PAUL † went in
 to them, and on three Sab-
 baths reasoned with them
 from the SCRIPTURES,

³ opening and setting
 forth, † That the MESSIAH
 ought to suffer and to rise
 from the dead, and That
 "This is the ANOINTED Je-
 sus whom I announce to
 you."

⁴ † And some of them
 believed and adhered to
 PAUL and † * Silas, and of
 the PIOUS Greeks a * great
 Multitude, and of the
 CHIEF Women not a few.

⁵ But the JEWS taking
 some evil-disposed Men
 from the MARKET-LOUNG-
 ERS, and gathering a
 crowd, alarmed the CITY;
 and having assailed the
 HOUSE of † Jason sought
 to bring them * forth into
 the assembly of the PEO-
 PLE;

⁶ but not finding them,
 they dragged * Jason and
 some of the Brethren to
 the RULERS of the CITY,
 crying out, † "THESE men
 who have disturbed the
 EMPIRE, are come here
 also;

⁷ whom Jason has re-
 ceived; and all these op-
 pose the † DECREES of Ce-

* VATICAN MANUSCRIPT.—39. from the CITY.
 4. Silas. 4. great Multitude.

1. THESSALONICA. 1. a Syna-
 5. forth to the PEOPLE. 6.

† 39. Matt. viii. 31. † 40. ver. 14. † 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13;
 xix. 8. † 3. Luke xxiv. 26, 43; Acts xviii. 23; Gal. iii. 1. † 4. Acts xxviii. 24.
 † 4. Acts xv. 22, 27, 32, 40. † 5. Rom. xvi. 21. † 6. Acts xvi. 20. † 7. Luke
 xxiii. 2; John xix. 12.

των Καισαρος πραττουσι, βασιλεα λεγοντες
of Caesar do, a king saying
 ετερον ειναι, Ιησουν. ⁸ Εταραξεν δ τουοχλον
another to be, Jesus. Troubled and the crowd
 και τοις πολιταρχαs ακουοντας ταυτη ⁹ Και
and the city-rulers having heard these things. And
 λαβυντες το ικανον παρα του Ιασον και των
having taken the security from the Jason and the
 λοιπων, απελευσαν αυτους ¹⁰ Οι δε αδελφοι
rest, they let go them. The and brethren
 ευθεωs δια της νυκτοs εξεπεμψαν τον τε
immediately by the night sent away the both
 Παυλον και τον Σιλαν ειs Βεροια. οιτινεs παρα-
Paul and the Silas into Berea; who hav-
 γενομενοι, ειs την συναγωγην των Ιουδαιων
ing arrived, into the synagogue of the Jews
 απηρσαν. ¹¹ Ουτοι δε ησαν ευγενεστεροι των
went. These and were more candid of those
 εν Θεσσαλονικη, οιτινεs εδεξαντο τον λογον
in Thessalonica, who received the word
 μετα πασης προθυμιαs, το καθ' ημεραν ανακρι-
with all promptness, that every day closely
 νοντες ταs γραφασ, ει εχοι ταυτα ουτωs.
scrutinizing the writings, if was these things thus.
¹² Πολλοι μεν ουν εξ αυτων επιστευσαν, και
Many indeed therefore out of them believed, and
 των Ελληνιδων γυναικων των ευσημονων και
of the Greek women of the honorable and
 ανδρων ουκ ολιγοι. ¹³ Ωs δε εγνωσαν οι απο
men not a few. When but knew those from
 της Θεσσαλονικηs Ιουδαιοι, οτι και εν τη Βεροια
the Thessalonica Jews, that also in the Berea
 καταγγελη υπο του Παυλου ο λογος του θεου,
was preached by the Paul the word of the God,
 ηλθον και ει σαλευοντες τουσ οχλουs. ¹⁴ Ευθεωs
they came also there stirring up the crowds. Immediately
 δε τοτε τον Παυλον εξαπεστειλαν οι αδελφοι
and then the Paul sent out the brethren
 πορευεσθαι ωs επι την θαλασσαν. υπεμενον δε
to go as to the sea; remained and
 ο, τε Σιλαs και ο Τιμοθεοs εκει. ¹⁵ Οι δε καθισ-
the, both Silas and the Timothy there. They but conduct-
 τωντες τον Παυλον ηγαγον * [αυτον] εωs Αθη-
ing the Paul led [him] to Ath-
 νων. και λαβοντες εντολην προς τον Σιλαν και
ens; and having received a charge to the Silas and
 Τιμοθεον, ινα ωs ταχιστα ελθωσι προς αυτον,
Timothy, that as soon as possible they should come to him,
 εξηρσαν. ¹⁶ Εν δε ταιs Αθηναιs εκδεχομενου
they departed. In and the Athens waiting
 αυτουs του Παυλου, παρωξυνετο το πνευμα
them of the Paul, was stirred up the spirit
 αυτου εν αυτω, θεωρουντι κατειδωλον ουσαν
of him in him, beholding full of idols being

sar, saying that there is another King, Jesus.”
 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 BEST, they let them go.
 10 But the BRETHREN immediately, by * Night, † sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.
 11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with All Readiness, DAILY † examining the SCRIPTURES whether these things were so.
 12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.
 13 But when the JEWS of THESSALONICA knew That the WORD of GOD was preached by PAUL at BEREa, they came there also exciting * and troubling the CROWDS.
 14 † And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.
 15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.
 16 Now while PAUL was waiting for them at ATHENS, † his SPIRIT was stirred within him, as beholding the CITY was † full of idols.

* VATICAN MANUSCRIPT.—10. Night, 13. and troubling the CROWDS. 15-
 him—omit. 15. TIMOTHY.
 † 16. This expression denotes the appearance of Athens to the eye of a stranger. “A person could hardly take his position any where 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. 339
 † 10. Acts ix. 25; ver. 14. † 11. Luke xvi. 29; John v. 39. † 14. Matt. x 23
 † 16. 2 Pet. ii. 8.

την πολιν. ¹⁷ Διελεγετο μεν ουν εν τη συνα-
 the city. He reasoned indeed then in the syna-
 γωγη τοις Ιουδαιις και τοις σεβομενοις, και
 gogue with the Jews and with those being pious, and
 εν τη αγορα κατα πασαν ημεραν προς τους
 in the market during every day with those

πατατυχαυοντας. ¹⁸ Τινες δε των Επικουρειων
 happening to meet. Some but of the Epicureans

και των Στωικων φιλοσοφων συνεβαλλον αυτω·
 and of the Stoics philosophers encountered him;

και τινες ελεγον· Τι αν θελοι ο σπερμολογος
 and some said; What may intend the seed-picker

ουτος λεγειν· Οι δε Ξενων δαιμονιων δοκει
 this to say? They and; Of strange demons he seems

καταγγελευς ειναι· οτι τον Ιησουν και την
 a proclaimer to be; because the Jesus and the

αναστασιν * [αυτοις] ευηγγελιζετο. ¹⁹ Επιλα-
 resurrection [to them] he announced glad tidings. Having

βομενοι τε αυτου, επι τον Αρειον παγον ηγα-
 taken hold and of him, to the Mars hill they

γον, λεγοντες· Δυναμεθα γνωναι, τισ η καινη
 ed, saying; Are we able to know, what the new

αυτη η υπο σου λαλουμενη διδαχη; ²⁰ Ξενιζον-
 this that by thee being spoken teaching? Strange things

τα γαρ τινα εισφερεις εις τας ακοας ημων.
 for certain thou bringest to the ears of us.

Βουλομεθα ουν γνωναι, τι αν θελοι ταυτα
 We desire therefore to know, what may intend these things

ειναι. ²¹ Αθηναιοι δε παντες και οι επιδημου-
 to be. Athenians and all and the sojourning

τες ξενοι, εις ουδεν ετερον ευκαιρουν, η λεγειν
 strangers, in nothing else spend lesiure, than to tell

τι και ακουειν καινοτερον.
 something and to hear newer.

²² Σταβεις δε ο Παυλος εν μεσφ του Αρειου
 Having stood up and the Paul in midst of the Mars

παγου, εφη· Ανδρες Αθηναιοι, κατα παντα
 hill, said; Men Athenians, in all things

ως δεισιδαιμονεστερους υμας θεωρω· ²³ διερ-
 as it were worshippers of demons you I perceive; pass-

χομενος γαρ και αναθεωρων τα σεβασματα
 ing through for and beholding the objects of worship

υμων, ευρον και βωμον, εν ω επεγεγραπτο·
 of you, I found also an altar, in which had been written;

Αγνωστω θεφ. 'Ον ουν αγνοουντες ευσεβειτε,
 To an unknown God. Whom therefore not knowing you worship,

τουτον εγω καταγγελλω υμιν. ²⁴ 'Ο θεος ο
 this I announce to you. The God that

ποιησας τον κοσμον και παντα τα εν αυτω,
 having made the world and all the things in it,

¹⁷ He reasoned there-
 fore in the SYNAGOGUE
 with the JEWS, and with
 the PIOUS persons; and
 in the MARKET every Day
 with THOSE he happened
 to MEET.

¹⁸ But some of the EPI-
 CUREAN and * STOIC
 PHILOSOPHERS encoun-
 tered him. And some
 said, "What does this
 † BABBLER 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 Athe-
 nians, and the RESIDENT
 STRANGERS among them,
 spent their time in noth-
 ing else but to tell and
 hear something new.

²² And PAUL standing
 in the midst of the AREOPA-
 GUS, said, "Athenians, I
 perceive that in all things
 you are † extremely devoted
 to the worship of Demons.

²³ For as I passed
 through, and beheld the
 OBJECTS of your worship,
 I found also an Altar on
 which was an inscription,
 'To an Unknown God.'

* What therefore you wor-
 ship without knowing,
 This † I announce to you.

²⁴ That † GOD who
 made the WORLD and All
 THINGS in it, † he being

* VATICAN MANUSCRIPT.—18. Stoics. 18. to them—omit, 23. What therefore you worship without knowing?

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Owen. † 19. The supreme court of Athens. † 22. Or, more religiously inclined than others.

† 24. Acts xiv. 15.

οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ
 this of heaven and earth Lord being, not
 ἐν χειροποιήτοις ναοῖσι κατοικεῖ, ²⁵ οὐδὲ ὑπό
 in hand-made temples dwells, nor by
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος
 hands of men is served, wanting
 τινος, αὐτὸς δίδους πᾶσι ζῆν καὶ πνοὴν καὶ
 anything, he giving to all life and breath and
 τὰ πάντα. ²⁶ ἐποίησε τε ἐξ ἑνός * [αἵματος]
 the things all, made and out of one [blood]
 πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρό-
 every nation of men to dwell on all the face
 σῶπον τῆς γῆς, ὄρισας προστεταγμένους και-
 of the earth, having fixed having been appointed sea-
 ρους καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν.
 sons and the fixed limits of the habitation of them;
²⁷ ζῆτειν τὸν θεόν, εἰ ἀραγε ψηλαφήσειαν αὐτόν
 to seek the God, if indeed they might feel him
 καὶ εὗρουεν, καιτοίγε οὐ μακρὰν ἀπὸ ἑνός ἕκασ-
 and might find, and indeed not far from one each
 τοῦ ἡμῶν ὑπάρχοντα. ²⁸ Ἐν αὐτῷ γὰρ ζῶμεν
 of us being. In him for we live
 καὶ κινουμεθα καὶ ἐσμεν ὡς καὶ τινες τῶν καθ'
 and are moved and we are; as also some of those with
 ἡμᾶς ποιητῶν εἰρηκασί. Του γὰρ καὶ γένος
 you poets have said; Of the for also offspring
 ἐσμεν. ²⁹ Γένος οὖν ὑπάρχοντες τοῦ θεοῦ,
 we are. Offspring therefore being of the God,
 οὐκ οφειλομεν νομιζεῖν, χρυσοῦ ἢ ἀργυροῦ ἢ
 not we are bound to suppose, gold or silver or
 λίθου, χαραγματι τεχνῆς καὶ ἐνθυμησεως ἀνθρώ-
 one, a sculpture of art and device of man,
 που, τὸ θεῖον εἶναι ὅμοιον. ³⁰ Τοῦς μὲν οὖν
 the Deity to be like. The indeed therefore
 χρόνους τῆς ἀγνοίας ὑπεριδῶν ὁ θεός, τᾶν
 times of the ignorance overlooking the God, now
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 he commands to the men all in all places
 μετανοεῖν. ³¹ διότι ἐστήσεν ἡμέραν, ἐν ᾗ
 to reform, because he established a day, in which
 μελλεῖ κρίνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ,
 he is about to judge the habitable in righteousness,
 ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχῶν πᾶσιν,
 by a man whom he appointed, a guarantee having furnished to all,
 ἀναστήσας αὐτὸν ἐκ νεκρῶν. . . . ³² Ἀκουσάν-
 having raised him out of dead ones. Having heard
 τες δὲ ἀναστάσιν νεκρῶν, οἱ μὲν ἐχλευάζον·
 and a resurrection of dead ones, these indeed mocked;
 οἱ δὲ εἶπον· Ἀκουσομεθα σου πάλιν περὶ του-
 those but said; We will hear thee again about this.

‡ Lord of Heaven and Earth, ‡ dwells not in Temples made with hands; ²⁵ nor is he served by the HANDS of MEN, ‡ as needing anything; ‡ he having given to all Life, and Breath, and all things; ²⁶ and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and ‡ the FIXED LIMITS of their HABITATION;
²⁷ ‡ to seek GOD, if perhaps they might feel after and find him; ‡ and indeed he is not far from every one of us;
²⁸ ²⁸ In him we live, and move, and exist; as even some of ‡ YOUR OWN Poets have said, 'For also we HIS Offspring are.'
²⁹ Being, therefore, the Offspring of GOD, ‡ we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.
³⁰ Therefore, indeed, overlooking ‡ the TIMES of IGNORANCE, GOD ‡ now commands all MEN, in every place, to reform;
³¹ because he has established a DAY ‡ in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by ‡ raising him from the Dead."
³² And when they heard of the Resurrection of the Dead, SOME decided, but OTHERS said, "We will hear thee * again about this.

* VATICAN MANUSCRIPT.—26. Blood—omit. 26. The Whole Face of. 32. also again.

† 28. The Phenomena of Aratus, and Cleanthes' Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

‡ 24. Matt. xi. 25. ‡ 24. Acts vii. 48. ‡ 25. Psal. i. 8. ‡ 25. Gen. ii. 7; Num. xvi. 22; Job xii. 10; xxvii. 3, xxxiii. 4; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 26. Deut. xxxii. 8. ‡ 27. Rom. i. 20. ‡ 27 Acts xiv. 17. ‡ 29. Isa. xl. 18. ‡ 30. Acts xiv. 10; Rom. iii. 25. ‡ 30. Luke xxiv. 47; Titus ii. 11, 12; 1 Pet. i. 14; iv. 3 ‡ 31. Acts x. 42; Rom. ii. 16; xiv. 10. ‡ 31. Acts ii. 24.

του. ³³ Και οὕτως ὁ Παυλος ἐξῆλθεν ἐκ μεσου
And thus the Paul went out from midst
 αυτων.
of them.

³⁴ Τινες δε ανδρες κολληθεντες αυτω, επισ-
Some but men having associated with him, be-
 τευσαν· εν οἰς και Διονυσιος ὁ Αρεοπαγιτης,
lieved; among whom also Dionysius the Areopagite,
 και γυνη ονοματι Δαμαρις, και ἑτεροι συν
and a woman by name Damaris, and others with
 αυτοις. ΚΕΦ. ιη'. 18. ¹ Μετα δε ταυτα
them. After and these things

χωρισθεις ὁ Παυλος ἐκ των Αθηνων, ηλθεν εις
having withdrawn the Paul from the Athens, came into
 Κορινθον. ² Και εὑρων τινα Ιουδαιον ονοματι
Corinth. And having found a certain Jew by name
 Ακυλαν, Ποντικον τῷ γενει, προσφατως εληλυ-
Aquila, Pontus by the race, recently having
 θοτα απο της Ιταλιας, και Πρισκιλλαν γυναικα
come from the Italy, and Priscilla wife
 αυτου, (δια το διατεταχεναι Κλαυδιον χωρι-
of him, (because the to have commanded Claudius to with-
 ζεσθαι παντας τους Ιουδαιους ἐκ της Ῥωμης,)
draw all the Jews from the Rome,)

προσηλθεν αυτοις. ³ και δια το ὁμοτεχνον
he went to them; and because the same trade
 ειναι, εμενε παρ' αυτοις· και ειργαζετο· ησαν
to be, he remained with them; and worked, they were
 γαρ σκηνοποιοι την τεχνην. ⁴ Διελεγετο δε εν
for tent-makers the trade. He reasoned and in
 τη συναγωγῃ κατα παν σαββατον, επειθε τε
the synagogue during every sabbath, persuaded and
 Ιουδαιους και Ἑλληνας. ⁵ Ὡς δε κατηλθον
Jews and Greeks. When but came down

απο της Μακεδονιας ὁ, τε Σιλας και ὁ Τιμοθεος,
from the Macedonia he, both Silas and the Timothy,
 συνειχετο τῷ λογῷ ὁ Παυλος, διαμαρτυρομενος
was confined to the word the Paul, earnestly testifying
 τοις Ιουδαιοις τον Χριστον Ιησουν. ⁶ Αντιτασ-
to the Jews the Anointed Jesus. Resisting

σομενων δε αυτων και βλασφημουντων, εκτινα-
but them and blaspheming, having
 ζαμενος τα ἱματια, ειπε προς αυτοις· Το αιμα
shaken the mantles, he said to them; The blood
 ὑμων ἐπι την κεφαλην ὑμων, καθαρὸς εγω,
of you on the head of you, pure I,
 απο του νυν εις τα εθνη πορευσομαι. ⁷ Και
from the now to the Gentiles I will go. And

μεταβας εκειθεν, ηλθεν εις οικιαν τινος ονο-
having removed thence, he went into a house of one by
 ματι Ιουστου, σεβομενου τον θεον, οὗ ἡ οικια
name Justus, worshipping the God, of whom the house
 ην συνομορουσα τη συναγωγῃ. ⁸ Κρισπος δε ὁ
was adjoining to the synagogue. Crispus but the

αρχισυναγωγος επιστευσε τῷ κυριῷ συν ὄλῳ
synagogue-ruler believed in the Lord with whole
 τῷ οικῷ αὐτου· και πολλοι των Κορινθων ακου-
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 adhering to him, believed; among whom were Dionysius the *Arcopagite, and a Woman named Damaris, and others with them.

CHAPTER XVIII.

1 And after these things * PAUL withdrawing from ATHENS, came to Corinth; 2 and having found a Certain Jew named † Aquila, a native of Pontus, recently come from ITALY, and his wife Priscilla, (because * Claudius had COMMANDED ALL JEWS to withdraw from ROME,) he went to them.

3 And because he was of the same trade, he remained with them, † and * labored; for they were Tent makers by trade.

4 † And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

5 † And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the word, earnestly testifying to the JEWS the ANOINTED Jesus.

6 † But when they resisted and blasphemed, shaking his CLOTHES, he said to them, "Your BLOOD be upon your head! † I am pure; from this TIME I will go to the GENTILES."

7 And having removed thence he went into the House of one named Justus, a worshipper of God, Whose HOUSE was adjoining the 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. were COMMANDED to withdraw from ROME.

1 2. Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19. 1 Thess. ii. 9; 2 Thess. iii. 8. Acts xiii. 45, 46; xxviii. 23.

1. he departed from. 3. they labored.

2. All Jews

1 3. Acts xx. 34; 1 Cor. iv. 12; 1 5. Acts xvii. 14. 15. 1 6.

1 4. Acts xvii. 2. 1 5. 1 Cor. i. 14.

οὐτὸς εἰστέον, καὶ εβαπτίζοντο· ⁹ εἶπε δὲ ὁ
 ing believed, and were dipped; said and the
 κύριος δι' ὄραματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ
 Lord through a vision by night to the Paul; Not
 φόβου, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσης· ¹⁰ διότι
 fear, but speak and no be silent; because
 ἐγὼ εἰμι μετὰ σου, καὶ οὐδεὶς ἐπιθήσεται σοὶ
 I am with thee, and no one shall attack thee
 τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν
 of the to hurt thee; because people is for me much in
 τῇ πόλει ταύτῃ. ¹¹ Ἐκαθίσε τε ἐνιαυτὸν καὶ
 the city this. He continued and a year and
 μηνῶν ἕξ, διδασκῶν ἐν αὐτοῖς τὸν λόγον τοῦ
 months six, teaching among them the word of the
 θεοῦ.

¹² Γαλλίωνος δὲ ἀνθυπατεύοντες τῆς Ἀχαιῶν,
 Gallio and being proconsul of the Achaia,
 κἀγρεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύ-
 rushed with one mind the Jews to the Paul,
 λῳ, καὶ ἠγάγον αὐτὸν ἐπὶ τὸ βῆμα, ¹³ λεγόντες·
 and led him to the tribunal, saying;
 Ὅτι παρα τὸν νόμον οὗτος ἀναπείθει τοὺς
 That from the law this persuades the
 ἀνθρώπους σεβέσθαι τὸν θεόν. ¹⁴ Μελλόντος
 men to worship the God. Being about

δε τοῦ Παύλου ἀνοίγει τὸ στόμα, εἶπεν ὁ
 but the Paul to open the mouth, said the
 Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν
 Gallio to the Jews; If indeed therefore it was
 ἀδικημα τι, ἢ ῥαδιουργημα πονηροῦ, ὦ Ἰου-
 injustice any, or reckless evil. O Jews,
 δαῖοι, κατὰ λόγον ἀν' ἡμεσχομῆν ὑμῶν· ¹⁵ εἰ
 according to reason I would bear with you, if

δε ζήτημα ἐστὶ περὶ λόγων καὶ ὀνομάτων καὶ
 but a question it is about a word and names and
 νόμου τοῦ καθ' ὑμᾶς, ὠφεσθε αὐτοῦ· κριτῆς
 of a law of that with you, you will see yourselves; a judge
 * [γὰρ] ἐγὼ τούτων οὐ βουλομαι εἶναι. ¹⁶ Καὶ
 [for] I of these not choose to be. And

ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ Ἐπιλα-
 he drove them from the tribunal, having
 βουμένην δὲ πάντες * [οἱ Ἕλληνας] Σωθῆνην
 taken hold and all [the Greeks] of Sothenes
 τὸν ἀρχισυναγωγὸν, ἐτυπῶν ἐμπροσθεν τοῦ
 the synagogue-ruler, they struck before the
 βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμέ-
 tribunal, and nothing of these the Gallio cared.

λεν. ¹⁸ Ὁ δὲ Παῦλος ἐτι προεμείνας ἡμέρας
 The and Paul yet having remained days
 ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει
 many, to the brethren having bid farewell, unled out
 εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ
 into the Syria, and with him Priscilla and
 Ἀκῦλας, κείραμενος τὴν κεφαλὴν ἐν Κεγχροαῖς·
 Aquila, having shaved the head in Cenchrea;
 εἶχε γὰρ εὐχὴν. ¹⁹ Κατηντήσε δὲ εἰς Ἐφεσον,

he had for a vow. He came and to Ephesus,

ing, believed, and were im-
 mersed.

⁹ † And the LORD said
 to PAUL, in a Vision by
 Night, "Fear not, but
 speak, and be not si-
 lent;

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 ACHAJA,
 the JEWS with one mind
 assaulted PAUL, and
 brought him to the TRIBU-
 NAL,

¹³ saying, "This man
 persuades MEN to worship
 GOD contrary to the
 LAW."

¹⁴ And PAUL being
 about to SPEAK, GALLIO
 said to the JEWS, † "If
 indeed it was an act of In-
 justice or reckless Evil, O
 Jews! according to Reason
 I would bear with
 you;

¹⁵ but if it be a Ques-
 tion 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 re-
 mained yet many Days,
 bidding farewell to the
 BROTHERS, sailed thence
 for SYRIA, in company
 with Priscilla and Aquila;
 † having shaved his HEAD
 in ‡ Cenchrea, for he had a
 Vow.

¹⁹ And he came to

* VATICAN MANUSCRIPT—15. for—omit. 17. the GREEK—omit.
 † 0. Acts XIII. 11. 1. Jer. i. 18, 19; Matt. xxviii. 20. ‡ 14. Acts xxiii. 20.
 -r. 1; 10. † 17. 1 Cor. i. 5. 1. 18. Num. vi. 12; Acts XXI. 24. † 18. Rom. xvi. 2

κακεινους κατελιπεν αυτου· αυτος δε εισελ-
 and them he left there· he but having en-
 θαν εις την συναγωγην, διελεχθη τοις
 tered into the the synagogue, reasoned with the
 Ιουδαιοις. ²⁰ Ερωτωντων δε αυτων επι πλειονα
 Jews, Asking and them for longer
 χρονου μειναι * [παρ' αυτοις,] ουκ επενευθεν·
 a time to remain [with them,] not he consented;
²¹ αλλ' απεταξατο * [αυτοις,] ειπων· * [Δει με
 but he bade farewell [to them,] saying; [It behoves me
 παντως την εορτην την ερχομενην ποιησαι εις
 by all means the feast that coming to keep into
 'Ιεροσολυμα·] παλιν * [δε] ανακαμψω προς
 Jerusalem;] again [but] I will return to
 υμας, του θεου θελωτος. * [Και] ανηχθη απο
 you, the God willing. [And] he sailed from
 της Εφεσου· ²² και κατελθων εις Καισαρειαν,
 the Ephesus, and having gone down to Caesarea,
 αναβας, και ασπασαμενος την εκκλησιαν,
 having gone up, and having saluted the congregation,
 κατεβη εις Αντιοχειαν. ²³ Και ποιησας χρονον
 he went down to Antioch. And having spent time
 τινα, εξηλθε, διερχομενος καθεξης, την Γαλα-
 some, he went out, passing through in order the Gala-
 τικην χωραν και Φρυγίαν, επιστηριξων παντας
 tia country and Phrygia, establishing all
 τους μαθητας. ²⁴ Ιουδαιος δε τις Απελλωσ
 the disciples. A Jew and certain Apollos
 ονοματι, Αλεξανδρευσ πω γενει, ανηρ λογιος,
 by name, an Alexandrian by the birth, a man eloquent,
 κατηντησεν εις Εφεσον δυνατος ων εν ταις
 came to Ephesus powerful being in the
 γραφαις. ²⁵ Ουτος ην κατηχημενος την οδον
 writings. This was having been instructed the way
 του κυριου· και ζεων τω πνευματι, ελαλει και
 of the Lord; and being fervent in the spirit, he spoke and
 εδιδασκεν ακριβως τα περι του κυριου,
 taught accurately the things concerning the Lord,
 επισταμενος μονον το βαπτισμα Ιωαννου.
 being acquainted with only the dipping of John
²⁶ Ουτος τε ηρξατο παρρησιαζεσθαι εν τη συνα-
 This and began to speak boldly in the syna-
 γωγη. Ακουσαντες δε αυτου Ακυλας και
 gogue. Having heard and of him Aquila and
 Πρισκιλλα, προεβλαβον αυτον, και ακριβεσ-
 Priscilla, took him, and more accu-
 τερον αυτω εξεθεντο την του θεου οδον. ²⁷ Βου-
 rately to him explained the of the God way. Wish-
 λομενου δε αυτου διελθειν εις την Αχαιαν, προ-
 ing and of him to pass through into the Achaia, hav-
 τρεψαμενοι οι αδελφοι εγραψαν τοις μαθηταις
 ing exhorted the brethren they wrote to the disciples
 αποδεξασθαι αυτον· ος παραγενομενος, συνε-
 to receive him, who having arrived, he
 βαλετο πολυ τοις πεπιστευκοσι δια της χαρι-
 helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the JEWS.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, †GOD willing."— And he sailed from EPHEBUS;

22 and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of † GALATIA and Phrygia, in order, † establishing All the DISCIPLES.

24 † And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the way of the LORD, and being fervent in SPIRIT, he spoke and * also taught accurately the THINGS * concerning JESUS, † being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And * Aquila and Priscilla explained to him more accurately the way of GOD.

27 And when he was wishing to pass over into ACHAEA, the BROTHERS wrote exhorting the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

* VATICAN MANUSCRIPT.—20. with them—omit. behaves me to keep the COMING FEAST in Jerusalem—omit.—omit. 25. also taught. 25. concerning JESUS.

21. to them—omit. 21. but—omit. 21. And. 26. Priscilla and Aquila.

† 21. 1 Cor. iv. 10; Heb. vi. 3; James iv. 15. † 23. Gal. i. 2; iv. 14. † 23. Acts xiv. 22. xv. 32, 41. † 24. 1 Cor. i. 12; iii. 5, 6; iv. 6; Titus iit. 13. † 25. Actw xix. 3. † 27. 1 Cor. iii. 6.

τος. ²⁸ *Ευτουνως γαρ τοις Ιουδαιοις διακατη-*
Strenuously for with the Jews he was discus-
λεγχετο δημοσια, επιδεικνυς οια των γραφων,
sing publicly, proving by the writings,
ειναι τον Χριστον Ιησουν.
to be the Anointed Jesus.

ΚΕΦ. 19. 19.

¹ *Εγενετο δε εν τω τον Απολλα ειναι εν*
It happened and in the the Apollos to be in
Κορινθω, Παυλον διελθοντα τα ανωτερα κερη,
Corinth, Paul having passed through the upper parts,
ελθειν εις Εφεσον. Και ευρων τινας μαθητας,
to come to Ephesus. And having found some disciples,
² *ειπε προς αυτους. Ει πνευμα αγιον ελαβετε*
he said to them; If a spirit holy you received
πιστευσαντες; Οι δε ειπον προς αυτον. Αλλ'
having believed, They and saul to him; But
ουδε ει πνευμα αγιον εστιν, ηκουσαμεν. ³ Ειπε
not even if a spirit holy is, we have heard. He said
*τε * [προς αυτους.] Εις τι ουν εβαπτισθητε;*
and [to them.] Into what then were you dipped?
Οι δε ειπον. Εις τον Ιωαννη βαπτισμα. ⁴ Ειπε
They and said, Into the of John dipping. Said
δε Παυλος. Ιωαννης εβαπτισε βαπτισμα μετα-
and Paul, John dipped a dipping of refor-
νοιας, τω λαω λεγων, εις τον ερχομενον μετ'
mation, to the people saying, into him coming after
αυτον ινα πιστευσωσι. τουτ' εστιν, εις τον
him that they should believe. that is, into the
Ιησουν. ⁵ Ακουσαντες δε εβαπτισθησαν εις τον
Jesus. Having heard and they were dipped into the
ονομα του κυριου Ιησου. ⁶ Και επιθεντος
name of the Lord Jesus. And having placed
αυτοις του Παυλου τας χειρας, ηλθε το πνευμα
to them the Paul the hands, came the spirit
τω αγιον επ' αυτους, ελαλουν τε γλωσσαις και
the holy upon them, they spoke and with tongues and
προεφητευον. ⁷ Ησαν δε οι παντες ανδρες ωσει
prophesied. Were all the all men about
δεκαδυο. ⁸ Εσελθων δε εις την συναγωγην,
twelve. Having entered and into the synagogue,
επαρρησιαζετο, επι μηνια τρεις διαλεγομενος
he spoke freely, for months three reasoning
*και πειθων * [τα] περι της βασιλειας του*
and persuading [the things] concerning the kingdom of the
θεου. ⁹ Ως δε τινες εσκληρυνοντο και ηπει-
God. When and some were hardened and disbe-
θουν, κακολογουντες την οδον ενωπιον του
beved, speaking evil of the way in presence of the

28 for he strenuously discussed with the Jews in public, † proving by the SCRIPTURES that Jesus is the MESSIAH.

CHAPTER XIX.

1 And it happened, while † APOLLOS was in Corinth, Paul, having passed through the UPPER PARTS, came to * EPHESUS; and having found some Disciples,

2 he said to them, "Have you received the holy Spirit since you believed?" And THEY said to him, † "We have not even heard whether there be any holy Spirit."

3 And he said, "Into what then were you immersed?" And THEY said, † "Into JOHN'S IMMERSION?"

4 And Paul said, † "John administered the Immersion of Reformation, saying to the PEOPLE, that they should believe into HIM that was COMING after him, that is, into Jesus."

5 And having heard this, they were immersed † into the NAME of the LORD Jesus.

6 And Paul † putting his * HANDS on them, the HOLY SPIRIT came on them, and † they spoke with Tongues and prophesied.

7 And ALL the Men were about twelve.

8 And having entered the SYNAGOGUE, he spoke boldly for three Months, reasoning and persuading † about the KINGDOM of GOD.

9 But when some were hardened, and disbelieved, speaking evil of the WAY

* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them. † 3. Acts xviii. 25. † 4. Matt. iii. 11, John i. 15, 27, 30; Acts i. 5; xi. 16, xvi. 24, 25. † 5. Acts viii. 16. † 6. Acts vi. 6. viii. 17. † 7. Acts ii. 4; x. 46. † 8. Acts xvii. 2; xviii. 4. † 9. Acts i. 3, xxviii. 23.

† 1. Acts ix. 22; xvii. 3; ver. 5. † 1. 1 Cor. i. 12; iii. 5, 6. † 2. Acts viii. 16. † 3. Acts xviii. 25. † 4. Matt. iii. 11, John i. 15, 27, 30; Acts i. 5; xi. 16, xvi. 24, 25. † 5. Acts viii. 16. † 6. Acts vi. 6. viii. 17. † 7. Acts ii. 4; x. 46. † 8. Acts xvii. 2; xviii. 4. † 9. Acts i. 3, xxviii. 23.

πληθους, αποστας απ' αυτων, αφωρισε τους
 multitude, having departed from them, he separated the
 μαθητας, καθ' ημεραν διαλεγομενος εν τη
 disciples, every day reasoning in the
 σχολη Τυραννου * [τινος.] 10 Τουτο δε εγενετο
 school of Tyrannus [one.] This and was done

επι ετη δυο, ωστε παντας τους κατοικουντες
 for years two, so that all the dwellers
 την Ασιαν ακουσαι τον λογον του κυριου, Ιου-
 the Asia to hear the word of the Lord, Jews
 δαιους τε και Έλληνας. 11 Δυναμεις τε ου τας
 both and Greeks. Miracles and not the

τυχουσας εποιει ο θεος δια των χειρων
 common ones did the God through the hands
 Παυλου. 12 ωστε και επι τους ασθενουντας
 of Paul; so that even to those being sick

επιφερεσθαι απο του χρωτος αυτου σουδαρια η
 to be brought from the skin of him napkins or
 σιμικινθια, και απαλλασσεσθη απ' αυτων τας
 aprons, and to be set free from them the
 νοσους, τα τε πνευματα γα πονηρα εκπορευεσ-
 diseases, the and spirits the evil to be cast
 θαι.
 out.

13 Επεχειρησαν δε τινες απο των περιερχο-
 Took in hand and some from of those going
 μενων Ιουδαιων εξορκιστων οναμαζειν επι τους
 about Jews exorcists to name on those
 εχοντας τα πνευματα τα πονηρα το ονομα του
 having the spirits the evil the name of the
 κυριου Ιησου, λεγοντες. 'Ορκιζω υμας τον
 Lord Jesus, saying; I adjure you the
 Ιησουν, ον ο Παυλος κηρυσσει. 14 Ησαν δε
 Jesus, whom the Paul preaches. Were and

τινες υιοι Σκεβα Ιουδαιου αρχιερεως επτα, οι
 some sons of Sceva a Jew a high-priest seven, who
 τουτο ποιουντες. 15 Αποκριθεν δε το πνευματο
 this were doing. Answering and the spirit the

πονηρον ειπε. Τον Ιησουν γινωσκω, και του
 evil said; The Jesus I know, and the
 Παυλου επισταμαι. υμεις δε τινες εστε; 16 και
 Paul I am acquainted with; you but who are? and

εφαλλομενος επ' αυτους ο ανθρωπος, εν ω ην
 leaping on them the man, in which was
 το πνευμα το πονηρον, και κατακυριευσας
 the spirit the evil, and having overcome

αυτων, ισχυσε κατ' αυτων, ωστε κυμνους και
 them, prevailed against them, so that naked and
 τετραυματισμενους εκφυγειν εκ του οικου
 having been wounded to have fled out of the house

εκεινου. 17 Τουτο δε εγενετο γνωστον πασιν
 that. This and became known to all

Ιουδαιοις τε και Έλλησι τοις κατοικουσι την
 Jews both and Greeks those dwelling the
 Εφεσον. και επεπεσε φοβος 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 Tyrannus.

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 these 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

* VATICAN MANUSCRIPT.—0. one—omit. said to them, JESUS indeed I know, and.

14. Seven Sons of One Sceva. 15. them both, and prevailed.

† 10. Acts xx. 31. Kings iv. 29. Luke i. 65; vii. 16; Acts ii. 43; v. 5, 11.

† 11. Mark xvi. 20; Acts xiv. 3. † 13. Matt. xii. 27. † 13. See Matt. ix. 38; Luke ix. 49.

† 12. Acts v. 15; See 2 † 17.

και εμεγαλυνετο το ονομα του κυριου Ιησου.
 and was magnified the name of the Lord Jesus.
 18 Πολλοι τε των πεπιστευκοτων ηρχοντο εξο-
 Many and of those having believed came con-
 μολογουμενοι και αναγγελλυντες τας πραξεις
 confessing and declaring the deeds
 αυτων. 19 Ίκανοι δε των τα περιεργα τραξαν-
 of them. Many and of those the magical arts practis-
 ται, συνενεγκαντες τας βιβλους, κατεκαιον
 ing, having brought together the books, burned
 ενωπιον παντων και συνεψηφισαν τας τιμας
 in presence of all; and they computed the prices
 αυτων, και ευρον αργυριου μυριαδας πεντε.
 of them, and found pieces of silver myriads five.
 20 Ουτω κατα κρατος δ λογος του κυριου
 Thus according to power the word of the Lord
 ηξηλε και ισχυεν. 21 Ως δε επληρωθη ταυτα,
 grew and prevailed. When and was fulfilled these things,
 εθετο δ Παυλος εν τω πνευματι, διελθων
 was disposed the Paul in the spirit, having passed through
 την Μακεδονιαν και Αχαιαν, πορευεσθαι εις
 the Macedonia and Achaia, to go into
 Ίερουσαλημ, ειπων· Οτι μετα το γενεσθαι με
 Jerusalem, saying; That after the to be come me
 εκει, δει με και Ρωμην ιδειν. 22 Αποστειλας
 there, it behoves me also Rome to see. Having sent
 δε εις την Μακεδονιαν δυο των διακονουντων
 and into the Macedonia two of those ministering
 αυτω, Τιμοθεον και Εραστον, αυτος επεσχε
 to him, Timothy and Erastus, he remained
 χρονον εις την Ασιαν. 23 Εγενετο δε κατα τον
 time in the Asia. It happened and during the
 καιρον εκεινον ταραχος ουκ ολιγος περι της
 season that a tumult not small concerning the
 οδου.
 way.
 24 Δημητριος γαρ τις ονοματι, αργυροκοπος,
 Demetrius for a certain by name, a silversmith,
 ποιων ναους * [αργυρου] Αρτεμιδος, παρειχθετο
 making temples [of silver] Artemidos, brought
 τοις τεχνιταις εργασιαν ουκ ολιγην. 25 Ους
 to the workmen gain not a little. Whom
 συναθροισας, και τους περι τα τοιαυτα εργα-
 having brought together, and those about the such like work-
 τας, ειπεν· Ανδρες, επιστασθε, οτι εκ ταυ-
 saen. said; Men, you know, that out of this
 της της εργασιαις η ευπορια ημων εστι· 26 και
 the work the wealth of us is, and
 θεωρειτε και ακουετε, οτι ου μονον Εφεσον,
 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 MAGICAL ARTS, having brought together their BOOKS, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of * the LORD 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 † no * 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;

26 and you see and hear, That not only at Ephesus

* VATICAN MANUSCRIPT.—20. the LORD.

24. silver—omit.

24. Small Gain.

+ 24. Portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues.—Clarke.

† 21. Rom. xv. 25; Gal. i. 1. † 21. Acts xx. 22. † 21. Acts xviii. 21; xxiii. 11. Rom. xv. 24—28. † 22. Acts xiii. 5 † 23. 2 Cor. i. 8. † 23. See Acts ix. 2
 † 24. Acts xvi. 10, 19.

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
 but almost all the Asia the Paul this
 πείσας μετεστῆσεν ἰκανὸν ὄχλον, λέγων,
 being persuaded misled large a crowd, saying,
 ἔτι οὐκ εἰσι θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ
 but not are gods those by hands being made. Not
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μερὸς εἰς
 only and this in danger to us the craft into
 ἐπελεγμὸν ελθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης
 contempt to come; but also that the great
 θεᾶς Ἀρτεμίδος ἱερόν εἰς οὐδὲν λογισθῆναι,
 goddess Diana temple into nothing to be despised,
 μᾶλλον τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα
 to be about and also to be destroyed the magnificence
 αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σεβεται.
 of her, which whole the Asia and the habitable worships.
 28 Ἀκούσαντες δὲ, καὶ γενομένοι πληρεῖς θυμοῦ,
 Having heard and, and having become full of wrath,
 ἐκράζον, λέγοντες· Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων.
 they cried out, saying; Great the Diana of Ephesians.
 29 Καὶ ἐπλησθῆ ἡ πόλις * [ὅλη] τῆς συγγυσεως·
 And was filled the city [wholes] the confusion;
 ὠρμησαν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρ-
 they rushed and with one mind into the theatre, having
 πασαντες Γαῖον καὶ Ἀριστάρχον Μακεδόνας,
 seized Gaius and Aristarchus Macedonians,
 συνεκδημούς Παύλου. 30 Τοῦ δὲ Παύλου βου-
 fellow-travelers of Paul. The and Paul wish-
 λομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἰὼν
 ing to enter into the assembly of the people, not suffered
 αὐτὸν οἱ μαθηταί. 31 Τινες δὲ καὶ τῶν Ἀσιαρ-
 him the disciples. Some and even of the rulers of
 χῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν,
 Asia being to him friends, having sent to him,
 παρεκαλοῦν μὴ δύναι ἑαυτὸν εἰς τὸ θέατρον.
 besought not to venture himself into the theatre.
 32 Ἄλλοι μὲν οὖν ἄλιθ τι ἐκράζον· ἡν γὰρ ἡ
 Some indeed therefore some thing said; was for the
 ἐκκλησία συγκεχυμένη, ἐπεὶ οἱ πλείους οὐκ
 assembly having been confused, and the greater not
 ᾔδεισαν, τίνος ἕνεκεν συνελθῆναι. 33 Ἐκ
 knew, for what purpose they were come together. Out of
 δὲ τοῦ ὄχλου προεβίβασαν Ἀλεξάνδρον, προ-
 and the crowd they pushed forward Alexander, thrust-
 βάλοντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλεξάν-
 ing forward him the Jews; the and Alexan-
 δρος κατασεισας τὴν χεῖρα, ᾔθελεν ἀπολογεῖσθαι
 der having waved the hand, wished to defend himself
 τῷ δήμῳ. 34 Ἐπιγινόντες δὲ ὅτι Ἰου-
 in the assembly of the people. Knowing but that a

but almost ALL ASIA, the PAUL has persuaded and turned aside Many People, saying, That † THEY are not Gods which are MADE by Hands.
 27 And not only This WORK of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRAND-DEUR destroyed, whom ALL ASIA and the HABITABLE worships."
 28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."
 29 And the CITY was filled with Confusion; and having seized † Gaius and † Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.
 30 And * PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.
 31 And some even of the † ASIARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.
 32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.
 33 And they pushed Alexander out of the crowd, the JEWS thrusting him forward. And † ALEXANDER † having waved the HAND wished to defend himself in the ASSEMBLY of the PEOPLE.
 34 But knowing that he

* VATICAN MANUSCRIPT.—29. Whole—omit. 30. Paul.
 † 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.
 † 36. Isa. cxv. 4; Isa. xlv. 10—20; Jer. x. 3. † 29. Rom. xvi. 24; 1 Cor. i. 14. † 29. Act. xx. 4; xxvii. 2; Col. iv. 10, Philemon 24. † 33. 1 Tim. i. 20, 2 Tim. iv. 14. † 33. Act. xii. 17.

δαιος εστι, φωνη εγενετο μια εκ παντων, ως
 Jew he is, voice came one from all, about
 επι ωρας δυο κραζοντων. Μεγαλη η Αρτεμις
 for hours two crying Great the Diana
 Εφεσιων. ³⁵ Καταστειλας δε ο γραμματευσ τον
 of Ephesians. Having stilled and the scribe the
 οχλον, φησιν. Ανδρες Εφεσιοι, τις γαρ εστιν
 crowd, he said; Men Ephesians, what for is
 ανθρωπος, ης ου γινωσκει την Εφεσιων πολιν
 man, who not knows the Ephesians city
 νεωκορον ουσαν της μεγαλης Αρτεμιδος και
 temple-keeper being of the great Diana and
 του Διουπετους; ³⁵ Αναντιρδητων ουν οντων
 of that fallen from Jupiter? Cannot be denied therefore being
 τούτων, δεον εστιν υμιας κατασταλμενους
 these things, necessary it is you having been quiet
 υπαρχειν, και μηδεν προπετες πραττειν.
 to be, and nothing rashly to do.
³⁶ Ηγαγετε γαρ τους ανδρας τουτους, ουτε
 You brought for the men these, neither
 ιεροσυλους, ουτε βλασφημουντας την θεον
 temple-robbers, nor blasphemers of the goddess
 υμων. ³³ Ει μεν ουν Δημητριος και οι συν
 of you; If indeed therefore Demetrius and those with
 αυτω τεχνιται εχουσι προς τινα λογον, αγοραιοι
 him workmen have against any a word, courts
 αγονται, και ανθυπατοι εισιν. εγκαλειτωσαν
 are held, and proconsuls are; let them accuse
 αλληλοις. ³⁹ Ει δε τι περι ετερων επιζη-
 each other. If but anything about other things you in-
 τειτε, εν τη εννομφ εκκλησια επιλυθησεται.
 quire, in the lawful assembly it shall be settled.
⁴¹ Και γαρ κινδυνευομεν εγκαλεισθαι στασεως
 Even for we are in danger to be accused of tumult
 περι της σημερον, μηδενος αιτιου υπαρχον-
 concerning the day, not one cause being,
 τις, περι ου δυνασομεθα αποδουναι λογον της
 about which we are able to give a reason for the
 συστροφης ταυτης. ⁴¹ Και ταυτα ειπων, απε-
 gathering this. And these having said, he dis-
 λυσεν την εκκλησιαν.

ΚΕΦ. κ'. 20.

¹ Μετα δε το παυσασθαι τον θορυβον, προσ-
 After and the to be restrained the tumult, having
 καλεσαμενος ο Παυλος τους μαθητας, και αππα-
 called to the Paul the disciples, and having
 σαμενος, εξηλθε πορευθηναι εις την Μακεδονιαν.
 embraced, he went out to go into the Macedonia.
² Διελθων δε τα μερη εκεινα, και παρακα-
 Having passed through and the parts those, and having ex-
 λησας αυτους λογω πολλω, ηλθεν εις την
 hortaei them with a word great, he went into the

was a Jew, one voice came from all for about two hours, crying, "Great is the DIANA of the * Ephesians!"

³⁵ And the RECORDER having quieted the crowd, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

³⁶ These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

³⁷ for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

³⁸ If, therefore, 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 TO-DAY; 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, † departed to go into MACEDONIA.

² And passing through those PARTS, and exhorting them with many WORDS, he went into GREECE.

* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And † further, it shall be p. 1. sent for the DISCIPLES, and exhorting and embracing them, he departed for.

Ἑλλάδα· ³ ποιήσας τε μῆνας τρεῖς, γενομένης
 Greece; having continued and months three, being formed
 αὐτῷ ἐπιβολῆς ὑπο τῶν Ἰουδαίων, μελλοῦντι
 him a plot against by the Jews, being about
 ἀναγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνῶμη τοῦ
 to sail into the Syria, came a resolution of the
 ὑποστρεφεῖν δια Μακεδονίας. ⁴ Σύνειπετο δὲ
 to return through Macedonia. Went with and
 αὐτῷ * [ἀχρι τῆς Ἀσίας] Σωπατρος Πυρρῶν Βε-
 him [as far as the Asia] Sopater of Pyrrhus a Be-
 ρραιοῖος. Θεσσαλονικεῶν δὲ, Ἀριστάρχου καὶ
 tean. Of Thessalonians and. Aristarchus and
 Σεκουνδος, καὶ Γαίου Δερβαιοῦ καὶ Τιμοθεοῦ·
 Secundus, and Gaius of Derbe and Timothy;
 Ἀσιατικοῦ δὲ, Τυχικοῦ καὶ Τροφίμου. ⁵ Οὗτοι
 Asiatics and, Tychicus and Trophimus. These
 προελθόντες ἐμενον ἡμᾶς ἐν Τρωάδι. ⁶ ἡμεῖς δὲ
 going before awaited us in Troas; we but
 ἐξέπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων
 sailed out after the days of the unleavened cakes
 ἀπο Φιλιππῶν, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν
 from Philippi, and came to them into the
 Τρωάδα ἀχρὶς ἡμερῶν πεντε, οὗ διέτριψαμεν
 Troas in days five, where we remaine:
 ἡμέρας ἑπτα. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,
 day seven. In and the first of the sabbaths,
 τυνηγμένοι ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος
 having been assembled of us to break bread, the Paul
 διελεγέτο αὐτοῖς, μελλῶν ἐξίεναι τῇ ἐπαύριον·
 discoursed to them, being about to depart on the morrow;
 κατέειπε τε τὸν λόγον μεχρὶ μεσονυκτιοῦ.
 continued and the discourse till midnight.
⁸ Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῷ, οὗ
 Were and lamps many in the upper room, where
 ἡμεῖς συνηγμένοι. ⁹ Καθήμενος δὲ τις νεανίας,
 we were assembled. Was sitting and a certain youth,
 ὀνοματι Εὐτύχος, ἐπὶ τῆς θυρίδος, καταφερο-
 by name Eutychus, in the window, being over-
 μῆνος ὑπνῷ βαθεῖ, διαλεγομένου τοῦ Παύλου
 powered with sleep deep, discoursing the Paul
 πλεῖον, κατενεχθεὶς ἀπο τοῦ ὑπνίου, ἐπέπευ
 for a longer time, having been overcome from the sleep, fell
 ἀπο τοῦ τρίτου κατῶ, καὶ ἦρθη νεκρός.
 from the third story down, and was taken up dead.
¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ
 Having gone down and the Paul fell upon him, and
 συμπεριλαβὼν εἶπε· Μὴ θορυβείσθε· ἡ γὰρ
 having embraced said; Not be you troubled; the for
 ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ Ἀναβὰς δὲ, καὶ
 life of him in him is. Having come up and, and
 κλάσας ἄρτον καὶ γεύσασαμενος, ἐφ' ἱκανὸν τε
 having broken bread and having tasted, for a longer time and

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 of the Thessalonians; and Gaius of Derbe, and † Timothy; and † Tychicus and † Trophimus, Asiatics;

⁵ * these going before waited for us at Troas.

⁶ And we sailed out from Philippi, after the † DAYS of UNLEAVENED BREAD, and came to them at † TROAS in five Days; where we continued seven Days.

⁷ And on † the FIRST day of the WEEK, we having assembled † to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnig'...

⁸ And there were many Lamps in the † UPPER ROOM where we were assembled.

⁹ And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

¹⁰ And PAUL going down, † fell on him, and embracing him, said, † "Be not troubled; for his LIFE is in him."

¹¹ And having come up and broken * Bread, and tasting it, and con-

* VATICAN MANUSCRIPT.—4. as far as ASIA—omit. 5. And these going. 11. BREAD.

† 3. Acts ix. 23; xxiii. 12; xiv. 3; 2 Cor. xi. 26. † 4. Acts xix. 29; xxvii. 2; Col. iv. 10. † 4. Acts xvi. 1. † 4. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. † 4 Acts xxi. 29; 2 Tim. iv. 20. † 6. Exod. xii. 14, 15; xxiii. 15. † 6 Acts xxi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. † 7. 1 Cor. xvi. 2; Rev. i. 10. † 7. 1 Cor. ii. 4; 1 Cor. x. 16; xi. 20. † 8. Acts i. 23. † 10. 1 Kings xvii. 21; 2 Kings iv. 34. † 10. Matt. ix. 24

ὄμιλησας ἀχρις αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἦγα-
having conversed till day-break, so he departed. They
 γον δε τον παιδα ζῶντα, και παρεκληθησαν ου
brought and the youth living, and were comforted not
 μετριως. ¹³ Ἦμισ δε προελθοντες επ. το
a little. We but going before to the
 πλοιον, ανηχθημεν εις το Ασσον, εκειθεν μελ-
ship, sailed to the Assos, there in-
 λοντες αναλαμβανειν τον Παυλον· οὕτω γαρ ην
tending to take in again the Paul; so for it was
 διατεταγμενος, μελλων αυτος πεζευειν. ¹⁴ Ὡς
having been arranged, being about himself to go on foot. When
 δε συνεβαλεν ἡμιν εις την Ασσον, αναλαβοντες
and he met with us at the Assos, having again received
 αυτον ηλθομεν εις Μιτυληνην· ¹⁵ κκειθεν απο-
him we came to Mitylene; and thence hav-
 πλευσαντες, τη επιουση κατηνησησαμεν αντικρυ
ing sailed away, on the morrow we came opposite
 Χιου. Τη δε ἑτερα παρεβαλομεν εις Σαμον·
Chios. In the and another we touched at Samos;
 * [και μειναντες εν Τρωγυλλιῳ,] τη εχουμενη
[and having remained in Trogyllium,] in the following
 ηλθομεν εις Μιλητον. ¹⁶ Κεκρικει γαρ ὁ Παυ-
we came to Miletus. Had determined for the Paul
 λος παραπλευσαι την Εφεσον, ὅπως μη γενηται
to sail by the Ephesus, so that not it might be
 αυτω χρονοτριβησαι εν τη Ασια; εσπευδε γαρ,
for him to spend time in the Asia; he was hastening for,
 ει δυνατόν ην αυτω, την ἡμεραν της πεντηκοσ-
if possible it was for him, the day of the pentecost
 της γενεσθαι εις Ἱερουσολυμα. ¹⁷ Απο δε της
to be in Jerusalem. From and the
 Μιλητου πεμφας εις Εφεσον, μετεκαλεσάτο
Miletus having sent to Ephesus, he called for
 τους πρεσβυτερους της εκκλησιας. ¹⁸ Ὡς δε
the elders of the congregation. When and
 παρεγενοντο προς αυτον, ειπεν αυτοις· Ὑμεις
they were come to him, he said to them; You
 επιστασθε, απο πρωτης ἡμερας αφ ἧς επεβην
know, from first day in which I entered
 εις την Ασιαν, πως μεθ' ὑμων τον παντα χρονον
into the Asia, how with you the whole time
 εγενουμην, ¹⁹ δουλευων τῷ κυριῳ μετα πασης
I was, serving the Lord with all
 ταπεινοφροσυνης και δακρυων και πειρασμων,
lowliness and tears and temptations,
 των συμβαντων μοι εν ταις επιβουλαις των
of those having happened to me by the plots of the
 Ἰουδαιων· ²⁰ ὡς ουδεν ὑπεστειλαμην των συμ-
Jews, how nothing I kept back of that being
 φερωντων, του μη αναγγειλαι ὑμιν και διδασαι
profitable, the not to declare to you and to teach
 ἡμας δημοσια και κατ' οικους· ²¹ διαμαρτυρομε-
you publicly and in houses, earnestly testifying

versed for a long time even till Day-break, he so departed.

¹² And they brought the youth alive, and were not a little comforted.

¹³ But we, having gone before to the SHIP, sailed to Assos, there intending to take PAUL in again; for it was so arranged, he being about to go by land.

¹⁴ And when he met us at Assos, we received him, and came to Mitylene.

¹⁵ And sailing thence, on the NEXT day we came opposite to Chios; and on * the NEXT we arrived at Samos; and having remained at Trogyllium, on the FOLLOWING we came to Miletus.

¹⁶ For PAUL had determined to sail by EPHESUS, that it might not be necessary for him to spend time in ASIA; † for he was hastening, if it were possible for him, † to be at Jerusalem on † the DAY of PENTECOST.

¹⁷ But sending from MILETUS to Ephesus, he called to him the ELDERS of the CONGREGATION.

¹⁸ And when they were come to him, he said to them, "You know, † from the First Day in which I came into ASIA, how I was the WHOLE Time with you,

¹⁹ serving the LORD with all humility, and with Tears, and THOSE Trials which happened to me † by the PLOTS of the JEWS;

²⁰ how I kept back NOTHING that was PROFITABLE; neglecting not to declare to you and to teach you publicly, and at your Houses;

²¹ earnestly testifying

* VATICAN MANUSCRIPT —15. in the EVENING we arrived. trogyllium—omit.

15. and remained at

† 16. Acts xviii. 21: xix. 21; xxi. 4, 12. † 10. Acts xiv. 17. † 16. Acts i. 1; Cor. xvi. 8. † 18. Acts xviii. 19: xix. 1, 10. † 19. verse 3. † 20. verse 27.

νος Ιουδαιοις τε και Ἑλλησι την εις τον θεον
 to Jews both and Greeks the towards the God
 μετανοιαν, και πιστιν την εις τον κυριον ἡμων
 reformation, and faith that towards the Lord of us
 Ιησούν Χριστον. ²² Και νυν ιδου, δεδεμενος
 Jesus Anointed. And now lo, having been bound
 εγω τω πνευματι, πορευομαι εις Ἱερουσαλημ,
 I in the spirit, to go to Jerusalem,
 τα εν αυτη συναντησονται μοι μη ειδως,
 the things in her shall be happening to me not knowing.
²³ πλην οτι το πνευμα το ἅγιον κατα πολιν
 except that the spirit the holy every city
 διαμαρτυρεται μοι, λεγον, οτι δεσμα με και
 witnesses to me, saying, that bonds me and
 θλιψεις μενουσιν. ²⁴ Αλλ' ουδενος λογον ποιου-
 afflictions await. But of no account I make.
 μαι, ουδε εχω την ψυχην μου τιμιαν εμαυτω,
 nor I the life of me valuable to myself,
 ὡς τελειωσαι τον δρομον μου * [μετα χαρας,]
 so that to finish the course of me [with joy,]
 και την διακονιαν ἣν ελαβον παρα του κυριου
 and the service which I received from the Lord
 Ιησου, διαμαρτυρασθαι τα ευαγγελιον της
 Jesus, to earnestly declare the glad tidings of the
 χαριτος του θεου. ²⁵ Και νυν ιδου, εγω οιδα,
 favor of the God. And now lo, I know,
 οτι ουκετι οψισθε το προσωπον μου ὑμεις παν-
 that no longer will see the face of me you all,
 τες, εν οις δηλοθον κηρυσσων την βασιλειαν
 among whom I have gone about proclaiming the kingdom
 * [του θεου.] ²⁶ Διο μαρτυρομαι ὑμιν εν τη
 [of the God.] Therefore I testify to you in the
 σημερον ημερα, οτι καθαρος εγω απο του
 this day, that clean I from the
 αιματος παντων. ²⁷ ου γαρ υπεστειλαμην του
 blood of all, not for I kept back of the
 μη αναγγελαι ὑμιν πασαν την βουλην του
 not to declare to you all the will of the
 θεου. ²⁸ Προσχετε * [ουν] εαυτοις και παντι
 God. Take heed [therefore] to yourselves and to all
 τω ποιμνιω, εν ᾧ ὑμας το πνευμα το ἅγιον
 the flock, in which you the spirit the holy
 εθετο επισκοπους, ποιμαινει την εκκλησιαν
 placed overseers, to feed the congregation
 του κυριου, ἣν περιποιησατο δια του αιματος
 of the Lord, which he purchased through the blood
 του ιδιου. ²⁹ Εγω γαρ οιδα * [τουτο,] οτι εισ-
 of the own. I for know [this,] that shall

both to Jews and Greeks,
 † of REFORMATION towards
 God, and THAT FAITH
 which is towards our LORD
 Jesus Christ.

† And now behold, † being
 constrained by the
 SPIRIT, † I go to Jerusalem,
 not knowing the things
 which will happen to me
 there;

† 23 except That † the
 HOLY SPIRIT testifies to
 me in every City, saying
 That Bonds and Afflictions
 await Me.

† 24 † But * of No Ac-
 count make I LIFE pre-
 cious to myself, so that I
 may finish my course,
 even the SERVICE which
 I received from the LORD
 Jesus, earnestly to declare
 the GLAD TIDINGS of the
 FAVOR of GOD.

† 25 And now, behold, † I
 know That you all, among
 whom I have gone pro-
 claiming the KINGDOM of
 GOD, will see my FACE no
 more.

† 26 Therefore I testify to
 you THIS Day, That * I am
 pure from the BLOOD of
 All;

† 27 for I kept not back
 from announcing * All the
 WILL of GOD to you.

† 28 † Take heed to your-
 selves, therefore, and to
 All the FLOCK among
 whom the HOLY SPIRIT
 made you Overseers, to
 feed † the CHURCH of GOD,
 † which he acquired by the
 BLOOD of his OWN.

† 29 For † I know, That

* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24.
 with Joy—omit. 25. of GOD—omit. 26. I am pure. 27. All the WILL of
 GOD to you. 28. therefore—omit. 28. the church of GOD. 29. this—omit.

† 28. The Common Version and Vatican MS. have been followed in the above rendering;
 Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia
 tou Kyriou* nowhere occurs in the New Testament, while *ecclesia ton theou* occurs about ten
 times in Paul's epistles. There are no less than six different readings of this phrase in the
 MSS., which have probably arisen from a presumed difficulty in understanding it in con-
 nection with the latter part of the sentence—"purchased with his own blood." But read it
 as it stands in the original, and it still makes good sense, without rejecting the reading of
 the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can sup-
 ply 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.]"

† 21. Luke xxiv. 47; Acts ii. 38. † 22. Acts xiv. 21. † 23. Acts xxi. 4, 11; 1
 Thess. iii. 8. † 24. Acts xxi. 13; Rom viii. 35; 2 Cor. iv. 16. † 25. ver. 38; 1 om.
 xv. 23. † 28. 1 Pet. v. 2. † 28. Eph. i. 7, 14. Col. i. 14; Heb. ix. 12; 1 Pet. i. 19,
 Lev. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις
 enter after the departure of me wolves rapacious
 εις υμας, μη φειδομενοι του ποιμνιου.³⁰ και
 among you, not sparing the flock; and
 εξ υμων αυτων αναστησονται ανδρες λαλον-
 from yourselves will arise men speaking
 τεσ διεστραμμενα, του αποσπαν τους μαθητας
 perverse things, the to draw away the disciples
 οπισω αυτων.³¹ Διο γρηγορειτε, μηημνου-
 after them. Therefore watch you, remembering
 ντες, οτι τριετιαν νυκτα και ημεραν ουκ επαυ-
 ing, that three years night and day not I
 σαμην μετα δακρυων νουθετων ενα εκαστον.
 ceased with tears admonishing one each.
³² Και ταυν παρατιθεμαι υμας, * [αδελφοι,] τω
 And now I commend you, [brethren,] to the
 θεω και τω λογω της χαριτος αυτου, τω δυνα-
 God and to the word of the favor of him, to that being
 μενω εποικοδομησαι, και δουναι υμιν κληρονο-
 able to build up, and to give you an inheri-
 μιαν εν τοις ηγιασμενοις πασιν.³³ Αργυριου η
 tance among those having been sanctified all. Silver or
 χρυσιου η ιματισμου ουδενος επεθυμησα.
 gold or raiment of no one I coveted;
³⁴ αυτοι γινωσκετε, οτι ταισ χρειασι μου και
 yourselves you know, that the necessities of me and
 τοισ ουσι μετ' εμου υπηρητησαν οι χειρες αυται.
 those being with me supplied the hands these.
³⁵ Παντα υπεδειξα υμιν, οτι ουτω κοπιωντας
 All things I pointed out to you, that so laboring
 δει αντιλαμβανεσθαι των ασθενουντων,
 it is necessary to aid those being weak,
 μηημνουειν τε των λογων του κυριου Ιησου,
 to remember and the words of the Lord Jesus,
 οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,
 that he said; Blessed it is more to give,
 η λαμβανειν.³⁶ Και ταυτα ειπων, θεις
 than to receive. And these things having said, having placed
 τα γονατα αυτου, συν πασιν αυτοις προσηξατο.
 the knees of himself, with all those he prayed.
³⁷ Ικανος δε εγενετο κλαυθος παντων και
 Much and was weeping of all; and
 επιπεσοντες επι τον τραχηλον του Παυλου,
 having fallen on the neck of the Paul,
 κατεφιλουν αυτον.³⁸ οδυνωμενοι μαλιστα
 they affectionately kissed him; sorrowing most of all
 επι τω λογω ω ερηκει, οτι ουκετι, μελλουσι
 for the word which he spoke, that no more, they are about
 το προσωπον αυτου θεωρειν. Προεπεμπον δε
 the face of him to see. They accompanied and
 αυτον εις το πλοιον.
 him to the ship.

after my DEPARTURE † rapacious Wolves will come in among you, not sparing the FLOCK;

30 † and * of you will Men arise speaking perverse things, to DRAW AWAY DISCIPLES after them.

31 Therefore watch, remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

32 And now I commend you * to GOD, and to THAT WORD of his FAVOR, which is able to edify, and to give you † an Inheritance among all THOSE who were SANC-TIFIED.

33 I have coveted no man's Silver, or Gold, or Apparel;

34 you yourselves know † That these HANDS have served my NECESSITIES, and THOSE who WERE with me.

35 I have showed you in All things, † That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the LORD Jesus, That he said, 'It is more blessed to give than to receive.'

36 And having said these WORDS, he knelt; and prayed with them all.

37 And there was much weeping among them all; and falling on PAUL'S NECK, they affectionately kissed him,

38 grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

* VATICAN MANUSCRIPT.—30. of you will men arise. to the LORD, and to THAT WORD.

32. brethren—omit.

32

† 29. Matt. vii. 15; 2 Pet. ii. 1.

† 30. 1 Tim. i. 20; 1 John ii. 13.

† 32. Acts

xxvi. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4.

† 34. Acts xviii. 3; 1

Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

† 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9,

12; xii. 18; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

¹ Ὡς δε εγενετο αναχθηναι ἡμας αποσπασθεν-
 When and it happened to have sailed us having separated
 τας απ' αυτων, ευθυδρομησαντες ηλθομεν εις
 from them, having run a straight course we came to
 την Κω, τη δε εξης εις την Ῥοδον, κκειθεν εις
 the Coos, the and next to the Rhodes, and thence to
 Παταρα. ² Και ευροντες πλοιον διαπερων εις
 Patara. And having found a ship passing over to
 Φοινικην, επιβαιντες ανηχθημεν. ³ Αναφανεν-
 Phenicia, going on board we set sail. Having come in
 τες δε την Κυπρον, και καταλιποντες αυτην
 view and the Cyprus, and having left behind her
 ευανυμον, επλεθμεν εις Συριαν, και κατηχθη-
 on the left, we sailed into Syria, and were brought
 μεν εις Τυρον· εκεισε γαρ ην το πλοιον απο-
 to Tyre, there for was the ship un-
 φορτιζομενον τον γομον. ⁴ Και ανευροντες
 loading the freight. And having found
 τους μαθητας, επεμειναμεν αυτου ημερας επτα·
 the disciples, we remained there days seven;
 οιτις τω Παυλω ελεγον δια του πνευματος,
 these to the Paul said through the spirit,
 μη αναβαινειν εις Ἱεροσολυμα. ⁵ Ὅτε δε εγε-
 not to go up to Jerusalem. When and it
 νετο ἡμας εξαρτισαι τας ημερας, εξελθοντες
 happened us to have completed the days, having gone out
 επορευομεθα, προπεμποντων ἡμας παντων συν
 we went our way, accompanying us all with
 γυναιξι και τεκνοις, εως εξω της πολεως· και
 wives and children, till outside of the city, and
 θεντες το γονατα επι τον αιγιαλον, προσηυ-
 having placed the knees on the shore, we prayed.
 ζαμεθα. ⁶ Και ασπασαμενοι αλληλους, επεβη-
 And having embraced each other, en-
 μεν εις το πλοιον· εκεινοι δε υπεστρεψαν εις
 tered into the ship, they and returned into
 τα ιδια. ⁷ Ἡμεις δε τον πλουν διανυσαντες,
 the own. We and the voyage having finished,
 απο Τυρου κατηνησαμεν εις Πτολεμαιδα· και
 from Tyre we came down to Ptolemais, and
 ασπασαμενοι τους αδελφους, εμειναμεν ημεραν
 having embraced the brethren, we remained one day
 μιαν παρ' αυτοις. ⁸ Τη δε επαυριον εξελθοντες
 ooe with them On the and morrow having gone out
 ηλθομεν εις Καισαρειαν· και εισελθοντες εις
 we came into Caesarea. and having entered into
 τον οικον Φιλιππου του ευαγγελιστου, οντος
 the house of Philip the Evangelist, being
 εκ των επτα, εμειναμεν παρ' αυτω. ⁹ Τουτω
 from o: the seven we remained with him. To this
 δε ησαν θυγατερες παρθενοι τεσσαρες προφη-
 and were daughters virgins four being
 τειουσαι. ¹⁰ Επιμενοντων δε ἡμων ημερας
 gifted with prophecy. Continuing and of us days

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 RHODES, 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; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

⁵ And it happened when we had completed the DAYS, we went our way; they all accompanying us with Wives and Children, till out of the CITY; and † kneeling down on the SHORE, we prayed.

⁶ And having embraced each other, we entered the SHIP; and they returned to † their OWN homes.

⁷ And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BROTHERN, we remained one Day with them.

⁸ And departing on the NEXT day we came to Caesarea; and having entered the house of THAT PHILIP † the EVANGELIST, ‡ who WAS one of the SEVEN, we lodged with him.

⁹ And this man had four Virgin Daughters. † who prophesied.

¹⁰ And as we continued there many Days, a Cer-

† 4 ver. 12; Acts xx. 23.
iv 11; ‡ 1im. iv. 5.

‡ 5 Acts xx. 30.
‡ 8 Acts vi. 5; viii. 26, 40

† 6. John i. 11. † 8. Eub.
‡ 9. Joel ii. 23; Acts ii. 17.

πλειους, κατηλθε τις απο της Ιουδαιας προφη-
 many. came down a certain from the Judea a pro-
 της ονοματι Αγαβος. 11 και ελθων προς ημας,
 rhet by name Agabus: and having come to us,
 και αρas την ζωνην του Παυλου, δεσας τε
 and having taken the girdle of the Paul, having bound and
 αυτου τας χειρας και τους ποδας, ειπε· Ταδε
 of himself the hands and the feet. said. Thus
 λεγει το πνευμα το αγιον· Του ανδρα, ου
 says the spirit the holy; The man, of whom
 εστιν η ζωνη αυτη, ουτω δεσουσιν εν Ιερουσα-
 is the girdle this, so shall bind in Jerusa-
 λημ οι Ιουδαιοι, και παραδωσουσιν εις χειρας
 (in the Jews, and deliver into hands
 εθνων. 12 Ως δε ηκουσαμεν ταυτα, παρεκα-
 o-Gentiles. When and they heard these things, entreated
 λουμεν ημεις τε και οι εντοπιοι, του μη ανα-
 we both and those of the place, of the not to
 βαινειν αυτον εις Ιερουσαλημ. 13 Απεκριθη δε
 go up him to Jerusalem. Answered and
 ο Παυλος· Τι ποιειτε, κλαιοντες και συνθρυπ-
 the Paul, What do you, weeping and breaking
 τοντες μου την καρδιαν· εγω γαρ ου μονον
 of me the heart? I for not only
 δεθηναι, αλλα και αποθανειν εις Ιερουσαλημ
 to be bound, but also to die in Jerusalem
 ετοιμως εχω υπερ του ονοματος του κυριου
 'n readiness I in behalf of the name of the Lord
 Ιησου. 14 Μη πειθομενου δε αυτου, ησυχασα-
 Jesus. Not being persuaded and of him, we were silent,
 μεν, ειποντες· Το θελημα του κυριου γενεσθω.
 saying, The will of the Lord let it be done.
 15 Μετα δε τας ημερας ταυτας αποσκευασα-
 After and the days these packing up bag-
 μενοι ανεβαινομεν εις Ιερουσαλημ. 16 Συνηλ-
 gage we went up to Jerusalem. Went with
 θον δε και των μαθητων απο Καισαρειας συν
 and also of the disciples from Caesarea with
 ημιν, αγωντες παρ' ω ξεισιθωμεν, Μνασωνι
 us, leading with whom we might lodge, to Mnason
 τινι Κυπριω, αρχαιω μαθητη. 17 Γενομενων δε
 one a Cyprian, an old disciple. Having arrived and
 ημων εις Ιεροσολυμα, ασμενωσ εδεξαντο ημας
 of us to Jerusalem, gladly received us
 οι αδελφοι. 18 Τη δε επιουση εισηει ο Παυλος
 the brethren. On the and next had entered the Paul
 σιν ημιν προς Ιακωβον· παντες τε παρεγενον-
 with us to James; all and were present
 το οι πρεσβυτεροι. 19 Και ασπασαμενος αυτους,
 the elders. And having saluted them,
 εξηγγειτο καθ' εν εκαστον, ων εποιησεν ο θεος
 he related one by one, which did the God
 εν τοις εθνεσι δια της διακονιας αυτου. 20 Οι
 among the Gentiles through the service of him. They

tain Prophet, named † Agabus, came down from JUDEA.

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 the JEWS at Jerusalem bind the MAN who owns this GIR-DLE, and deliver him into the Hands of the Gen-tiles."

12 And when we heard these things, both we and THOSE of that place, entreated him not to GO UP to Jerusalem.

13 But PAUL answered, † "What do you, weeping and breaking My HEART? for ‡ I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Je-sus."

14 And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

15 And after these DAYS, packing up our bag-gage, we went up to Jeru-salem.

16 And some of the DISCIPLES also from Ce-sarea accompanied us, con-ducting us to one Mnason, a Cyprian, an Old Disci-ple, with whom we might lodge.

17 † And on our arriv-ing at Jerusalem, the BRETHREN received us gladly.

18 And on the FOLLO-WING day, PAUL went in with us to † James; and all the ELDERS were pre-sent.

19 And having saluted them, † he particularly re-lated what things GOD did among the GENTILES by † his MINISTRY.

* VATICAN MANUSCRIPT.—11. FEET and E XDS, he said.

† 10. Acts xi. 23. † 11. ver. 33; Acts x. 23. † 13. Acts xx. 24. † 14. Matt vi. 10; xvi. 42; Luke xi. 2: xxii. 42. † 17. Acts xv. 4. † 18. Acts xv. 13. † 19. Acts xv. 19. † 19. Acts xv. 4, 12; Rom xv. 15, 19. † 19. Acts xx. 24

δε ακουσαντες εδοξαζον τον θεον ειπον τε
and having heard glorified the God; they said and
αυτω Θ. ωρεις, αδελφε, ποσαι μυριαδας εισιν
to him: Thou seest, O brother, how many myriads are
ιουδαιων των πεπιστευκοτων και παντες ζηλω-
of Jews of those having believed; and all zealots
ται του νομου υπαρχουσι. 21 Κατηχηθησαν δε
of the law being. They were informed and

περι σου, οτι αποστασιαν διδασκεις απο
concerning thee, that apostacy thou teachest from
Μωσewe τους κατα τα εθνη παντας Ιουδαιους,
Moses those among the Gentiles all Jews,

λεγων, μη περιτεμνειν αυτους τα τεκνα, μηδε
saying, not to circumcise them the children, nor
νομους εθεσι περιπατειν. 22 Τι ουν εστι; παντως
the customs to walk. What then is it? certainly

*[δει πληθος ουνελθειν.] ακουσονται *[ναρ,]
[must a multitude to assemble;] they will hear [for.]

οτι εληλυθας. 23 Τουτο ουν ποιησον, ο σοι
that thou hast come. This therefore do thou, what thou

λεγομεν· Εισιν ημιν ανδρες τεσσαρες ευχην
we say; Are to us men four a vow

ιχοντες εφ' εαυτων. 24 Τουτους παραλοβων,
having upon themselves. These having taken,

αγιωσθητι συν αυτοις, και δαπανησον ει
be thou purified with them, and be at expense for

αυτοις, ινα ξυρησωνται την κεφαλην, και γνω-
them, that they may shave the head, and will

σονται παντες, οτι ων καθηγηται περι
know all, that the things they have been informed concerning

σου ουδεν εστιν, αλλα στοιχεις και αυτος τον
thee nothing is, but walkest orderly also himself the

νομον φυλασσων. 25 Περι δε των πεπιστευκο-
law keeping. Concerning but those having be-

των εθνων ημεις επεστειλαμεν, κριναντες
loved of Gentiles we sent word, judging

*[μηδεν τοιουτου τηρειν αυτους, ει μη] φυ-
[nothing such like to observe them, if not] to

λασσεσθαι αυτους το, τε ιδωλοθυτον και το
keep themselves the, both things offered to idols and the

αιμα και πνικτον και πορνειαν.
blood and strangled and fornication.

26 Τοτε ο Παυλος παραλαβων τους ανδρας,
Then the Paul having taken the men,

τη εχομενη ημερα συν αυτοις αγνισθεις εισηει
on the following day with them being purified entered

εις το ιερον, διαγγελων την εκπληρωσιν των
into the temple, announcing the completion of the

ημερων του αγνισμου, εως ου προσηνεχθη
days of the purification, till of which they offered

υπερ ενος εκαστου αυτων η προσφορα. 27 Ως
in behalf of one of each of them the offering. When

δε εμελλον αι επτα ημεραι συντελεισθαι, οι απο
and were about the seven days to be completed, those from

της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τω ιερω,
the Asia Jews having seen him in the temple,

20 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.

21 And they have been informed concerning thee, that thou teachest ALL the JEWS among the GENTILES to apostatize from Moses, telling them not to circumcise their CHILDREN, nor to follow the CUSTOMS.

22 What is it then? They will certainly hear that thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may † shave the HEAD; and all will know that those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW.

25 But concerning the BELIEVING GENTILES † we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Strangled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOWING Day being purified with them, † entered the TEMPLE, † announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be offered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

* VATICAN MANUSCRIPT.—20. there are among the JEWS, of THOSE who BELIEVE. 22. the Multitude must assemble—omit. 22. for—omit. 25. that they observe no such thing, except—omit.

† 20. Acts xxii. 3; Rom. x. 2; Gal. i. 14. † 24. Num. vi. 2, 13, 18; Acts xviii. 18
; 25. Acts xv. 20, 20. † 26. Acts xxiv. 18. † 26. Num. vi. 13.

συνεχεον παντα τον οχλον, και επεβαλον επ' αυτον τας χειρας, ²⁸ κραζοντες· Ανδρες Ισραηλιται, βοηθειτε· ουτος εστιν ο ανθρωπος, ο κατα του λαου και του νομου και του τοπου τουτου παντας πανταχου διδασκων· ετι και 'Ελληνας εισηγαγεν εις το ιερον, και κεκοινωκε τον αγιον τοπον τουτου. ²⁹ (Ήσαν γαρ προωρακοτες Τροφιμον τον Εφεσιον εν τη πολει συν αυτω, ον ενομιζον οτι εις το ιερον εισηγαγεν ο Παυλος.) ³⁰ Εκινηθη τε η πολις ολη, και εγενετο συνδρομη του λαου και επιλαβονοι του Παυλου, ειλικον αυτον εξω του ιερου και εθηκες εκλεισθησαν αι θυραι. ³¹ Ζητουσαν δε αυτον αποκτειναι, ανεβη φασις τω χιλιαρχω της σπειρης, οτι ολη συγκενυται 'Ιερουσαλημ· ³² ος εξαυτης παραλαβων στρατιωτας και εκατονταρχους, κατεδραμεν επ' αυτους. Οι δε ιδαντες τον χιλιαρχον και τους στρατιωτας, επαυσαντες τυπτοντες τον Παυλον. ³³ Τότε εγγισας ο χιλιαρχος επελαβετο αυτον, και εκελευσε δεθνηαι αλυσει δυσι· και επυνθανετο, τις αν ειη, και τι εστι πεποιηκωσ. ³⁴ Αλλοι δε αλλο τι εβωνεν εν τω οχλω. Μη δυναμενος δε γνωραι το ασφαλές δια τον θορυβον, εκελευσεν αγεσθαι αυτον εις την παρεμβολην. ³⁵ Οτε δε εγενετο επιτους αναβαθμιους, συνεβη βαπταζεσθαι αυτον υπο των στρατιωτων δια την βιαν του οχλου· ³⁶ ηκολουθει γαρ

TEMPLE, stirred up All the CROWD, †and laid hands on him,

28 exclaiming, "Israelites, help! This is THAT MAN † who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought Greeks into the TEMPLE, and made this HOLY Place common."

29 (For they had previously seen † Trophimus the EPHESIAN, in the CITY with him, whom they imagined That PAUL had brought into the TEMPLE.)

30 † And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were instantly closed.

31 And while they were seeking to kill Him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 † who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL.

33 Then the COMMANDER coming near, seized him, and † ordered him to be bound with two Chains; and inquired who he was, and what he 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.

† 27. Acts xxvi. 21.

† 28. Act. xxiv. 5, 6.

† 29. Acts ix. 4.

† 30. Acts

xxvi. 21

† 31. Acts xxiii. 27; xxiv. 7

† 32. ver. 11; Acts ix. 23.

το πλῆθος του λαου, κρᾶζον· Αἰρε αυτον.
 the multitude of the people, crying; Lift up him.
 37 Μελλων τε εισαγεσθαι εις την παρεμβολην δ
 Being about and to be led into the castle the
 Παυλος, λεγει τῳ χιλιαρχῳ· Εἰ εἴξεστι μοι
 Paul, he says to the commander; If it is permitted for me
 εἰπειν τι πρὸς σε; Ὁ δε εφη· Ἑλληνιστι
 to say anything to thee? He and said, Greek
 γινωσκεις; 38 Ουκ αρα συ εἰ ὁ Αἰγυπτιος, δ
 understandest thou? Not then thou art the Egyptian who
 πρὸ τούτων των ἡμερων ἀναστατας και
 before these the days having raised an insurrection and
 ἐξαγαγων εις την ερημον τους τετρακιςχιλιους
 having led out into the desert the four thousand
 ἀνδρας των σικαριων; Εἰπε δε ὁ Παυλος· 39 ἐγὼ
 men of the Sicarii? Said and the Paul, I
 ἀνθρωπος μεν εἰμι Ἰουδαῖος Ταρσευς, της Κιλι-
 a man indeed am a Jew of Tarsus, of the Cili-
 κιας ουκ ἀσημου πολως πολιτης· δεομαι δε
 cia not of a mean city a citizen, I beseech and
 σου, επιτρεψον μοι λαλησαι πρὸς τον λαον.
 of thee, permit me to speak to the people.
 40 Επιτρεψαντες δε αυτον, ὁ Παυλος ἕστως ἐπι
 Having permitted and him, the Paul having been set on
 των ἀναβαθμων κατεσεισε τη χειρι τῳ λαῳ·
 the steps waved with the hand to the people;
 πολλης δε σιγης γενομενης, προσεφωνησε τη
 great and silence occurring, he spoke in the
 Ἑβραϊδι διαλεκτῳ, λεγων·
 Hebrew dialect, saying:

ΚΕΦ. κβ'. 22.

1 Ἄνδρες ἀδελφοι και πατερες, ακουσατε μου
 Men brethren and fathers, hear you of me
 της πρὸς ὑμας νυνι ἀπολογιας. 2 Ακουσαντες
 the to you now apology. hearing
 δε ὅτι τη Ἑβραϊδι διαλεκτῳ προσεφωνει αυτοις,
 and that in the Hebrew dialect he was speaking to them,
 μαλλον παρεσχον ἡσυχιαν. Και φησιν· 3 ἐγὼ
 more they kept silence. And he said, I
 μεν εἰμι ἀνηρ Ἰουδαῖος, γεγεννημενος ἐν Ταρσῳ
 indeed am a man a Jew, having been born in Tarsus
 της Κιλικιας; ἀνατεθραμμενος δε ἐν τη παλει
 of the Cilicia? having been brought up and in the city
 ταυτη, παρα τους ποδας Γαμαλιηλ πεπαιδευμε-
 this, at the feet of Gamaliel having been taught
 νος κατα ακριβειαν του πατρῴου νομου, ζηλω-
 with accuracy the ancestral law, a zeal-
 της ὑπαρχων του θεου, καθως παντες ὑμεις εστε
 ot being of the God, even as all you are
 σημερον· 4 ὅς ταυτην την ὁδον ἐδιωξα ἀχρι
 to day; who this the way I persecuted til

36 for the MULTITUDE
 of the PEOPLE followed,
 crying, † "Take him
 away!"

37 And PAUL being
 about to be led into the
 CASTLE, he says to the
 COMMANDER, "May I be
 allowed to say something
 to thee?" And he said,
 "Dost thou understand
 Greek?"

38 Art thou not then
 THAT † Egyptian, who
 didst before These DAYS,
 excite a Sedition, and lead
 out into the DESERT FOUR
 THOUSAND Men of the
 † SICARI? "

39 But PAUL said, † "I
 am a Jew, of Tarsus in CI-
 LICIA, a Citizen of no In-
 considerable 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 ad-
 dressed them in the HE-
 BREW 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 HE-
 BREW Dialect, they kept
 greater silence; and he
 said,)

3 † "I am a Jew, born
 in Tarsus, of CILICIA, but
 having been brought up in
 this CITY, at the FEET of
 † Gamaliel, and accurately
 instructed in the ANCES-
 TRAL LAW; † being a Zeal-
 ot for God, † as you all
 are To-day.

4 And I persecuted
 This WAY to Death,

† 38. Josephus mentions this Egyptian as having raised a mob of 30,000 men, (or as some think it originally read 4,000.) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 38. The Sicarii were a body of rebels mentioned by Josephus. Wars B. vii. c. 10. § 1.

† 36. Luke xxiii. 18; John xix. 15; xxii. 22. † 38. See Acts v 30. † 39. Acts ix. 11; xxii. 2. † 40. Acts xii 17. † 1. Acts vii. 2. † 3. Acts xxi. 39, 41. † 4. Acts xxi 22; Phil. iii. 5. † 3. Acts v 34. † 5. Acts xxi. 20, Gal. i. 14. † 5.

θανατου, δεσμευων και παραδιδους εις φυλακας
 death, binding and delivering into prisons
 αιδρας τε και γυναικας, ⁵ως και ο αρχιερευ.
 men both and women, as also the high-priest
 μαρτυρει μοι, και παν το πρεσβυτεριον παρ'
 testifies to me, and all the eldership; from
 ων και επιστολας δεξαμενος προς τους αδελ-
 whom also letters having received to the brethren,
 φους, εις Δαμασκον επορευομην, αξων και
 ren, to Damascus I went, going to lead and
 τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,
 thos there being, having been bound into Jerusalem,
 ινα τιμωρηθωσιν. ⁶Εγενετο δε μοι πορευομενω
 that they might be punished. It happened and to me traveling
 και εγγιζοντι τη Δαμασκω, περι μεσημβριαν
 and drawing near to the Damascus, about noon
 εξαιφνης εκ του ουρανου περιεσπασται φως ικα-
 suddenly out of the heaven to shine round a light great
 νον περι εμε· ⁷επεσον τε εις το εδαφος, και
 about: me; I fell and on the ground, and
 ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι
 heard a voice saying to me; Saul, Saul, why
 με διακεις; ⁸Εγω δε απεκριθην· Τις ει,
 me persecutest thou? I and answered, Wh art thou?
 κυριε; Ειπε τε προς με· Εγω ειμι Ιησους ο
 O sir! He said and to m, I am Jesus the
 Ναζωραιος, ον συ διακεις. ⁹Οι δε συν εμοι
 Nazareus, whom thou persecutest. Those and with me
 οντες το μ· φως θεασαντο, * [και εμβοβοι
 being the indeed light saw [and terrified
 εγενοντο·] την δε φωνην ουκ ηκουσαν του
 they were,] the but voice not they heard of the
 λαλουντος μοι. ¹⁰Ειπον δε· Τι ποιησω, κυριε;
 speaking to me. I sai' and, What shall I do, O Lord?
 'Ο δε κυριος ειπε προς με· Αναστας πορευου
 The an' Lord said to me, Having arisen go thou
 εις Δαμασκον· κακει σοι λαληθησεται περι
 into Damascus, and there to thee it shall be told concerning
 παντων, ων τετακται σοι ποιησαι. ¹¹'Ως δ
 all things, which have been appointed for thee to do. As and
 ουκ εμβλεπον χω της δοξης του φωτος κει-
 not I saw from the glory of the light of that,
 νου, χειρι γωγουμενος υπο των συνοντων μοι.
 being led by the hand by those being with me,
 ηλθον εις Δαμασκον.
 I came into Damascus.
¹²Αναστας δε τις, ανηρ ευσεβης κατα τον
 Ananias and one, a man pious according to the
 νομον, μαρτυρουμενος υπο παντων των κατοι-
 law, being testified to by all the resi-
 κουντων Ιουδαιων, ¹³ελθων προς με και επισ-
 ding Jews, having come to me and having
 τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.
 stood said to me; Saul O brother, look up.

binding and delivering into Prisons both Men and Women;

5 as the HIGH-PRIEST also *is my witness, † and All the ELDERSHIP; ‡ from whom also receiving Letters to the BRETHREN, I went to Damascus to bring THOSE who WERE there bound to Jerusalem, that they might be punished.

6 † And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 and I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 And † I answered: 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'

9 And † THOSE who WERE with me saw indeed the LIGHT, but they understood not the VOICE of HIM who SPOKE to me.

10 And I said, 'What shall I do, Lord?' And the LORD said to me, 'Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.'

11 And as I could not see from the GLOW of that LIGHT, being led by the hand of THOSE who WERE with me, I came into Damascus.

12 And † one Ananias, a pious Man according to the LAW, † having a good testimony from All the JEWS RESIDING there.

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 xxii. 66; Acts iv. 5.

‡ 5. Acts ix. 2; xxvi. 10, 12.

xxvi. 12, 13.

‡ 9. Acts ix. 7; Dan. x. 7.

‡ 12. Acts ix. 17.

† 6. Acts ix. 3

‡ 13. Acts x. 2

† 12. 1 Tim. iii. 7

Καγω ατη τη ωρα ανεβλεψα εις αυτον. 14 'Ο
 And I in this the hour looked on him. He
 δε ειπεν 'Ο θεος των πατερων ημων προχειρι-
 and said; The God of the fathers of us destined
 σατο σε γνωσαι το θελημα αυτου, και ιδειν τον
 thee to know the will of himself, and to see the
 δικαιον, και ακουσαι φωνην εκ του στοματος
 righteous one, and to hear a voice out of the mouth
 αυτου 15 οτι εση μαρτυς αυτω προς παντας
 of him, because thou shalt be a witness for him to all
 ανθρωπους ον εωρηκας και ηκουσας. 16 Και
 men of what thou hast seen and thou hast heard. And
 κιν τι μελλεις; ανιστας βαπτισαι, και απο-
 n why dost thou delay? having arisen be thou dipped, and wash
 λυσαι τας αμαρτιας σου, επικαλεσαμενος το
 to cleanse from the sins of thee, having invoked the
 ονομα αυτου. 17 Εγενετο δε μοι υπoστρεψαντι
 name of him. It happened and to me having returned
 εις Ιερουσαλημ, και προσευχομενου μου εν τω
 to Jerusalem, and praying of me in the
 ιερω, γενεσθαι με εν εκστασει, 18 και ιδειν
 temple, to have been me in an ecstasy, and to see
 αυτον λεγοντα μοι: Σπευσον, και εξελθε εν
 him saying to me: Do thou hasten, and come out with
 ταχει εξ Ιερουσαλημ; διτι ου παραδεχονται
 speed from Jerusalem; because not they will receive
 την την μαρτυριαν περι εμου. 19 Κηρω ειπον
 o thee the testimony concerning me. And I said;
 Κυριε, αυτοι επιστανται, οτι εγω ημην φυλα-
 O Lord, they know that I was imprison-
 κιδων και δερων κατα τας συναγωγας τους πισ-
 -ing and beating in the synagogues those be-
 τευοντας επι σε 20 και οτε εξεχειτο το αιμα
 lieving on thee; and when was poured out the blood
 Στεφανου του μαρτυρος σου, και αυτος ημην
 of Stephen the martyr of thee, and myself was
 εφεστας, και συνενδοκων, και φυλασσων τα
 having been standing, and approving, and keeping the
 ιματια των αναιρουντων αυτου. 21 Και ειπε
 mantles of those killing him. And he said
 προς με: Πορευου; οτι εγω εις εθνη μακραν
 to me, Go thou; for I to nations at a distance
 εξαποστελω σε. . . . 22 Ηκουον δε αυτου αχρι
 will send thee. They heard and him till
 τουτου του λογου, και επηραν την φωνην
 this the word, and they raised the voice
 αυτων, λεγοντες: Αιρε απο της γης τον τοιου-
 of them, saying; Lift up from the earth the such a
 τον ου γαρ καθικεν αυτον ζην. 23 Κραυγα-
 person, not for it is fit him to live. Crying
 ζοντων δε αυτων και ριπτουντων τα ιματια, και
 out and of them and tossing up the mantles, and
 κονιορτον βαλλοντων εις τον αερα, 24 εκελευσεν
 dust throwing into the air, ordered

And in That HOUR I looked upon him.
 14 And HE said, † The GOD of our FATHERS † appointed thee to know his WILL, and to † see that † RIGHTEOUS ONE, and † to hear a Voice from his MOUTH;
 15 † for thou shalt be a Witness for him to All Men of † what thou hast seen and heard.
 16 And now, why dost thou delay? Arising, be immersed, † and wash thyself from thy SINS, † having invoked his NAME.
 17 † And it happened, when I 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 from Jerusalem; because they will not receive * Thy TESTIMONY concerning me.'
 19 And I said, 'Lord, they know That I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;
 20 † and when the BLOOD of Stephen, thy WITNESS, was poured out, I also was standing by and consenting, and having in charge the MANTLES of THOSE who KILLED him.'
 21 And he said to me, † 'Go; for I will send thee to NATIONS far away.' . . .
 22 And they heard him to This WORD, and then raised their voice, saying, † 'Take away SUCH a man from the EARTH, for it is not fit that he should live.'
 23 And as they were crying out, and tossing up the MANTLES, and throwing Dust into the AIR,

* VATICAN MANUSCRIPT.—18. Thy Testimony concerning me.

† 14. Acts iii. 13; v. 30. † 14. Acts ix. 15; xxvi. 16. † 14. 1 Cor. ix. 1; xv. 8.
 † 14. Acts iii. 14; vii. 52. † 14. 1 Cor. xi. 23; Gal. i. 12. † 15. Acts xxiii. 11.
 † 15. Acts iv. 20; xxvi. 16. † 16. Acts ii. 38; Titus iii. 5; Heb. x. 22. † 16. Acts
 ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 23. † 17. Acts ix. 26; 1 Cor. xii. 2. † 20.
 Acts vii. 58. † 21. Acts ix. 15; xii. 2. 46, 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xv.
 11; Gal. i. 15, 16; ii. 7, 8; Lph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 22. Acts xxi. 36.
 xxx. 14

ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμ-
 the commander to lead him into the castle,
 βολην, εἰπων μαστιξίν ἀνατρεσθαι αὐτὸν·
 saying with scourges to examine him;
 ἵνα ἐπιγνῶν δι' ἣν αἰτίαν οὕτως ἐπεφω-
 that he might know, on account of what cause thus they were
 ρουν αὐτῷ. ²⁴ Ὡς δὲ προτείναν αὐτὸν τοῖς
 crying against him. As and they stretched out him with the
 ἰασίν, εἶπε πρὸς τὸν ἑστῶτα ἑκατοντάρχον ὁ
 thongs, said to the standing by centurion the
 Παῦλος· Εἰ ἀνθρώπου Ῥωμαίου καὶ ἀκατακρίτου
 Paul; If a man a Roman and uncondemned
 ἐξεστὶν ὑμῖν μαστιξείν; ²⁵ Ἀκουσας δὲ ὁ ἑκα-
 it is lawful for you to scourge? Having heard and the cent-
 τυντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπηγ-
 tion, having gone to the commander reported,
 γειλε, λεγὼν· τί μελλεῖς ποιεῖν; ὁ γὰρ ἀνθρώ-
 saying; what art thou about to do? the for man
 πὸς οὗτος Ῥωμαῖος ἐστὶ. ²⁷ Προσελθὼν δὲ ὁ
 this a Roman is. Having come to and the
 χιλιάρχος εἶπεν αὐτῷ· Λεγε μοι, σὺ Ῥωμαῖος
 commander said to him; Tell me, thou a Roman
 εἶ; Ὁ δὲ εἶπεν· Ναί. ²⁸ Ἀπεκρίθη τε ὁ χιλιάρ-
 art? He and said; Yes. Answered and the comman-
 ῆος· Ἐγὼ πολλοῦ κεφαλαιοῦ τὴν πολιτείαν
 der; I of a great sum of money the citizenship
 ταυτὴν ἐκτησαμην. Ὁ δὲ Παῦλος εἶπεν· Ἐγὼ
 this purchased. The and Paul said; I
 δὲ καὶ γεγεννημαι. ²⁹ Ἐπιθεὼς οὖν ἀπεσττήσαν
 but even have been born. Immediately then went away
 σ' αὐτοῦ οἱ μελλόντες αὐτὸν ἀνατρεῖν. Καὶ
 from him those being about him to examine. And
 ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖος
 the commander also was afraid, having ascertained that a Roman
 ἐστὶ, καὶ ὅτι ἦν αὐτὸν δεδεκώς. ³⁰ Τῇ δὲ ἐπαύ-
 is, and that he was him having been bound. On the and morn-
 ριον βουλομένους γινῶσθαι τὸ ἀσφαλές, τὸ τι κα-
 wishing to know the certainty, that what he
 τηγορεῖται παρὰ τῶν Ἰουδαίων, ἐλύσεν αὐτὸν,
 was accused of by the Jews, he loosed him,
 καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ παν-
 and ordered to come together the high-priests and all
 τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον, ἐσ-
 the sanhedrim; and having led down the Paul, he
 τῆσεν εἰς αὐτοὺς.
 stood among them.

ΚΕΦ. κγ'. 23.

¹ Ἀτενίσας δὲ ὁ Παῦλος τῷ συνέδριῳ,
 Having looked intently and the Paul to the sanhedrim,
 εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πάσῃ συνειδήσει
 said; Men, brethren, I in all conscience
 ἀγαθῇ πεπολιτευμαι τῷ θεῷ ἀχρι ταυτῆς τῆς
 good have been as a citizen to the God till this the
 ἡμέρας. . . . ² Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέ-
 day. The and high-priest Ananias gave

²⁴ the COMMANDER or-
 dered him to be led into the
 CASTLE, and to be ex-
 amined 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 CENTU-
 RION STANDING BY, † "Is
 it lawful to scourge a Man,
 a Roman, and uncon-
 demned?"

²⁶ And the CENTURION
 having heard, went and
 told the COMMANDER, say-
 ing, "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 COMMAN-
 DER answered, "I pur-
 chased this CITIZENSHIP
 with a Great Sum of
 money." And PAUL said,
 "But I have even been
 born so."

²⁹ Then THOSE being
 about to examine him, im-
 mediately departed from
 him; and the COMMAN-
 DER 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
 the HIGH-PRIESTS and all
 the SANHEDRIM to come
 together, and having led
 PAUL down, placed him be-
 fore them.

CHAPTER XXIII.

¹ And PAUL earnestly
 looking on the SANHE-
 DRIM, said, "Brethren!
 † I have lived before God
 in All good Conscience to
 This DAY.".....

² And the HIGH-PRIEST,
 Ananias, ordered THOSE

1 25. Acts xvi. 37.
 Heb. xiii. 18

2 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3.

ταξε τοις παρεστωσιν αυτω, τυπτειν αυτου
 a charge to those having been standing by him, to strike of him
 το στομα. ³ Τότε ο Παυλος προς αυτον ειπε·
 the mouth. Then the Paul to him said;
 Τυπτειν σε μελλει ο θεος, τοιχε κεκοιναμενε·
 To strike thee is about the God, O wall having been whitewashed;
 και συ καθη κρινων με κατα τον νομον, και
 and thou sittest judging me according to the law, and
 παρανομων κελευεις με τυπθσαι; ⁴ Οι δε
 violating the law thou orderest me to be struck? Those and
 παρεστωτες ειπον· Τον αρχιερα του θεου
 having been standing by said; The high-priest of the God
 λαιδορεις; ⁵ Εφη τε ο Παυλος· Ουκ ηδειν,
 revilest thou? Said and the Paul; Not I had known,
 αδελφου, οτι εστιν αρχιερευς· γεγραπται γαρ·
 brethren, that it is a high-priest; it is written for;
 Αρχοντα του λαου σου ουκ ερεις κακως.
 A ruler of the people of thee not thou shalt speak evil.
⁶ Γινου δε ο Παυλος, οτι το εν μερος εστι Σαδ-
 Knowing and the Paul, that the one part is of Sad-
 δουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν
 ducees, the and other of Pharisees, he cried out in
 τω συνεδριω· Ανδρες αδελφοι, εγω Φαρισαιος
 the sanhedrim; Men brethren, I a Pharisee
 ειμι, υιος Φαρισαιου· περι ελπιδος και ανασ-
 am, a son of a Pharisee; concerning hope and a resur-
 τασεως νεκρων εγω κρινομαι. ⁷ Τουτο δε αυτου
 rection of dead ones I being judged. This aud of him
 λαλησαντος, εγενετο στασις των Φαρισαιων
 having spoken, was a dispute of the Pharisees
 και των Σαδδουκαιων, και εσχισθη το πληθος.
 and the Sadducees, and was divided the multitude.
⁸ Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστα-
 Sadducees indeed for say not to be a resurrec-
 σιν, μηδε αγγελον μητε πνευμα· Φαρισαιοι δε
 tion, nor a messenger nor a spirit; Pharisees but
 ομολογουσι τα αμφοτερα. ⁹ Εγενετο δε κραυγη
 confess the both. Was and an outcry
 μεγαλη· και ανασταντες οι γραμματεις του
 great; and having arisen the scribes of the
 μερους των Φαρισαιων διεμαχοντο, λεγοντες·
 party of the Pharisees contended, saying;
 Ουδεν κακον ευρισκομεν εν τω ανθρωπω τουτω·
 Nothing evil we find in the man this;
 ει δε πνευμα ελαλησεν αυτω, η αγγελος. . . .
 if but a spirit spoke to him, or a messenger.
¹⁰ Πολλης δε γενομενης στασεως, ευλαβηθεις ο
 Great and becoming dispute, fearing the
 χιλιαρχος μη διασπασθη ο Παυλος υπ' αυτων,
 commander lest would be torn to pieces the Paul by them,
 εκελευσε το στρατευμα καταβαν αρπασαι αυτον
 he ordered the armed force having gone down to take him

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, viola-
 ting 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 SANHE-
 DRIM, "Brethren, † I am
 a Pharisee, † a Son * of
 PHARISEES; concerning
 † the Hope and the Resur-
 rection of the Dead * I am
 being judged."
 7 And having said 'his,
 there was a Dispute be-
 tween the PHARISEES and
 the SADDUCEES; and the
 MULTITUDE was divided.
 8 † For indeed the Sad-
 ducees say, there is no
 Resurrection, nor Angel,
 nor Spirit; but the Phari-
 sees confess BOTH.
 9 And there was a great
 Clamor; and * some of the
 SCRIBES of the PARTY of
 the PHARISEES arising
 contended, saying, † "We
 find no Evil in this MAN;
 † and what if a Spirit or an
 Angel spoke to him?".....
 10 And the Dispute be-
 coming vehement, the
 COMMANDER, fearing that
 Paul would be torn in
 pieces by them, orderēd
 the Troops to go down and
 take him by force from the

* VATICAN MANUSCRIPT.—θ. of PHARISEES.
 of the SCRIBES.

θ. I am being judged.

θ. some

† θ. Or, a Disciple of the Pharisees.

† 2. 1 Kings xxii. 24; Jer. xx. 2; John xviii. 22. † 3. Lev. xix. 35; Dent. xxv.
 1, 2; John vii. 51. † 5. Exod. xxii. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8. † 6. Acts
 xxvi. 5; Phil. iii. 5. † 6. Acts xxiv. 15, 21; xxvi. 6; xxviii. 20. † 8. Matt. xxii.
 23; Mark xii. 18; Luke xx. 27. † 9. Acts xxv. 25, 31. † 9. Acts xxii. 7, 17, 18.

εκ μεσου αυτων, αγειν* [τε] εις την παρεμβολην.
from midst of them, to lead [and] nto the castle.
 11 Τη δε επιουση νυκτι επιστας αυτω ο κυριος
On the and next night having stood by him the Lord
 ειπε· Θαρσει· ως γαρ διεμαρτυρω τα περι
said. Take courage as for thou didst testify the things concerning
 μου εις Ιερουσαλημ, ουδωτ σε δει και εις Ρω-
me in Jerusalem, so thee it behoves also in Rome
 μην μαρτυρησαι.
to testify.

12 Γενομενης δε ημερας, ποιησαντες συστρο-
Becoming and day, having formed a conspir-
 φην οι Ιουδαιοι, ανεθεματισαν εαυτους, λεγον-
acy the Jews, they bound with a curse themselves, saying
 τες μητε φανειν μητε πειν εως ου αποκτεινωσι
neither to eat nor drink till they might kill
 τον Παυλον· 13 ησαν δε πλειους τεσσαρακοντα
the Paul, were and more forty
 οι ταυτην την συνωμοσιαν πεποιηκοτες· 14 οιτι-
those this the conspiracy having been engaged; who
 νε προτελθοντες τοις αρχιερευσι και τοις πρεσ-
having come to the high-priests and the elders,
 βυτεροις, ειπον· Αναθεματι ανεθεματισαμεν
said; With a curse we have cursed
 εαυτους, μηδενος γευσασθαι εως ου αποκτεινω-
ourselves, of nothing to taste till we have killed
 μεν τον Παυλον. 15 Νυν ουν υμεις εμφανισατε τω
the Paul. Now therefore you make known to the

χιλιαρχω συν τω συνεδριω, οπως αυτον κατα-
commander with the sanhedrim, in order that him he may
 γαγη προς υμας, ως μελλοντας διαγιγνωσκειν
lead down to you, as being about to examine
 ακριβεστερον τα περι αυτου· ημεις δε, προ
more accurately the things concerning him; we and, before
 του εγγισαι αυτον, ετοιμοι εσμεν του ανελειν
of the to have comenigh him, ready we are of the to kill
 αυτον. 16 Ακουσας δε ο υιος της αδελφης Παυ-
him. Having heard but the son of the sister of Paul
 λου την ενεδραν, παραγενομενος και εισελθων
the young to wait, having come near and having gone
 εις την παρεμβολην, σηγησεν τω Παυλω.
into the castle, he related to the Paul.

17 Προσκαλεσαμενος δε ο Παυλος ενα των εκα-
Having summoned and the Paul one of the cen-
 τονταρχων, εφη· Τον νεανιαν τουτου απαγαγε
turions, he said; The young man this. lead thou
 προς τον χιλιαρχον· εχει γαρ τι απαγγελειναι
to the commander; he has for something to relate
 αυτω. 18 Ο μεν ουν παραλαβων αυτον ηγαγε
to him. He indeed then having taken him led
 προς τον χιλιαρχον, και φησιν· Ο δεσμιος
to the commander, and said; The prisoner
 Παυλος προσκαλεσαμενος με, ηρωτησε τουτου
Paul having summoned me, asked this
 τον νεανιαν αγαγειν προς σε, εχοντα τι λαλη-
the young man to lead to thee, having something to say
 σαι σοι. 19 Επιλαβομενος δε της χειρος αυτου
to thee. Having taken and the hand of him

midst of them, and to lead him into the CASTLE.

11 †And on the FOLLOWING Night the LORD standing by him, said, "Take courage; for as thou didst testify the things concerning me in Jerusalem, so thou must also testify at Rome."

12 And when it was Day, †the JEWS, forming a Conspiracy, bound themselves with a Curse, declaring that they would neither eat nor drink till they had killed Paul.

13 And THOSE HAVING FORMED This CONSPIRACY, were more than forty;

14 who having come to the HIGH-PRIESTS and the ELDERS, said, "We have cursed ourselves with a Curse to taste nothing till we have killed PAUL."

15 Now therefore, do you, with the SANHEDRIM, intimate to the COMMANDER, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and we, before he COMES NEAR, are ready to KILL him."

16 But the SON of Paul's SISTER having heard the PLOT, came up, and going into the CASTLE, told PAUL.

17 And PAUL, having called one of the CENTURIONS to him, said, "Conduct This YOUNG MAN to the COMMANDER, for he has something to tell him."

18 Then HE took him and led him to the COMMANDER, and said, "Paul the PRISONER calling me to him, asked me to conduct This YOUNG MAN to thee, who has something to tell thee."

19 And the COMMANDER, taking him by the

* VATICAN MANUSCRIPT.—10. and—omit.

‡ 11. Acts xviii. 9; xxvii. 23, 24.

‡ 12. ver 21, 30: xxv. 8.

ὁ χιλιάρχος, και αναχωρησας κατ' ιδιαν, επυν-
the commander, and having retired by one's self, he in-
θανετο· Τι εστιν ὁ εχεις απαγγειλαι μοι:
quired: What is it which thou hast to relate to me?

εἶπε δε· Ὅτι οἱ Ἰουδαιοι συνεθεντο του ερω-
he said and: That the Jews agreed together of the to ask
τησαι σε, ὅπως αυριον εις το συνεδριον καταγα-
thee, that to-morrow into the sanhedrim thou mayest lead

γης τον Παυλον, ὡς μελλοντες τι ακριβεστε-
down the Paul, as being about something more accu-
ρον πυθανεσθαι περι αυτου. ²¹ Συ ουν μη
rately to investigate concerning him. Thou therefore not

πεισθησ αυτοις· ενεδρευουσι γαρ αυτου εχ
shouldst be persuaded by them; lie in wait for him of

αυτων ανδρες πλειους τεσσαρκοντα, οἱτινες ανε-
them men more forty, who hound

θεματισαν εαυτους, μητε φαγειν μητε πειν
with a curse themselves, neither to eat nor to drink

εως ου ανελωσιν αυτον· και νυν ετοιμοι εισι
till they killed him, and now ready they are

πρυσδεχομενοι την απο σου επαγγελιαν.
looking for the from thee promise.

²² Ὁ μεν ουν χιλιάρχος απεισε τον νεα-
The indeed then commander dismissed the young

ριαν, επαγγειλας μηδενι εκλαλησαι, ὅτι ταυτα
man, having charged to no one to speak out, that these things

ενεφανιενσ προς με. ²³ Και προσκαλεσαμενος
thou didst report to me. And having summoned

δου τινας των εκατονταρχων, ειπεν· Ἐτοιμα-
two certain of the centurions, he said; Make

σατε στρατωτας διακοσιους, ὅπως πορευθωσιν
ready soldiers two hundred, that they may go

εἰς Καισαρειας, και ἱππεις εβδομηκοντα, και
to Caesarea, and horsemen seventy, and

δ-ξιοι λ-βους δυακοσιους, απο τριτης ὡρας της
spearmen two hundred, from third hour of the

νυκτος· ²⁴ κτηνη τε παραστησαι, ἵνα επιβιβα-
night, animals and to have provided, that having

σαντες τον Παυλον διασωσασι προς Φηλικο
mounted the Paul they might convey safely to Felix

τον ἡγεμονα· ²⁵ γραψας επιστολην περιεχουσαν
the governor; having written a letter containing

τον τυπον τουτου· ²⁶ Κλαυδιος Λυσιας τῷ
the form this, Claudius Lysias to the

κρατιστω ἡγεμονι Φηλικο χαιρειν. ²⁷ Τον
most excellent governor Felix health. The

ανδρα τουτου συλληφθεντα ὑπο των Ἰουδαιων,
man this having been seized by the Jews,

και μελλοντα αναρεισθαι ὑπ' αυτων, επιστ-
and being about to be killed by them, having come

τας συν τῷ στρατευματι εξειλομην * [αυτον,]
suddenly with the armed force I rescued [him,]

μαθων ὅτι Ῥωμαιοσ εστι. ²⁸ Βοιλομενος δε
having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, † "The JEWS have agreed together to ASK thee that thou wouldst bring down PAUL To-morrow into the SANHEDRIM, as if 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 * Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Caesarea, and seventy Horsemen, and two hundred Spear-men, 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.

γνωσαι την αιτιαν δι' ην ενακαλουσιν αυτω, to know the cause on account of which they were accusing him, καταγαγον αυτον εις το συνεδριον αυτων. 29 ον I led down him into the sanhedrim of them; whom εδρον εγκαλουμενον περι ζητηματων του νομου I found being accused concerning questions of the law αυτων, μηδεν δε αξιον θανατου η δεσμων εγκλημα εχοντα. 31 Μηνυθεισης δε μοι επιβουλης εις αυτον having. Having been disclosed but to me a plot against τον ανδρα μελλειν εσεσθαι υπο των Ιουδαιων, the man to be about to be by the Jews, εξ αυτης επεμψα προς σε, παραγγειλας και τοις instantly I sent to thee, having commanded also the κατηγοροις λεγειν τα προς αυτον επι σου. accusers to say the things against him before thee.

* [Ερῶσο.] 31 Οί μεν ουν στρατιωται, κατα [I'arewell.] The indeed therefore soldiers, according to το διατεταγμενον αυτοις, αναλαβοντες τον that having been commanded them, having taken the Παυλαν, ηγαγον δια της νυκτος εις την Αντι- Paul, they led through the night into the Αντι- πατριδα. 32 Τη δε επαυριον εσσαντες τους εκ- patrias. On the and morrow having left the horse- πους πορευεσθαι συν αυτω, υπεστρεψαν εις την men to go with him, they returned to the παρεμβολην. 33 Οιτινες εισελθοντες εις την castle. Who having come into the Καισαρειαν, και αναδοντες την επιστολην τη Cesarea, and having delivered the letter to the ηγεμονι, παρεστησαν και τον Παυλον αυτω. governor, presented also the Paul to him.

31 Αναγνους δε, και ερωτησας εκ ποιας επαρ- Having read and, and having asked from what province χιας εστι, και πυθμενος οτι απο Κιλικιας. he is, and having understood that from Cilicia;

33 διακουσθαι σου, εφη, οταν και οι κατηγοροι I will fully hear thee, he said, when also the accusers σου παραγενωνται. Εκελευσε τε αυτον εν τω of thee may arrive. He commanded and him in the προιτωριω του 'Ηρωδου φιλασσεσθαι. judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

1 Μετα δε πεντε ημερας κατεβη ο αρχιερευς After and five days went down the high-priest Αναβιας μετα των πρεσβυτερων και ρητορος Ananias with the elders and an orator Τερτυλλου τινος, οιτινες ενεφανισαν τω ηγε- Tertullus certain, who appeared before the gov- μομι κατα του Παυλου. 2 Κληθεντος δε αυτου, ernor against the Paul. Having been called and of him, ηρξατο κατηγορειν ο Τερτυλλος, λεγων. 3 πολ- began to accuse the Tertullus, saying; great

28 † and desiring to know the CRIME of which they accused him, I led him down into their SANHEDRIM; 29 whom I found being accused † concerning Questions of their LAW, † but having no Accusation worthy of Death or Bonds. 30 † But it having been disclosed to me that a Plot was about to be formed against the MAN by the JEWS, I instantly sent to thee, † having commanded his ACCUSERS also * to speak against him before thee." 31 The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by * Night to ANTIPATRIS. 32 And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him; 33 who, having entered 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 PRETORIUM.

CHAPTER XXIV.

1 And after † Five Days the HIGH-PRIEST, † Ananias, went down with * the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL. 2 And he being called, TERTULLUS began to accuse him, saying;

30. Farewell—omit. 31. Night. 1. certain Elders. † 28. Acts xii. 30. † 29. Acts xviii. 15; xxv. 19. † 29. Acts xxvi. 21. † 30. ver. 20. † 30. Acts xxiv. 8; xxv. 6. † 31. Acts xvi. 39. † 35. A 4 xxiv. 1, 19; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 27. † 1. Acts xxii. 2, 30, 35; xxv. 2.

30. Farewell—omit. 31. Night. 1. certain Elders. † 28. Acts xii. 30. † 29. Acts xviii. 15; xxv. 19. † 29. Acts xxvi. 21. † 30. ver. 20. † 30. Acts xxiv. 8; xxv. 6. † 31. Acts xvi. 39. † 35. A 4 xxiv. 1, 19; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 27. † 1. Acts xxii. 2, 30, 35; xxv. 2.

30. Farewell—omit. 31. Night. 1. certain Elders. † 28. Acts xii. 30. † 29. Acts xviii. 15; xxv. 19. † 29. Acts xxvi. 21. † 30. ver. 20. † 30. Acts xxiv. 8; xxv. 6. † 31. Acts xvi. 39. † 35. A 4 xxiv. 1, 19; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 27. † 1. Acts xxii. 2, 30, 35; xxv. 2.

λῆς εἰρηνης τυγαχανοντες δια σου, και κατορ-
peace enjoying through thee, and worthy
 θωματων γινομενων τω εθνει τουτω δια της σης
deeds being done to the nation this through of the of thy
 προνοιας, παντη τε και πανταχου αποδεχομεθα,
foresight, in every thing and and everywhere we accept,
 κρατιστε Φηλιξ, μετα πασης ευχαριστιας.
O most excellent Felix, with all thankfulness.

4 Ἴνα δε μη επι πλειον σε εγκοπτω, παρακαλω
That and not to longer thee I may detain, I beseech
 ακουσαι σε ἡμων συντομως τη ση επεικεια.
to hear thee of us briefly in the thy clemency.

5 Εύροντες γαρ τον ανδρα τουτον λοιμον, και
We have found for the man this a pestilence, and
 κινουντα στασιν πασι τοις Ιουδαιοις τοις κατα
exciting a sedition in all the Jews those in
 την οικουμενην, πρωτοστατην τε της των Να-
the habitable, a leader and of the of the Na-
 ζυραιων αιρεσεως, 6 ὅς και το ἱερον επειρασε
heretics sect, who also the temple attempted

βεβηλωσαι· ὃν και εκρατησαμεν, * [και κατα
to profane; whom also we apprehended, [and accordiz to
 τον ἡμετερον νομον ηθελησαμεν κρινειν. 7 Παρ-
the our law we wished to judge. Having

ελθων δε Λυσιας ὁ χιλιαρχος, μετα πολλης
come but Lysias the commander, with a great
 βιας εκ των χειρων ἡμων απηγαγε, 8 κελευσας
force out of the hands of us led away, having commanded

τους κατηγορους αυτου ερχεσθαι επι σε·] παρ'
the accusers of him to come to thee;] from
 οὗ δυνηση αυτος, ανακρινας περι
whom thou wilt be able thyself, having examined closely, concerning

παντων τουτων επιγνωαι, ὧν ἡμεις κατη-
all of these things to have knowledge, of which we ac-
 γορουμεν αυτου. 9 Συνεπεθεντο δε και οἱ Ιου-
cause him. United in impeaching and also the Jews,

δαιοι, φασκοντες ταυτα οὕτως εχειν. 10 Απεκ-
asserting these things thus to be. Answered
 ριθη δε ὁ Παυλος, νευσαντος αυτω του ἡγεμο-
and the Paul, nodding to him the governor

νος λεγειν· Εκ πολλων ετων ουτα σε κριτην τω
to speak, From many years being thee a judge to the
 εθνει τουτω επισταμενος, ευθυμοτερον τα
nation this knowing, more cheerfully the things

περι εμαυτου απολογουμαι· 11 δυναμενου σου
concerning myself I defend; being able of thee
 γνωναι, ὅτι ου πλειους εισι μοι ἡμεραι δεκαδυο,
to know, that not more are to me days twelve,

αφ' ἧς ανεβην προσκυνησων εν Ἱερουσαλημ.
from which I went up to worship in Jerusalem.

12 Και ουτε εν τω ἱερῳ εἶρον με προς τινα δια-
And neither in the temple they found me with any one dis-
 λεγομενον, η επισυστασιν ποιουντα οχλου,
putting, or a tumult making of a crowd,

3 "Having obtained Great Peace through thee, and * worthy Deeds being done for this NATION by THY Forethought, and in every thing and every-where, we accept it, Most excellent Felix, with all Thankfulness.

4 But that I may not further detain thee, I beseech thee to hear us briefly, with THY usual Candor.

5 † For we found this MAN a Pestilence, and exciting * Seditions among ALL THOSE JEWS throughout the EMPIRE, and a Chief of the SECT of the NAZARENES;

6 ‡ who even attempted to profane the TEMPLE, and whom we apprehended, [and wished † to judge according to OUR Law;

7 † but Lysias, the COMMANDER, having come with a Great Force, took him away out of our HANDS,

8 ‡ commanding his ACCUSERS to come to thee;] from whom thou wilt be able to learn for thyself, on examination, of all these things of which we accuse him."

9 And the JEWS also jointly impeached him, 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. Reformatations are going on in this NATION. 5. Seditious among. 6—8. omit. 10. I cheerfully.

† 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15. † 6. Acts xxi. 28. † 6. John xviii. 31. † 7. Acts xxi. 83. † 8. Acts xxiii. 30 † 11. ver. 17; Acts xxi. 26. † 12. Acts xxv. 8; xxviii. 17

οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·
nor in the synagogues, nor in the city;

¹³ οὔτε παραστήσασθαι δύνανται, περὶ ὧν νῦν
nor to prove are they able, concerning which now
κατηγοροῦσι μου. ¹⁴ Ὁμολογῶ δὲ τοῦτο σοι,
they accuse me. I confess but this to thee,

ὅτι κατὰ τὴν ὁδόν, ἣν λεγούσιν αἵρεσιν, οὕτως
that according to the way, which they called a sect, so

λατρεῦν τῷ πατριάρχῳ θεῷ, ἰστευῶν πάσι τοῖς
I serve the patriarchal God, believing all things those

κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις
according to the law and those in the prophets

γεγραμμένοις. ¹⁵ ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν
having been written; a hope having in the God, which

καὶ αὐτοὶ οὗτοι προσδεχόμενοι, ἀναστάσιν μελ-
even they themselves are looking for, a resurrection about

λεῖν ἐσεσθαι * [νεκρῶν,] δίκαιων τε καὶ ἀδι-
to be [of dead ones,] of just ones and also unjust

κῶν. ¹⁶ ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοποῦ
ou. In this and myself I exercise, a clear

συνειδήσειν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώ-
conscience to have towards the God and the men

πους διαπαντός. ¹⁷ Δι' ἐτῶν δὲ πλείων
always. In the course of years and many

παρεγενομένην ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος
I came alms bringing to the nation

μου, καὶ προσφοράς. ¹⁸ ἐν οἷς εὔρον με ἡγ-
of me, and offerings. In which they found me having

νισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ
been purified in the temple, not with a crowd, nor with

θορυβοῦ. Τινες δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,
a tumult. Some and from the Asia Jews,

¹⁹ οὓς εἶδει ἐπι τοῦ παρεῖναι, καὶ κατηγορεῖν εἰ
who ought before thee to be present, and to accuse if

τι ἔχοιεν πρὸς με. ²⁰ Ἡ αὐτοὶ οὗτοι εἶπα-
anything they may have against me Or these themselves let

τῶσαν, τι εὔρον ἐν ἐμοὶ ἀδικημάτων, ἵσταντος
them say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου. ²¹ ἢ περὶ μίας ταυ-
of me before the sanhedrim; or concerning one this

τῆς φωνῆς, ἣς ἐκράξα ἕστως ἐν αὐτοῖς. Ὅτι
voice, which I cried out standing among them; That

περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σημε-
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμῶν. ²² ἀνεβαλέτο δὲ αὐτοὺς ὁ Φηλιξ,
by you. Put off but them the Felix,

ἀκριβεστέρον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
more accurately knowing the things concerning the way,

εἰπὼν· Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,
saying; When Lysias the commander may come down, I

the Crowd, either in the
SYNAGOGUES, or in the
CITY;

¹³ nor are they able to
prove the things concern-
ing which they now accus-
me.

¹⁴ But this I confess
to thee, that according to
the way which they call a
Sect, so serve I the God of
my FATHERS, believing
* the THINGS which are
according to the LAW, and
THOSE which have been
written in the PROPHETS;

¹⁵ having a Hope in
God, which even they
themselves are looking for,
—† that there is to be a
Resurrection both of the
Righteous and Unright-
eous.

¹⁶ And in this I exer-
cise myself, always to have
† a clear Conscience to-
wards GOD and MEN.

¹⁷ But in the course of
several Years † I came
bringing Alms to my NA-
TION, and Offerings;

¹⁸ at which time they
found me purified in the
TEMPLE, not er with a
Crowd, nor with Tumult.
† But there are some Jews
from ASIA,

¹⁹ † who ought to be
present before thee, and to
accuse, if they may have
anything against me.

²⁰ Or let these them-
selves say, What Crime
they found in me while I
stood before the SANHE-
DRIM;

²¹ unless it be for This
One Declaration which I
made while I was standing
among them,—† 'That concern-
ing the Resurrection
of the Dead I am judged
by you 'This day.'

²² But FELIX knowing
more accurately about that
WAY, put them off, saying,
"When Lysias, the COM-
MANDER, comes down, I

* VATICAN MANUSCRIPT.—14. the things according to Law.

15. of the dead—omit.

† 15. Dan. xii. 2; John v. 28, 29. † 16. Acts xxiii. 1. † 17. Acts xi. 20, 20;
xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. † 18. Acts xxi. 20, 27 xxvi. 21. † 19
Acts xxiii. 30; xxv. 16. † 21. Acts xxiii. 6; xxviii. 20.

διανωσομαι τα καθ' υμας. ²³ Διαταξαμενος
I will inquire into the things about you. Having given orders
τε τῷ ἐκατονταρχῃ τηρεσθαι αυτον, εχειν τε
and to the centurion to keep him, to have and
αυτιν, και μηδενα κωλυειν των ιδιων αυτου
liberty, and no one to forbid of the own friends of him
υπηρτειν, * [η προσερχεσθαι] αυτω.
to assist, [or to come] to him.

²⁴ Μετα δε ημερας τινας παραγενομενος ο Φη-
After and days some having come the Fe-
λιξ συν Δρουσιλλη τη γυναικι, ουση Ιουδαια,
lix with Drusilla the wife, being a Jewess,
μετεπεμψατο τον Παυλον, και ηκουσεν αυτου
he sent for the Paul, and heard him

περι της εις Χριστον πιστεως. ²⁵ Διαλεγο-
concerning the into Anointed faith. Discour-
μου δε αυτου περι δικαιοσυνης και εγκρα-
ing and of him concerning justice and self-con-
τειας και του κριματος του μελλοντος, εμφο-
trou and of the judgment that being about to come, terri-
φης γενομενος ο Φηλιξ απεκριθη. Το νυν εχον
ful being the Felix answered; The present being
πορευου· καιρον δε μεταλαβων μετακαλεσομαι
go thou; a season and having found I will call

σε. ²⁶ Αμα και ελπιζω, οτι χρηματα δοθη-
time. At the same time also hoping, that money will be
σονται * [αυτω] υπο του Παυλου, * [οπως λυση
given [to him] by the Paul, [so that he might loose
αυτον.] διο και πυκνοτερον αυτον μεταπεμ-
him,] therefore and oftener him sending

πημενος ωμιλει αυτω. ²⁷ Διετίας δε πληρωθει-
ful talked with him. Two years but being ended
σης ελαβη διαδοχον ο Φηλιξ Πορκιον Φηστος·
received a successor the Felix Porcius Festus;
θελων τε χαριτας καταθεσθαι τοις Ιουδαιοις ο
wishing and favors to lay in store for himself with the Jews the
Φηλιξ, καταλιπε τον Παυλον δεδεμενον.
Felix, left the Paul having been bound.

ΚΕΦ. ΚΕ'. 25.

¹ Φηστος ουν επιβας τη επαρχια, μετα
Festus therefore having entered upon the prefecture, after
τρεις ημερας ανεβη εις Ιεροσολυμα απο Καισα-
three days went up to Jerusalem from Cesa-
ρειας. ² Εμφανισαν δε αυτω ο αρχιερευς και
rea. Appeared before and him the high-priest and
οι πρωτοι των Ιουδαιων κατα του Παυλου, και
the chiefs of the Jews against the Paul, and
παρεκαλουν αυτον, ³ αιτουμενοι χαριν κατ'
entreated him, asking a favor against
αυτου, οπως μεταπεμψηται αυτον εις Ιερουσα-
him, that he would send for him to Jerusa-
λημ· ενεδραν ποιουντες ανελειν αυτον κατα
lem; an ambush forming to kill him on the

will inquire about your MATTERS”

²³ And he commanded the CENTURION to keep him, and let him have Liberty, † and to forbid none of his FRIENDS to assist him.

²⁴ And after some Days, FFLIX coming with † Drusilla, * his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in * Christ Jesus.

²⁵ And as he was discour- suring concerning Jus- tice, Self-governmēt, and THAT JUDGMēt about to COME, FELIX, being terri- fied, answered, “Go for the PRESENT; and when I find an Opportunity I will call for thee.”

²⁶ At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

²⁷ But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, † wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

¹ Festus, therefore, hav- ing entered upon his gov- ERNMENT, after Three Days went up from Cesa- rea to Jerusalem.

² † And * the HIGH- PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and en- treated him,

³ asking a Favor against him, that he would send for him to Jerusalem † forming an Ambuscade to kill him on the ROAD.

* VATICAN MANUSCRIPT.—23. or to come—omit. 24. HIS OWN WIFE. 24. Christ Jesus. 26. to him—omit. 26. so that he might loose him—omit. 2. the HIGH-PRIESTS.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to ALEXANDER, king of Emessa, whom Felix had persuaded her to abandon. in order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 3; xxviii. 16. † 27. Acts xii. 3; xxv. 0, 14. † 2. Acts xv. 1; ver. 13. † 3. Acts xxiii. 12, 15.

την ὁδον. ⁴ Ὁ μὲν οὖν Φηστος ἀπεκριθη,
 the way. The indeed then Festus answered,
 τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ
 to be kept the Paul in Caesarea, himself but
 μὲλλειν ἐν τᾷ χειρὶ ἐκπορευεσθαι. ⁵ Οἱ οὖν ἐν
 to be about with spread to go out. Those therefore among
 ἡμῖν, φησι, δυνατοὶ, συγκαταβαίντες, εἰ τι
 you, he says, being able, having gone down with, if anything
 ἐστὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ.
 is in the man, let them accuse him.
⁶ Διατριψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους οὐτῷ
 Having remained and among them days not more eight
 ἡ δεκά, καταβὰς εἰς Καισαρείαν, τῇ ἐπαύριον
 or ten, having gone down into Caesarea, on the morrow
 καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν
 having sat down on the judgment-seat, he commanded the
 Πάλλον ἀχθῆναι. ⁷ Πραγενομένου δὲ αὐτοῦ,
 Paul to be led forth. Having approached and of him,
 περιεστῆσαν οἱ ἀπὸ Ἱερουσαλῶν καταβεβηκο-
 stood around the from Jerusalem having been come
 τες Ἰουδαῖοι, πολλὰ καὶ βόρεια αἰτιαμὰ φερον-
 down Jews, many and heavy accusations bring-
 τες * [κατὰ τοῦ Παύλου,] ἄσκησιν ἀποδείξει·
 ing [against the Paul,] which not they were able to point out;
⁸ ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν νομόν
 saying in defence of him; That neither against the law
 τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Και-
 oi the Jews, nor against the temple, nor against Ce-
 σάρα τι ἡμάρτον. ⁹ Ὁ Φηστος δὲ, τοῖς Ἰουδαί-
 sar anything did I wrong. The Festus but, with the Jew^s
 οῖς θέλων χάριν καταθεσθαι, ἀποκριθεὶς τῷ
 wishing a favor to lay up for himself answering to the
 Παύλῳ εἶπε· Θέλεις εἰς Ἱερουσόλυμα ἀναβὰς,
 Paul said; Art thou willing to Jerusalem having gone up,
 ἐκεῖ περὶ τούτων κρινεσθαι ἐπ' ἐμοῦ; ¹⁰ Εἶπε
 there concerning these things to be judged before me? Said
 δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καισαρὸς ἐστῶς
 but the Paul; At the judgment-seat of Cesar standing
 εἰμι, οὐ μὲ δεῖ κρινεσθαι. Ἰουδαίους οὐδὲν
 I am, where me it behoves to be judged. Jews nothing
 ἠδίκησα, ὥς καὶ σὺ καλλίον ἐπιγινώσκεις.
 I have done wrong, as also thou full well hast ascertained.
¹¹ Εἰ μὲν γὰρ ἀδικῶ, καὶ ἀξίον θανάτου πέπρα-
 If indeed for I am unjust, and worthy of death I have
 χα τι, οὐ παραιτοῦμαι τὸ ἀποθάνειν· εἰ δὲ
 done anything, not I refuse the to die; if but
 οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσι μου, οὐδεὶς
 nothing is of which these accuse me, no one
 μὲ δύναται αὐτοῖς χάρισασθαι. Καίσαρα ἐπι-
 me is able to them to give as a favor. Cesar I call
 καλοῦμαι. ¹² Τότε ὁ Φηστος συλλαλήσας μετὰ
 upon. Then the Festus having conferred with

⁴ But FESTUS answered that PAUL should be kept at Caesarea, 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 Caesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.
⁷ And he having come, the JEWS who had come DOWN from Jerusalem stood * round him, † bringing down Many and Heavy Accusations, which they were not able to prove,
⁸ * while PAUL maintained in his defence, † "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against 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. 7. against Paul—omit. 8. PAUL answering.

† 5. Acts xviii. 14; ver. 18. † 7. Mark xv. 3; Luke xxvii. 2, 10; Acts xxiv. 5, 13
 † 8. Acts vi. 13; xxiv. 12; xxviii. 17. † 9. Acts xxiv. 27. † 9. ver. 20. † 11.
 ver. 25; Acts xviii. 14; xxiii. 20; xxvi. 32

του συμβουλιου, απεκριθη **Καισαρα** επικεκλη-
 the council, answered; Cesar thou hast called
 sai· **επι Καισαρα** πορευση·
 upon; to Cesar thou shalt go.

13 **Ημερων** δε διαγενομενων **τινων**, **Αγριππας**
 Days and having intervened some, Agrippa

δ βασιλευς και **Βερνικη** κατηντησαν **εις Καισα-**
 the king and Bernice came down to Caesarea,
ρειαν, **ασπασομενοι** του **Φηστου**.
 paying their respects to the Festus.

πλειους ημερας διετριβον **εκει**, **δ Φηστος** τω
 many days they remained there, the Festus to the
βασιλει ανεθετο **τα κατα** τον **Παυλον**, **λεγων**·
 king submitted the things against the Paul, saying;

Ανη τις **εστι** καταλειμμενος **υπο** **Φηλικος**
 A man certain is having been left behind by Felix
δεσμιος· 15 **περι** ου, **γενομενου** μου **εις** **Ιερο-**
 a prisoner; concerning whom, being of me in Jeru-

σολυμα, **ενεφανισαν** οι **αρχιερεις** και **οι** **πρεσβυ-**
 salem, gave information the high-priests and the elders
τεροι των **Ιουδαιων**, **αιτουμενοι** **κατ'** **αυτου**
 of the Jews, asking against him

δικην. 16 **Προς** ους **απεκριθην**, **οτι** **ουκ** **εστιν**
 a judgment. To whom I answered, that not it is
εθος **Ρωμαιοις** **χαριζεσθαι** **τινα** **ανθρωπον**, **πριν** **η**
 a custom for Romans to give as a favor any man, before

δ κατηγορουμενος **κατα** **προσωπον** **εχοι** **τους**
 he being accused face to face may have the
κατηγορους, **τοπον** **τε** **απολογιας** **λαβοι** **περι**
 accusers, an opportunity and of defence he may take concerning

του εγκληματος. 17 **Συνελθοντων** ουν * **[αυτων]**
 the accusation. Having come therefore [of them]

ενθαδε, **αναβολην** **μηδεμιαν** **ποιησαμενος**, **τη**
 here, delay noone having made, on the
εξης **καθισας** **επι** **του** **βηματος**, **εκελευσα** **αχ-**
 next day having sat down on the judgment-seat, I commanded to be

θνηαι **τον** **ανδρα**. 18 **Περι** **ου** **σταθεντες** **οι**
 brought the man. Concerning whom having stood up the
κατηγοροι **ουδεμιαν** **αιτιαν** **επεφερον**, **ων** **υπε-**
 accusers no one accusation brought, of things sup-

νοουν **εγω**. 19 **ζητηματα** **δε** **τινα** **περι** **της**
 posed I; questions but certain concerning of the
ιδιας **δεισιδαιμονιας** **ειχον** **προς** **αυτον**, **και**
 own religion they had with him, and

περι **τινος** **Ιησου** **τεθνηκοτος**, **ον** **εφασκεν** **δ**
 concerning one Jesus having been dead, whom affirmed the
Παυλος **ζην**. 20 **Απορουμενος** **δε** **εγω** **εις** **την**
 Paul to be alive. Being in doubt but I on that

περι **τουτου** **ζητησιν**, **ελεγον**, **ει** **βουλοιτο**
 concerning this question, I said, if he would bewilling
πορευεσθαι **εις** **Ιερουσαλημ**, **κακει** **κρινεσθαι**
 to go to Jerusalem, and there to be judged

περι **τουτων**. 21 **Του** **δε** **Παυλου** **επικαλεσα-**
 concerning these things. The but Paul having appealed

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13 And after some Days, † Agrippa the KING and Bernice came down to Caesarea, to pay their respects to FESTUS.

14 And when they had spent Many Days there, FESTUS submitted PAUL'S CASE to the KING, saying, † "There is a certain Man left a Prisoner by Felix;

15 ‡ concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS * appeared; asking a Sentence of judgment against him;

16 † to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCUSERS Face to Face, and an Opportunity is allowed for defence concerning the ACCUSATION.

17 Therefore, when they arrived here, ‡ making no Delay, the NEXT DAY, sitting down on the TRIBUNAL, I commanded the MAN to be brought;

18 concerning whom the ACCUSERS having stood up, brought No Charge of * such Evil things as I supposed;

19 ‡ but had certain Questions with him about their OWN Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

20 And † being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But PAUL having ap-

* VATICAN MANUSCRIPT.—15. appeared, asking a Sentence of judgment. 17. of them—omit. 18. such Evil things.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abulene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

‡ 14. Acts xxiv. 27. ‡ 15. ver. 2. 3. ‡ 16. ver. 4. 5. ‡ 17. ver. 6. ‡ 19.

‡ 14. Acts xxiv. 27. Acts xviii. 15; xxiii. 29.

μενου τηρηθῆναι αὐτον εις την του Σεβαστου
 to be kept himself for the of the Augustus
 διαγνωσιν, εκελευσα τηρεισθαι αυτον, εως ου
 decision, I commanded to be kept him, till
 πεμψω αυτον προς Καισαρα. ²² Αγριππας δε
 I could send him to Cesar. Agrippa but
 προς του Φηστου * [εφη·] Εβουλομην και
 to the Festus [said;] I was wishing also
 αυτος του ανθρωπου ακουσαι. 'Ο δε αυριον,
 myself the man to hear. The and morrow,
 φησιν, ακουση αυτου. ²³ Τη ουν επαυριον
 he said, thou shalt hear him. On the therefore morrow
 ελθοντος του Αγριππα και της Βερνικης μετα
 having come the Agrippa and the Bernice with
 πολλης φαντασις, και εισελθοντων εις το
 great display, and having entered into the
 ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι
 place of hearing, with both the commanders and men
 τους κατ' εξοχην * [ουσι] της πολεις, και κε-
 those principal [being] of the city, and hav-
 λευσαντος του Φηστου, ηχθη ο Παυλος. ²⁴ Και
 ing commanded the Festus, was brought the Paul. And
 φησιν ο Φηστος· Αγριππα βασιλευ, και παντες
 said the Festus; Agrippa O king, and all
 οι συμπαροντες ημιν ανδρες, θεωρειτε τουτον,
 those being present with us men, you see this,
 περι ου παν το πληθος των Ιουδαιων ενετυ-
 concerning whom all the multitude of the Jews applied
 χον μοι εν τε Ιερουσολυμοις και ενθαδε, επι-
 to me in both Jerusalem and here, cry-
 βωντες μη δειν ζην αυτον μηκει. ²⁵ Εγω
 ing out not to be right to live him longer. I
 δε καταλαβομενος μηδεν αξιον θανατου αυτου
 but having detected nothing worthy of death him
 πεπραχεναι, και αυτου δε τουτου επικαλεσα-
 to have done, also of him and of this having appealed
 μενου του Σεβαστου, εκρινα πεμπειν * [αυτον.]
 to the Augustus, I resolved to send [him.]
²⁶ Περι ου ασφαλες τι γραφαι τω κυριω
 Concerning whom certain anything to write to the Lord
 ουκ εχω, διο προηγαγον αυτον εφ' υμων, και
 not I have, therefore I led forth him before you, and
 μαλιστα επι σου, βασιλευ Αγριππα, οπως της
 especially before thee, O king Agrippa, so that the
 ανακρισεις γενομενης σχω τι γραφαι.
 examination having taken place I may have something to write.
²⁷ Αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη
 Absurd for to me it seems sending a prisoner, not
 και τας κατ' αυτου αιτιας σημαναι.
 and the against him charges to signify.

pealed to be kept for the
 DECISION of †AUGUSTUS,
 I ordered him to be kept
 till I could send him * to
 Cesar.

²² And Agrippa said to
 FESTUS, "I myself also
 desire to hear this MAN."
 And he said, "To-morrow,
 thou shalt hear him."

²³ On the NEXT DAY,
 therefore, AGRIPPA and
 BERNICE having arrived
 with Great Pomp, and hav-
 ing entered into the PLACE
 OF HEARING, with the
 * Commanders and those
 Men who were of Distinc-
 tion in the CITY, at the
 COMMAND OF FESTUS,
 PAUL was brought.

²⁴ And FESTUS said,
 "King Agrippa, and All
 the MEN PRESENT with
 us! you see this man,
 about whom † All the MUL-
 TITUDE of the JEWS appli-
 ed to me, both in Jerusa-
 lem and here, crying out
 that he ought † not to live
 any longer.

²⁵ But when I detected
 Nothing which † he had
 done deserving Death,
 † and he also having appe-
 ealed to † AUGUSTUS, I
 determined to send him;

²⁶ concerning whom I
 have nothing definite to
 write to the † SOVEREIGN.
 Therefore I have brought
 him before you, and espe-
 cially before thee, King
 Agrippa! that on EXAMI-
 NATION, I may have some-
 thing to write.

²⁷ For it appears to Me
 unreasonable to send a
 Prisoner, and not to sig-
 nify the CHARGES alleged
 against him."

* VATICAN MANUSCRIPT.—21. up to Cesar. 22. said—omit. 23. Commanders and. 23. being—omit. 25. him—omit.

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the *reverable, the august*; yet here it seems to be used merely to express the *emperor*, without any reference to any of his attributes or titles. † 26. The title *Kurios, Lord*, both *Augustus* and *Tiberius* had absolutely refused; and forbad, even by public edicts, the application of it to themselves. *Tiberius* himself was accustomed to say, that he was *lord of his slaves, emperor of the troops, and prince of the senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. *Nero*, the emperor, *would* have it; and *Pliny* the younger is continually giving it to *Trajan*, in his letters.—*Clarke*.

† 24. ver. 2, 3, 7. † 24. Acts xxii. 22. † 25 Acts xxiii. 9, 29; xxvi. 31. † 25. ver. 11, 12.

ΚΕΦ. κς'. 26.

¹ Ἀγριππας δὲ πρὸς τὸν Πάυλον εἶπε· Ἐπι-
 Agrippa and to the Paul said; It is
 τρεπεται σοι ἰπὲρ σεαυτοῦ λεγειν. Τότε ὁ
 permitted for thee in behalf of thyself to speak. Then the
 Πάυλος ἀπελογεῖτο, ἐκτεινας τὴν χεῖρα·
 Paul made a defence, having stretched out the hand;
² περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-
 concerning all things of which I am accused by Jews.
 δαιων, βασιλεῦ Ἀγριππα, ἡγήμαι ἐμαυτὸν μακα-
 O king Agrippa, I esteem myself happy.
 ριον, ἐπὶ σὺν μέλλων σημεῖρον ἀπολογεῖσθαι·
 before thee being about to-day to make a defence;
³ μαλίστα γνωστὴν ὄντα σε πάντων τῶν κατὰ
 especially acquainted being thee of all of the among
 Ἰουδαίου εἶθων τε καὶ ζητημάτων. Διὸ θεο-
 Jews customs and also questions. Therefore I en-
 μαι * [σοι,] μακροθυμῶς ἀκουσαί μου. ⁴ Τὴν
 treat [thee,] patiently to hear of me. The
 μὲν οὖν βίωσιν μου τὴν ἐκ νεότητος, τὴν
 indeed therefore mode of life of me that from youth, that
 ἀπ' ἀρχῆς γενόμενῃ ἐν τῷ ἔθνει μου ἐν Ἱερο-
 from beginning being amongst a nation of me in Jeru-
 σολομοῖς, ἰσασίπαντες οἱ Ἰουδαῖοι· ⁵ προγινώσκον-
 us, know all the Jews; previously know-
 κουντες με ἀνωθεν, (εἰαν θέλωσι μαρτυρεῖν,) ὅτι
 ing me from the first, (if they would be willing to testify,) that
 κατὰ τὴν ἀκριβοστάτην αἶρ σιν τῆς ἡμετε-
 according to the most rigid sect of the our
 ρας θρησκείας ἐξῆσα Φαρισαῖος. ⁶ Καὶ νῦν εἶ-
 religion I lived a Pharisee. And now for
 εἰλτι δι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενο-
 hope of that to the fathers promise being
 μένης ὑπὸ τοῦ θεοῦ, ἔστηκα κρινόμενος· ⁷ εἰς
 made by the God, I have stood being judged; to
 ἣν το δώδεκαφυλον ἡμῶν, ἐκτενεῖα νύκτα
 which the twelve tribes of us, in intently night
 καὶ ἡμέραν λατρεῖον, ἐλπίζει καταστήσασθαι
 and day serving, hopes to attain;
 περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ
 concerning which hope I am accused, O king
 * [Ἀγριππα,] ὑπὸ Ἰουδαίων. ⁸ Τί; ἀπίστον
 [Agrippa,] by Jews. What? incredible;
 κρινεταί παρ' ὑμῖν, εἰ ὁ θεὸς νεκροῦς ἐγειρεῖ;
 is it judged by you, if the God dead ones raises?
⁹ Ἐγὼ * [μεν] οὖν ἐδιόξα ἐμαυτῷ πρὸς τὸ
 I [indeed] therefore thought in myself to the
 ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία
 name of Jesus the Nazarene ought many things against
 πρᾶξαι. ¹⁰ Ὅ καὶ ἐποίησα ἐν Ἱεροσολυμοῖς·
 to practise. Which also I did in Jerusalem;
 καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατε-
 and many of the saints I in prisons shut
 κλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λα-
 up, the from of the high-priests authority having

CHAPTER XXVI.

1 And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL, extending his HAND, spoke his defence.

2 "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about this day to speak my defence before thee;

3 especially as thou art acquainted with all the customs and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

4 My MODE OF LIFE, from my Youth, THAT which was from the Beginning among my own NATION, * and in Jerusalem, is known to All the * Jews;

5 who, knowing me from the first, if they would, might testify, That according to † the MOST RIGID Sect of our Religion, I lived a Pharisee.

6 † And now I stand on trial for the Hope of that PROMISE made by GOD to our FATHERS;

7 to which our † TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am accused by the Jews.

8 What! is it judged by you as an incredible thing, that God should raise the Dead?

9 † Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;

10 † * which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY † from the

* VATICAN MANUSCRIPT.—3. thee—omit.
 7. Agrippa—omit.

† 5. Acts xxii. 3; xxiii. 6; xxiv. 15, 22; Phil. iii. 5.
 † 6. Gen. xii. 8; xxii. 18; xxvii. 4; Ps. cxxxii. 11.
 † 7. James i. 1.
 † 9. 1 Tim. i. 13.
 † 10. Gal. i. 8. 1 16.
 Acts ix. 14, 21; xxii. 5.

4. and in Jerusalem.
 10. Therefore also I did.

4. the Jews.

βαν· αναιρουμενων τε αυτων, κατηνεκα ψηφον·
received, being killed and of them, i brought against a vote;
 11 και κατα πασας τας συναγωγας πολλακις τι-
and in all the synagogues often pun-
 μαρων αυτους, ηναγκαζον βλασφημειν· περισ-
ishing them. I was compelling to blaspheme; exceed-
 σως * [τε] εμβαινομενος αυτοις, εδιωκον εως
ingly [and] being furious towards them, I pursued till
 και εις τας εξω πολεις. 12 Εν οις * [και] πορευ-
even into the foreign cities. In which [also] going
 ομενος εις την Δαμασκον μετ' εξουσιας και επι-
to the Damascus with authority and a com-
 τροπης της * [παρα] των αρχιεργων, 13 ημερας
mission of that [from] the high-priests, of a day
 μεσης, κατα την οδον ειδον, βασιλευ, ουρανο-
middle, in the way I saw, O king, from heaven
 θεν, υπερ την λαμπροτητα του ηλιου,
above the brightness of the sun,
 περιλαυσαν με φως και τους συν εμοι πορευο-
having shone round me a light and those with me going.
 μενους. 14 Παντων δε καταπεσοντων * [ημων] εις
All and having fallen down [of us] on
 την γην, ηκουσα φωνην λαλουσαν προς με,
the earth, I heard a voice speaking to me,
 * [και λεγουσαν] τη 'Εβραϊδι διαλεκτω· Σαουλ,
[and saying] in the Hebrew dialect; Saul,
 Σαουλ, τι με διωκεις; σκληρον σοι προς
Saul, wh. na persecutest thou? hard for thee against
 κνυτρα λακτιζειν. 15 Εγω δε ειπον· Τις ει,
sharp points to kick. I and said; Who art thou,
 κυριε; 'Ο δε ειπεν· Εγω ειμι Ιησους, ον συ
O sir? He and said; I am Jesus, whom thou
 διωκεις. 16 Αλλα αναστηθι, και στηθι επι
persecutest. But arise thou, and stand up on
 τους ποδας σου· εις τουτο γαρ ωφθην σοι,
the feet of thee; for this for I appeared to thee,
 πρυχειρισασθαι σε υπηρετην και μαρτυρα, ον
to constitute thee a minister and a witness, of what
 τε ειδες, ον τε οφθησομαι σοι. 17 εξαιρου-
both thou didst see, of what and I will appear to thee, deliver.
 μενος σε εξ του λαου και των εθνων, εις ους
ing thee from the people and the Gentiles, to whom
 εγω σε αποστελλω, 18 ανοιξει οφθαλμους αυτων,
I thee send, to open eyes of them,
 του επιστρεψαι απο σκοτους εις φως, και της
of the to have turned from darkness to light, and of the
 εξουσιας του σατανα επι τον θεον, του λαβειν
authority of the adversary to the God, of the to receive
 αυτους αφεσιν αμαρτιων, και κληρον εν τοις
them forgiveness of sins, and inheritance among those
 ηγιασμενους, πιστει τη εις εμε. 19 'Οθεν, βασι-
having been sanctified, faith by the into me. Thereupon, O king

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 Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King— from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and those GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me?' It is hard for thee to kick against the 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; since for this purpose I have appeared to thee, † to constitute thee a Minister and a Witness, both * of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee from the PEOPLE and the GENTILES, † to whom I send thee,

18 to open their Eyes, † to TURN them from Darkness to Light, and from the DOMINION of the ADVERSARY to GOD; † that they may RECEIVE Forgiveness of Sins, and an Inheritance among THOSE HAVING BEEN † SANCTIFIED through THAT Faith which leads into me.

* VATICAN MANUSCRIPT.—11. and—omit. 14. of us—omit. 14. and saying—omit.

12. also—omit. 15. the LORD said.

12. from—omit. 16. in the which

† 11. Acts xxii. 10. Acts xxii. 21. Eph. i. 11; Col. i. 12.

† 12. Acts ix. 3; xxii. 6. † 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 23; 1 Pet. ii. 7, 25. † 18. Acts xx. 32.

† 16. Acts xxii. 15.

† 17. † 18.

λευ Αγριππα, ουκ εγενομην απειθης τη ουρανω
 Agrippa, not I was disobedient to the heavenly
 οπτασια·²⁰ αλλα τοις εν Δαμασκω πρωτον και
 vision; but to those in Damascus first and
 'Ιεροσολυμοις, εις πασαν τε την χωραν της
 in Jerusalem, in all and the country of the
 Ιουδαιας, και τοις εθνεσιν, απηγγελλον μετα-
 Judea, and to the Gentiles, I declared to re-
 νοειν, και επιστρεφειν επι τον θεον, αξια της
 form, and to turn to the God, worthy of the
 μετανοιας εργα πρασσοντας.²¹ 'Ενεκα τούτων
 reformation works doing. On account of these
 με οι Ιουδαιοι συλλαβουενοι εν τω ιερω επει-
 me the Jews having seized in the temple at-
 ρωντο διαχειρισασθαι.²² Επικουριας ουν τυ-
 tempted with violent hands to have killed. Help therefore hav-
 χων της παρα του θεου, αχρι της ημερας
 ing obtained of that from of the God, till the day
 ταυτης εστηκα, μαρτυρουημενος μικρω τε και
 this I have stood, testifying to small both and
 μεγαλω, ουδεν εκτος λεγων, ων τῶ οί προφηται
 to great, nothing beyond saying, of what both the propheta.
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·
 spoke being about to take place, and Moses;
²³ ει παθηςτος δ Χριστος, ει πρωτος εξ αναστα-
 that liable to suffer the Anointed, that first from a resurrec-
 σεως νεκρων φως μελλει καταγγελλειν τῶ
 tion of dead ones a light he is about to announce to the
 λαω και τοις εθνεσι.
 people and to the Gentiles.
²⁴ Ταυτα δε αυτου απολογουμενου, ο Φηστος
 These things and of him saying in defence, the Festus
 ueγαλη τη φωνη εφη· Μαινη, Παυλε· τα πολ-
 loud with the voice said; Thou art mad, O Paul; the much
 λα σε γραμματα εις μανιαν περιτρεπει.²⁵ Ο
 thee learning into madness turns about. He
 δε· Ου μαινομαι, φησι, κρατιστε Φηστε, αλλ'
 but; Not I am mad, he says, O most noble Festus, but
 αληθειας και σωφροσυνης ρηματα αποφθεγγο-
 of truth and ofsanity words I utter.
 μαι.²⁶ Επισταται γαρ περι τούτων ο βασι-
 Isacquainted for concerning these things the king,
 λευς, προς ον * [και] παρρησιαζομενος λαλω·
 to whom [also] being confident I may speak;
 λαυθανειν γαρ αυτον τι τούτων ου πειθο-
 auobserved by for him any of these things not I am
 μαι ουδεν· ου γαρ εστιν εν γωνια πεπραγμε-
 persuaded nothing; not for it is in a corner having been
 νον τουτο.²⁷ Πιστευεις, βασιλευ Αγριππα,
 done this. Believest thou, O king Agrippa,
 τοις προφηταις; Οίδα, οτι πιστευεις.²⁸ Ο δε
 in the propheta? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobe-
 dient to the HEAVENLY
 Vision;
 20 but † declared first
 to THOSE * in Damascus
 and in Jerusalem, and in
 ALL the COUNTRY of JU-
 DEA, and to the GENTILES,
 that they should reform,
 and turn to GOD, perform-
 ing ‡ Works worthy of RE-
 FORMATION.
 21 On account of these
 things, † the JEWS, having
 seized Me in the TEMPLE,
 attempted with violent
 hands to kill me.
 22 Having obtained,
 therefore, THAT Assistance
 which is from GOD, I have
 continued to this DAY,
 testifying both to small
 and great, saying nothing
 beyond what † the PROPHE-
 TETS and ‡ Moses spoke as
 being about to transpire;
 23 † That the MESSIAH
 would be a sufferer—would
 be † the first from the Re-
 surrection of the Dead—
 and would communicate
 † * Light both to the PEOP-
 LE and to the GENTILES.”
 24 And while saying
 these things in his defence,
 FESTUS said with a Loud
 VOICE, “† Thou art mad,
 Paul; thy GREAT Learn-
 ing has turned Thee into a
 Madman.”
 25 But * PAUL replied,
 “I am not mad, Most ex-
 cellent Festus, but utter
 Words of Truth and Sanity.
 26 For the KING knows
 about these things, to
 whom I speak with free-
 dom. for I am persuaded
 that none of these things
 have escaped his notice;
 for this was not done in a
 Corner.
 27 King Agrippa! dost
 thou believe the PROPHE-
 TETS? I know That thou
 believest.”

* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the coun-
 try of JUDAEA. 23. Light both to the PEOPLE. 25. Paul. 26. also—omit.
 † 20. Acts ix. 20; xxii. 20; xl. 26; xliii.; xiv.; xvi.—xxl. † 20. Matt. iii. 8. † 21.
 Acts xxi. 30, 31. † 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. iii. 21.
 † 22. John v. 40. † 23. Luke xxiv. 26, 40. † 23. 1 Cor. xv. 20; Col. i. 13; Rev. A. 5
 † 23. Luke ii. 32. † 24. 2 Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10.

Ἀγρίππας πρὸς τὸν Παῦλον * [εφη·] Ἐν ὀλίγῳ
 Agrippa to the Paul [said;] Within a lit.t.e
 με πειθεὶς Χριστιανὸν γενεσθαι. 29 Ὁ δὲ
 me thou persuadest a Christian to become. The and
 Παῦλος * [εἰπεν·] Εὐξαιμην ἀν τῷ θεῷ, καὶ
 Paul [said;] I would pray to the God, and
 ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σε, ἀλλὰ
 within a little and within much, not only thee, but
 καὶ πάντας τοὺς ἀκουοντας μου σημερον, γενεσ-
 also all those hearing me to-day, to be-
 θαι τοιούτους, ὅποιος καὶ γὰρ εἰμι, παρεκτος τῶν
 come such, as even I am, except the
 δεσμῶν τούτων. 30 Ἄνεστη τε ὁ βασιλεὺς καὶ
 chains these. Arose and the king and
 ὁ ἡγεμῶν, ἡ τε Βερνικη, καὶ οἱ συγκαθημενοὶ
 the governor, the and Bernice, and those being seated with
 αὐτοῖς· 31 καὶ ἀναχωρησάντες ἐλάουσι πρὸς
 them; and having retired they spoke to
 ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἀξίου
 each other, saying; That nothing of death worthy
 ἡ δεσμῶν πρᾶσσει ὁ ἀνθρώπος οὗτος. 33 Ἀγρίπ-
 or of bonds does the man this. Agrippa
 πας δὲ τῷ Φηστῷ εφη· Ἀπολελυθαι ἐδυνατο ὁ
 and to the Festus said; To have been released might the
 ἀνθρώπος οὗτος, εἰ μὴ ἐπεκεκλητο Καίσαρα.
 man this, if not he had called on Cesar.

ΚΕΦ. ΚΖ'. 27.

1 Ὡς δὲ ἐκριθῆ του ἀποπλειν ἡμας εἰς την
 When and it was determined of the to sail us to the
 Ἰταλιαν, παρεδιδου τον τε Παυλον και τινας
 Italy, they delivered the both Paul and some
 ἑτερουσ δεσμωτας ἑκατονταρχη, ονοματι Ιου-
 other prisoners to a centurion, by name Julius,
 λιφ, σπειρησ Σεβαστησ. 2 Ἐπιβαντες δε πλοιφ
 of a cohort of Augustus. Having gone on board and a ship
 Ἀδραμυττηνω, μελλουτες πλειν τουσ κατα την
 Adramyttium, being about to sail the in the
 Ἀσιαν τοπουσ, ἀνηθημεν, οντουσ συν ἡμιν
 Asia places, we were put to sea, being with us
 Ἀρισταρχου Μακεδονουσ Θεσσαλονικεωσ. 3 Τη
 Aristarchus a Macedonian of Thessalonica. On the
 τε ἑτερα κατηθημεν εἰς Σιδωνα· φιλανθρωπωσ
 and next day we were brought to Sidon; humanely
 τε ὁ Ιουλιουσ τῷ Παυλῷ χρησαμενουσ, ἐπετρεψε
 and the Julius to the Paul having treated, permitted
 πρὸσ τουσ φιλουσ πορευθεντες ἐπιμελειασ
 to the friends having gone care
 τυχειν. 4 Κακειθεν ἀναχθεντες ὑπεπλευσα-
 to have obtained. And from thence having put to sea we sailed under
 μεν την Κυπρον, δια το τουσ ανεμουσ εἶναι
 the Cyprus, because the the winds to be
 ἐναντιουσ. 5 Το, τε πελαγουσ το κατα την
 contrary. The, and deep that by the
 Κιλικιαν και Παμφυλιαν διαπλευσαντες, κατηλ-
 Cilicia and Pamphylia having sailed through, we came
 θεμεν εἰσ Μυρα της Λυκιασ. 6 Κακει εὔρων ὁ
 down to Myra of the Lycia. And there having found the

28 And AGRIPPA said to PAUL, * "Thou almost persuadest Me to become a Christian."

29 And PAUL said, † "I would to GOD, that not only thou, but also All who HEAR me This day, were both almost and altogether such as I am, except these CHAINS."

30 And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

31 and having retired, they spoke to each other, saying, † "This Man does nothing deserving Death or Bonds."

32 And Agrippa said to FESTUS, "This MAN might have been released, † if he had not appealed to Cesar."

CHAPTER XXVII.

1 And when it was determined for us to SAIL to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named Julius,

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, † Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS † treating PAUL with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CILICIA and Pamphylia, we came to * Myrrha, of LYCIA.

6 And there the CENTU-

* VATICAN MANUSCRIPT.—28. said—omit. Me a Christian.

29. said—omit.

28. Almost thou persuadest to make

5. Myrrha.

† 29. 1 Cor. vii. 7. - ts xix. 29.

† 31. Acts xviii. 9, 29; xxv. 25.

† 32 Acts xv. 11.

† 4

† 3. Acts xxiv. 23 b

ἑκατονταρχος πλοιον Αλεξανδρινον πλεον εις
centurion a ship Alexandrian sailing for
 την Ιταλιαν, ενεβιβασεν ἡμας εις αυτο. ⁷ Εν
the Italy, put us into it. In
 ἱκαναις δε ἡμεραις βραδυπλουυτες, και μολις
many and days sailing slowly, and scarcely
 γενομενοι κατα την Κυιδον, μη προσεωντος
being by the Cnidus, not permitting an approach
 ἡμας του ανεμου, ὑπεπλευσαμεν την Κρητην
us of the wind, we sailed under the Crete
 κατα Σαλμωνην. ⁸ μολις τε παραλεγομενοι αυ-
by Salmone; with difficulty and sailing by her,
 την, ηλθομεν εις τοπον τινα καλουμενον Καλους
we came to a place certain being called Fair
 λιμενας, ὃ εγγυς ην πολις Λασαια. ⁹ Ικανου
havens, to which near was a city Lasea. A long
 δε χρονου διαγενομενου, και οντος ηδη επισφα-
and time having elapsed, and being already hazard
 λους του πλοου, δια το και την νηστειαν ηδη
ous of the sailing, because the even the fast already
 παρεληλυθειναι, παρηνει ὁ Παυλος, ¹⁰ λεγων
to have been past, advised the Paul, saying
 αυτοις· Ανδρες, θεωρω, ὅτι μετα ὑβρεως και
to them; Men, I perceive, that with damage and
 πολλης ζημιας ου μονου του φορτιου και του
much loss not only of the freight and of the
 πλοιου, αλλα και των ψυχων ἡμων μελλειν
ship but also of the lives of us to be about
 εσεσθαι τον πλουν. ¹¹ Ὁ δε εκατονταρχης τῷ
to be the voyage. The but centurion by the
 κυβερνητη και τῷ ναυκληρῷ επειθετο μαλλον,
plot and by the owner of the ship was persuaded rather,
 η τοις ὑπο του Παυλου λεγομενοις. ¹² Ανευθε-
than by those by the Paul being spoken. Inconven-
 του δε του λιμενος ὑπαρχοντος προς παραχειμα-
nient and of the harbor being to winter in,
 σιαν, οἱ πλειους εθεντο βουλην αναχθηναι
the greater part placed but a wish to be led out
 κακειθεν, ειπως δυναιντο κατανησαντες εις
from thence also, if possibly they might be able having come to
 Φοινικα παραχειμασαι, λιμενα της Κρητης βλε-
Phenice to winter, a harbor of the Crete look-
 ποντα κατα Λιβα και κατα Χωρον. ¹³ Ὑπο-
ing towards south-west and towards north-west. Hav-
 πνευσαντος δε Νοτου, δοξαντες της προθεσεως
ing blown gently and South wind, supposing the purpose
 κεκρατηκεναι, αραντες, ασπον παρελεγοντο
to have been attained, having raised up, close passed by
 την Κρητην. ¹⁴ Μετ' ου πολυ δε εβαλε κατ'
the Crete. After not much but beat against
 αυτης ανεμος τυφωνικος, ὃ καλουμενος Ευρο-
her a wind tempestuous, that being called Euro-
 κλυδων. ¹⁵ Συναρπασθεντος δε του πλοιου, και
elydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by † CNIDUS, the WIND not permitting us, we sailed under CRETE, by Salmone;

8 and with difficulty passing by it, we came to a certain Place called † Fair Havens, near which is the City Lasea.

9 But Much Time having been spent, and SAILING being now hazardous, (because even the † EAST had already passed by,) PAUL advised,

10 saying to them, "Men, I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of OUR LIVES."

11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possibly, they might be able to reach Phenice, a Harbor of CRETE, looking towards the South west and North west, to winter there.

13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

14 But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it;

15 and the SHIP, having been caught, and not being able to bear up against the

† 7. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. Salmone was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon.

† 8. Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island Lasea, a city lying between the harbor and the cape, a short distance inland. † 9. The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμενου αυτοφθαλμειν τω ανεμω, επιδοντες
 not being able to bear up against the wind, having given up
 εφερομεθα. ¹⁶ Νησιον δε τι υποδραμοντες
 we were driven. A small island and certain having run under
 καλουμενον Κλαυδην, μολις ισχυσαμεν περι-
 being called Clauda, scarcely we were able mas-
 κραταις γενεσθαι της σκαφης. ¹⁷ ην αραντες,
 ters to become of the boat; which having taken up,
 βοηθειαις εχρωντο, υποζωννυντες το πλοιον.
 helps they used, undergirding the ship;
 φοβουμενοι τε μη εις την Συρτιν εκπεσωσι,
 fearing and lest into the quicksand they should fall,
 χαλασαντες το σκευος, οτως εφεροντο.
 having lowered the mast, thus were driven.
¹⁸ Σφοδρωσ δε χειμαζομενων ημων, τη εξης
 Exceedingly and being storm-tossed of us, on the next
 εκβολην εποιουντο. ¹⁹ και τη τριτη αυτοχειρες
 a throwing out they began; and on the third with their own hands
 την σκευην του πλοιου ερριψαν. ²⁰ Μητε δε
 the furniture of the ship they threw out. Neither and
 ηλιου, μητε αστρων επιφαινοντων επι πλειονας
 sun, nor stars appearing for many
 ημερας, χειμωνος τε ουκ ολιγου επικειμενου,
 days, a tempest and not small pressing,
 λοιπον περιηρειτο πασα ελπις του σωζεσθαι
 remaining was taken away all hope of the to be saved
 ημας. ²¹ Πολλης δε ασιτιας υπαρχουσης, τοτε
 us. Long but abstinence existing, then
 σταθεισ ο Παυλος εν μεσω αυτων, ειπεν. Εδει
 standing the Paul in midst of them, said; It was proper
 μεν, ω ανδρες, πειθαρχησαντας μοι μη αναγес-
 indeed, O men, having taken advice to me not to have
 σαι απο της Κρητης, κερδησαι τε την υβριν
 loosed from the Crete, to have gained and the damage
 ταυτην και την ζημιαν. ²² Και ταυτην παραινω
 this and the loss. And now I exhort
 υμας ευθυμειν. αποβολη γαρ φυχης ουδεμια
 you to take courage; loss for of a life not one
 εσται εξ υμων, πλην του πλοιου. ²³ Παρεστη
 shall be from of you, except the ship. Stood by
 γαρ μοι ταυτη τη νυκτι αγγελος του θεου, ου
 for me this the night a messenger of the God, of whom
 ειμι εγω και λατρευω, ²⁴ λεγων. Μη φοβου,
 I am to whom also I offer service, saying, Not fear,
 Παυλε. Καισαρι σε δει παραστηναι και ιδου,
 O Paul; To Cesar thee it behoves to be presented; and lo,
 κεχαρισται σοι ο θεος παντας τους πλεοντας
 has graciously given to thee the God all those sailing
 μετα σου. ²⁵ Διο ευθυμειτε, ανδρες. πιστευω
 with thee. Therefore take you courage, men; I believe
 γαρ τω θεω οτι οτως εσται καθ' ον τροπον
 for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

16 And as we ran under a certain little Island, called * Clauda, with difficulty we were able to become masters of the BOAT;

17 which having hoisted up, they used Helms, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIED day ‡ they threw out with their own hands the FURNITURE of the SHIP.

20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, *all remaining Hope of our being saved was taken away

21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

22 And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

23 ‡ For there stood by me This NIGHT, an Angel of the GOD whose I am, and † whom I serve,

24 saying, 'Fear not, Paul; thou must be presented to Cesar; and behold, GOD has graciously given thee All THOSE SAILING with thee.'

25 Therefore, take courage, Men; ‡ for I believe GOD, That it will be so, even as it was told me;

* VATICAN MANUSCRIPT.—16. Clauda.

20. all Hope.

† 17. Dr. Schmitz says, "the *hupozoomata* were thick and broad ropes, which ran in a norzontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

‡ 19. Jonah i. 5.

‡ 23. Acts xxiii. 11.

‡ 23. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 4

† 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12

λελαληται μοι. ²⁶ Εἰς νησον δε τινα δει
 it has been told to me. On an island but certain it is necessary
 ἡμας εκπεσειν.
 us to be cast.

26 but we must be cast upon † a certain Island."

²⁷ Ὡς δε τεσσαρεσκαideκατη νυξ εγεγετο,
 When and fourteenth night was come,

27 And on the Fourteenth Night, when we were driven along in the † ADRIATIC, about MID-NIGHT, the SAILORS suspected † that Some Country drew near to them;

διαφερομενων ἡμων εν τῳ Αδρια, κατα μεσον
 being driven along of us in the Adriatic, about middle
 της νυκτος ὑπενουον οἱ ναυται προσαιγειν τινα
 of the night suspected the sailors to draw near some
 αὐτοις χωραν. ²⁸ και βολισαντες, εϋρον οργυιας
 to their country; and having heaved the lead, they found fathoms

28 and having sounded, they found twenty fathoms; and a short space having intervened, and sounding again, they found fifteen Fathoms;

εικοσι βραχυ δε διαστησαντες, και παλιμ
 twenty; a little and having intervened, and again
 βολισαντες, εϋρον οργυιας δεκαπεντε. ²⁹ φο-
 having heaved the lead, they found fathoms fifteen; fear-
 βουμενοι τε, μηπως εις τραχεις τοπους εκπε-
 ing and, lest on rough places we
 σωμεν, εκ πρυμνης ριψαντας ακυρας τεσσα-
 should fall, out of stern having thrown anchora four,
 ρας, ηυχοητο ἡμεραν γενεσθαι. ³⁰ Των δε
 they were wishing day to be. The and

29 and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

ναυτων ζητουτων φυγειν εκ του πλοιου, και
 sailors seeking to flee out of the ship, and
 χαλασαντων την σκαφην εις την θαλασσαν,
 having lowered the boat into the sea,
 προφασαι ὡς εκ πρωας μελλοντων ακυρας
 for an excuse as out of prow being about anchora

30 And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the SEA, under Pretence of being about to carry forth Anchors from the Bow,

εκτεινειν, ³¹ ειπεν ο Παυλος τῳ εκατονταρχῃ
 to let down, said the Paul to the centurion
 και τοις στρατιωταις. Εαν μη οὔτοι μεινωσιν
 and to the soldiers; If not these remain
 εν τῳ πλοιῳ, ὑμεις σωθηναί ου δυνασθε.
 in the ship, you to be saved not are able.

31 PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

³² Τοτε οἱ στρατιωται απεκοψαν τα σχοινια της
 Then the soldiers cut off the ropes of the
 σκαφης, και εισιεν αυτην εκπεσειν. ³³ Αχρι δε
 boat, and allowed her to fall. Till and

32 Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

οὔ εμελλεν ἡμερα γινεσθαι, παρεκαλει ο Παυ-
 while about day to be, called upon the Paul
 λος ἀπαντας μεταλαβειν τροφης, λεγων. Τεσ-
 all to partake of food, saying; Four-
 σαρεσκαideκατην σημερον ἡμεραν προσδοκων-
 teenth to-day day looking for,
 τες, ασιτοι διατελειτε, μηδεν προσλαβομενοι.
 without food you continue, nothing having taken.

33 And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

³⁴ Διο παρακαλω ὑμας μεταλαβειν τροφης.
 Therefore I entreat you to partake of food;
 τουτο γαρ προς της ὑμετερας σωτηριας ὑπαρχει
 this for to the your salvation is;

34 Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; † for † not a Hair shall perish from the HEAD of any one of you."

ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-
 of not one for of you a hair from of the head will
 λειται. ³⁵ Ειπων δε ταυτα, και λαβων αρτον,
 perish. Having said and these, and having taken bread,

35 And having said these words, he took Bread, † and

† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. † 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield. † 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.
 † 26. Acts xxviii. 1. Luke xii. 7; xxi. 18. † 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Matt. x. 30; † 35. Matt. xv. 36; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.

ευχαριστησε τω θεω ενωπιον παντων, και κλα-
he gave thanks to the God in presence of all, and having
σας ηρξατο εσθειν. ³⁵ Ευθυμοι δε γενομενοι
broken began to eat. Encouraged and becoming

παντες, και αυτοι προσελαβοντο τροφης.
all also they received food.

³⁷ Ημεν δε εν τω πλοιω αι πασαι ψυχαι, * [δια-
We were and in the ship the all souls, [two
κοσμαι] εβδομηκοντα εξ. ³³ Κορεσθεντες δε
hundred] seventy six. Bring satisfied and

τροφης, εκουφιζον το πλοιον, εκβαλλομενοι τον
of food, they lightened the ship, throwing the

σιτον εις την θαλασσαν. ³⁹ Οτε δε ημερα
wheat into the sea. When and day

εγενετο, την γην ουκ επεγνωσκον· κολπον δε
it was, the land not they knew; a bay but

τινα κατενοουν εχοντα αιγιαλον, εις ον εβου-
they perceived having a shore, into which they

λευσαντο, ει δυναιντο, εξωσαι το πλοιον. ⁴⁰ Και
wished, if they were able, to force the ship. And

τας αγκυρας περιλοντες ειων εις την θαλασσαν,
the anchors having cut off left in the sea,

αμα ανεγες τας ζευκτηριας των ηηδα-
at the same time having loosed the bands of the rudd-

λιων· και επαραντες τον αρτεμονα τη πνεουση,
ders; and having hoisted the foresail to the wind,

κατειχον εις τον αιγιαλον. ⁴¹ Περιπεσοντος δε
they pressed towards the shore. Having fallen and

εις τοπον διθαλασσον, επωκειλαν την ναυν·
into a place with a sea on both sides, they ran aground the vessel;

και η μεν πρωρα ερεισασα εμεινεν ασαλευτος,
and the indeed prow having stuck fast remained immovable,

η δε πρυμνα ελυετο υπο της βιας * [των κυμ-
the but stern was broken by the violence [of the waves.]

ατων.] ⁴² Των δε στρατιωτων βουλη εγενετο,
The and soldiers design was,

ινα τους δεσμωτας αποκτεινωσι, μη τις εκκολυμ-
that the prisoners they should kill, lest any one having

βησας διαφυγη. ⁴³ Ο δε εκατονταρχος βουλο-
swum out should escape. The but centurion wishing

μενος διασωσαι τον Παυλον, εκωλυσεν αυτους
to save the Paul, restrained them

του βουληματος, εκελευσε τε τους δυναμενους
from the purpose, ordered and those being able

κολυμβαν, απορριψαντας πρωτους επι την γην
to swim, having thrown off first to the land

εξιεναι· ⁴⁴ και τους λοιπους, ους μεν επι σανι-
to go out; and the remaining ones, some indeed on boards,

σιν, ους δε επι τινων των απο του πλοιου-
some and on things of the from of the ship.

Και ούτως εγενετο πατας διασωθηναι επι την
And thus it happened all to be safely on the

gave thanks to GOD in the presence of all; and having broken, he began to eat.

³⁶ And being encouraged, they also received Food.

³⁷ And ALL the Souls in the SHIP were two 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 † BANDS of the RUD- DERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

⁴¹ But having fallen into a Place with two cur- rents, they ran the VES- SEL aground; and the BOW sticking fast, remain- ed immovable, but the STERN was broken by the VIOLENCE.

⁴² Now it was the De- sign of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

⁴³ But the CENTURION wishing to save PAUL, re- strained them from their PURPOSE, and ordered THOSE ABLE * to swim out to plunge in first, and get to LAND;

⁴⁴ and the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

* VATICAN MANUSCRIPT.—37. two hundred—omit. to swim out.

41. of the WAVES—omit.

43.

† 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 *zeukteeriai* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman.

† 42. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—*Origen*.

γην. ΚΕΦ. κη'. 28. ¹ Και διασωθεντες, τοτε
land. And having safely escaped, then

επεγνωσαν οτι Μελιτη η νησος καλειται.
they knew that Melita the island is called.

Οι δε βαρβαροι παρειχον ου την τυχουσαν
The and barbarians rendered not the ordinary

ριλανθρωπιαν ημιν· αναψαντες γαρ πυραν,
kindness to us; having kindled for a fire,

προσελαβοντο παντας ημας, δια του υετου του
they brought to all of us, because of the rain that

εφειστωτα, και δια το ψυχος. ³ Συστρε-
having been present, and because of the cold. Having

ψαυτος δε του Παυλου φρυγανων πληθος, και
gathered and the Paul of sticks a bundle, and

επιθεντο επι την πυραν, εχιδνα εκ της θερμης
having placed on the fire, a viper from the heat

εξελθουσα κατηψε της χειρος αυτου. ⁴ Ως δε
having come out fastened on the hand of him. When and

ειδον οι βαρβαροι κρεμαμενον το θηριον εκ της
saw the barbarians hanging the wild beast from the

χειρος αυτου, ελεγον προς αλληλους· Παντως
hand of him, they said to each other; Certainly

φονευσ εστιν ο ανθρωπος ουτος, ον διασωθεντα
a murderer is the man this, whom having been saved

εκ της θαλασσης η Δικη ζην ουκ εισεν. ⁵ Ο
from the sea the Justice to live not permitted. He

μεν ουν αποτιναξας το θηριον εις το πυρ, επα-
indeed then having shaken off the wild beast into the fire, suf-

θην ουδεν κακον· ⁶ οι δε προσεδοκων αυτον
fered nothing bad; they but were expecting him

μλλειν πιμπρασθαι, η καταπιπτειν αφνω νεκ-
to be about to swell, or to fall down suddenly dead.

ρον. Επι πολυ δε αυτων, προσδοκωντων, και
For along and of them, expecting, and

θεωρουντων μηδεν αποπον εις αυτον γινομενον,
seeing nothing out of place to him happening,

μεταβαλλομενοι ελεγον, θεου αυτου ειναι. ⁷ Εν
changing their minds they said, a god him to be. In

δε της περι τον τοπον εκεινον υπηρχε χωρια
and to those about the place that were farms

τη πρωτα της νησου, ονοματι Ποπλιω· ος ανα-
to the chief of the island, by name Poplius; who having

δεξαμενος ημας, τρεις ημερας φιλοφρονως εξε-
received us, three days kindly enter-

νισεν. ⁸ Εγενετο δε τον πατερα του Ποπλιου
tanned. It happened and the father of the Poplius

πυρετοις και δυσεντερια συνεχομενον κατακεισ-
with fevers and dysentery being seized was lying

θαι· προς ον ο Παυλος εισελθων, και προσεν-
down; to whom the Paul going in, and having

CHAPTER XXVIII.

1 And having safely es-
caped, * we then ascer-
tained † That the ISLAND
was called † Melita.

2 And the †† BARBA-
RIANS treated us with no
ORDINARY Philanthropy;
for having kindled a Fire,
they brought us all to it,
on account of the FALLING
RAIN, and the COLD.

3 And as PAUL was col-
lecting a Bundle of Sticks,
and placing them on the
FIRE, a Viper having come
out from the HEAT, faste-
ned on his HAND.

4 And when the BAR-
BARIANS SAW the SER-
PENT hanging from his
HAND, they said, to each
other, "This MAN is cer-
tainly a Murderer, whom,
though saved from the
SEA, † JUSTICE has not
permitted to live."

5 Then, indeed, he shook
off the SERPENT into the
FIRE, and † suffered no in-
jury.

6 But THEY were expect-
ing him about to swell up,
or to fall down suddenly
dead; and waiting a long
time, and seeing nothing
extraordinary happen to
him, changing their minds
† they said, "He is a
God."

7 And in the VICINITY
of that PLACE were the
LANDS of the CHIEF of the
ISLAND, whose Name was
† Poplius; who having re-
ceived us, for * three Days
benevolently entertained
us.

8 Now it happened, that
the FATHER of POPLIUS,
being seized with Fevers
and Dysentery, was lying
in bed; to whom PAUL
having entered † and

* VATICAN MANUSCRIPT.—1. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See *Biblioth. Sacra*. † 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

† 4. *Hee Dikee* was the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. † 8. Poplius is thought to have been the deputy of the prætor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prætor.

† 1. Acts xxvii. 26.
18; Luke x. 19.

† 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.

† 5. Mark xvi.

† 6. Acts xiv. 11.

† 8. James v. 14, 15.

ξαμενος, επιθεισ τας χειρας αυτω, ιασατο αυτον.
 prayed, having placed the hand to him, healed him.

⁹ Τουτου ουν γενομενου, και οι λοιποι οι εχον-
 This therefore being done, and the others those hav-
 τες ασθενειας εν τη νησω, προσηρχοντο, και
 ing sicknesses in the island, came, and
 εθεραπευοντο· ¹⁰ οι και πολλαισ τιμαισ ετιμησαν
 were healed; who also with many rewards rewarded
 ημασ, και αναγομενοισ επεθεντο τα προς την
 us, and leading out they placed on the things for the
 χρειαν.
 need.

¹¹ Μετα δε τρεισ μηνασ ανηχθημεν εν πλοιω
 After and three months we sailed in a ship
 παρακεχειμακоти εν τη νησω, Αλεξανδρινω,
 having been wintered in the island, Alexandrian,

παρασημψ Διοσκουρισ. ¹² Και καταχθεντεσ εισ
 with an ensign Dioscuri. And having been led down to
 Συρακουσασ, επεμειναμεν ημερασ τρεισ· ¹³ οθεν
 Syracuse, we remained days three; whence

περιελθοντεσ καθητησαμεν εισ 'Ρηγιον· και
 having gone round we came to Rhegium; and
 μετα μιαν ημεραν επινενομενου Νοτου, δευτε-
 after one day having sprung up a south wind, second

ραιοι ηλθομεν εισ Ποτιολουσ· ¹⁴ ου εδροντεσ
 day we came to Puteoli; where having found
 αδελφουσ παρεκληθημεν επ' αυτοισ επιμειναι
 brethren we were invited by them to remain

ημερασ επτα· και ουτωσ εισ την 'Ρωμην ηλθο-
 days seven; and thus towards the Rome we
 μεν. ¹⁵ Κακειθεν οι αδελφοι ακουσαντεσ τα
 went. And thence the brethren having heard the things

περι ημων, εξηλθον εισ απαντησιν ημιν αχρισ
 concerning us, came out to a meeting with us as far as
 Αππιου φορου, και Τριων ταβερνων· ουσ ιδων ο
 Appii forum, and Three taverns; whom seeing the

Παυλοσ, ευχαριστησασ τω θεω, ελαβε θαρσοσ.
 Paul, having given thanks to the God, he took courage.
¹⁶ Οτε δε ηλθομεν εισ 'Ρωμην, * [ο εκατονταρ-
 When and we came to Rome, [the centurion

χοσ παρεδωκε τουσ δεσμιοουσ τω στρατοπεδρ-
 delivered the prisoners to the prefect of the Preto-
 ρη·] τω * [δε] Παυλω επετραπη μενειν καθ' ^ο
 rium camp,] the [but] Paul was permitted to abide by

εαυτον, συν τω φυλασσουντι αυτον στρατιω-
 himself, with the watching him soldier.

prayed, † put his HANDS on him, and cured him.

⁹ This, therefore, having been done, the OTHERS also in the ISLAND, HAVING Diseases, came, and were cured;

¹⁰ And THEY presented us with Many † Presents; and when we left, put on board THINGS for our WANTS.

¹¹ And after Three Months we set sail in an Alexandrian Ship, which had wintered in the ISLAND, with the Sign of the † Dioscuri.

¹² And having landed at † Syracuse, we remained three Days;

¹³ whence, coasting round, we came to † Rhegium; and after One Day, a South wind having sprung up, we came in Two days to † Puteoli;

¹⁴ where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

¹⁵ And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

¹⁶ And when we * came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but † PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

* VATICAN MANUSCRIPT.—16. were entered Rome. 16. the CENTURION delivered the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—omit. 16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio.

† 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campania.

† 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

† S. Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. † 10. † 11. v. 6; 1 Tim. v. 17. † 16. Acts xxiv. 25; xxvii. 3.

τη. ¹⁷ Εγενετο δε μετα ημερας τρεις συγκαλε-
 It happened and after days three to have called
 σασθαι αυτον τους οντας των Ιουδαιων πρωτους.
 together to him those being of the Jews chiefs.
 Συνελθοντων δε αυτων, ελεγε προς αυτους·
 Having come together and of them, he said to them;
 Ανδρες αδελφοι, εγω ουδεν εναντιον ποιησας
 Men brethren, I nothing against having done
 τω λαω η τοις εθεσι τοις πατρωις, δεσμιος
 to the people or to the customs those paternal, a prisoner
 εξ 'Ιεροσολυμων παρεδοθην εις τας χειρας των
 from Jerusalem I was delivered into the hands of the
 'Ρωμαιων· ¹⁸ οιτινες ανακριναντες με εβουλοντο
 Romans; who having examined me wished
 απολυσαι, δια το μηδεμιαν αιτιαν θανατου
 to release, because that no one cause of death
 υπαρχειν εν εμοι. ¹⁹ Αντιλεγοντων δε των
 to be in me. Speaking against and the
 Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα·
 Jews, I was forced to call upon Cesar;
 ουχ ως του εθνους μου εχων τι κατηγορησαι.
 not as of the nation of me having anything to accuse.
²⁰ Δια ταυτην ουν την αιτιαν παρεκαλεσα
 Because of this therefore the cause I called
 υμας ιδειν και προσλαλησαι· ενεκεν γαρ της
 you to see and to speak with; on account for of the
 ελπιδος του Ισραηλ την αλυσιν ταυτην περι-
 hope of the Israel the chain this I wear
 κειμαι. ²¹ Οι δε προς αυτον ειπον· 'Ημεις ουτε
 around. They and to him said, We neither
 γραμματα περι σου εδεξαμεθα απο της Ιου-
 letters concerning thee received from the Ju-
 δαιας, ουτε παραγενομενος τις των αδελφων
 sea, neither having come any one of the brethren
 απηγγειλεν η ελαλησε τι περι σου πονηρον.
 related or spoken anything concerning thee evil.
²² Αξιουμεν δε παρα σου ακουσαι, α φρονεις·
 We deem proper but from thee to hear, what thou thinkest;
 περι μεν γαρ της αιρεσεως ταυτης γνωστον
 concerning indeed for of the sect this known
 εστιν ημιν, οτι πανταχου αντιλεγεται. ²³ Τα-
 is to us, that everywhere it is spoken against. Hav-
 ζαμενοι δε αυτω ημεραν, ηκον προς αυτον εις
 ing appointed and to him a day, came to him to
 την ξενιαν πλειονες· οις εξετιθετο διαμαρτυρο-
 the lodging many, to whom he set forth testifying earnestly
 μενος την βασιλειαν του θεου, πειθων τε
 the kingdom of the God, persuading and
 αυτους * [τα] περι του Ιησου, απο τε του
 them [the things] concerning the Jesus, from both the
 νομου Μωυσεως και των προφητων, απο πρωι
 law of Moses and of the prophets, from morning
 εως εσπερας. ²⁴ Και οι μεν επειθοντο τοις
 till evening. And these indeed were persuaded by the.
 λεγομενοις, οι δε ηπιστουν. ²⁵ Ασυμφωνοι δε
 words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the Jews. And they having convened, he said to them, "Brethren, † though ‡ I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet † I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS;

18 who, † having examined me, wished to release me, because there was No Cause of Death in me.

19 But the Jews speaking against it, † I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; † 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 every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; † to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of Moses and the PROPHEETS, from Morning till Evening.

24 And † SOME were persuaded by the WORDS BEING SPOKEN; but SOME believed not.

† 17. Acts xxiv. 12, 14; xxv. 8. † 18. Acts xxi. 33. † 18. Acts xxii. 24; xxiv. 10; xxv. 8; xxvi. 31. † 19. Acts xxv. 11. † 20. Acts xvi. 6, 7. † 20. Acts x. 29; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 16; ii. 9; Philemon 10, 13. † 22. Acts xxiv. 5, 14; 1 Pet. ii. 12; iv. 14. † 23. Luke xxiv. 27; Acts xvii. 3; xix. 8. † 24. Acts xiv. 4; xvii. 4; xix. 9.

οντες προς αλληλους, απελυοντο, ειποντος του
 being with each other, they were dismissed, saying of the
 Παυλου ρημα εν· 'Οτι καλως το πνευμα το
 Paul word one; That well the spirit the
 ἅγιον ελαλησε δια 'Ησαιου του προφητου προς
 holy spoke through Esaias the prophet to
 τους πατερας ἡμων, ²⁶ λεγον· Πορευθητι προς
 the fathers of us, saying; Go thou to
 τον λαον τουτον, και ειπον· Ακοη ακουσετε,
 the people this, and say thou; With ears you will hear,
 και ου μη συνητε· και βλεποντες βλεψετε,
 and not not you may understand; and seeing you will see,
 και ου μη ιδητε. ²⁷ Επαχυνθη γαρ ἡ καρδια
 and not not you may perceive. Unfeeling for the heart
 του λαου τουτου, και τοις ωσι βαρεως ηκουσαν,
 of the people this, and with the ears heavily they hear,
 και τους οφθαλμους αὐτων εκαμμυσαν· μηποτε
 and the eyes of them they closed; lest at any time
 ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
 they should see with the eyes, and with the ears they
 σωσι, και τη καρδια συνωσι, και επισ-
 should hear, and with the heart they should understand, and should
 τρεψωσι, και ιασωμαι αυτους. ²⁸ Γνωστον ουν
 return, and I should heal them. Known therefore
 εστω υμιν, ὅτι τοις εθνεσιν απεσταλη το σωτη-
 let it be to you, that to the Gentiles is sent the salva-
 ριον του θεου αυτοι και ακουσονται. ²⁹ * [Και
 tion of the God; they and will hear. [And
 ταυτα αυτου ειποντος, απηλθον οι Ιουδαιοι,
 these things of him saying, went the Jews,
 πολλην εχοντες εν ἑαυτοις συζήτησιν.] ³⁰ Εμει-
 much having among themselves discussion.] He abode
 νε δε διετιαν ὄλην εν ιδιω μισθωματι· και απε-
 and two years whole in own hired dwelling; and received
 δεχετο παντας τους εισπορευομενους προς
 all those coming in to
 αυτον, ³¹ κηρυσσων την βασιλειαν του θεου,
 him, publishing the kingdom of the God,
 και διδασκων τα περι του κυριου Ιησου
 and teaching the things concerning the Lord Jesus
 Χριστου μετα πασης παρρησίας, ακωλυτως.
 Anointed with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHET to our FATHERS,

26 saying, † 'Go to this PEOPLE, and say, Hearing you will hear, though you may not understand; and seeing, you will see; though you may not perceive.

27 'For the HEART of this PEOPLE is stupified; they hear heavily with their EARS, and their EYES they have closed; lest at any time they should see with their EYES, and hear with their EARS, and understand with their HEART, and should retrace their steps, and I should heal them.'

28 Be it known to you, therefore, That * This SALVATION of GOD is sent † to the GENTILES, and they will hear it."

29 * [And when he said these things, the JEWS departed, having Much Discussion among themselves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 † proclaiming the KINGDOM of GOD, and teaching the THINGS concerning the LORD Jesus Christ, with Entire Freedom of speech, and without restraint.

* ACTS OF APOSTLES.

* VATICAN MANUSCRIPT.—28. THIS SALVATION. OF APOSTLES.

29. omit.

Subscription—Acts

† 26. Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. † 28. Matt. xxi. 41, 43; Acts xiii. 46, 47; xviii. 6; xxii. 21; xxv. 17, 18; Rom. xi. 11. † 31. Acts iv. 31; Eph. vi. 19.

ΚΕΦ. α'. 1.

Παυλος, δουλος Ιησου Χριστου, κλητος
Paul, a servant of Jesus Anointed, called
αποστολος, αφωρισμενος εις ευαγγελιον θεου,
an apostle, having been set apart for glad tidings of God,
(² ο προεπηγγειλατο δια των προφητων αυτου
(which he promised before through the prophets of himself
εν γραφαις αγιαις,) ³ περι του υιου αυτου,
in writings holy, concerning the son of himself,
(του γενομενου εκ σπερματος Δαυιδ κατα
(... having been born from a seed of David according to
σαρκα· ⁴ του ορισθεντος υιου θεου εν
flesh; that having been distinctly set forth a son of God in
δυναμει, κατα πνευμα αγιωσυνης, εξ ανασ-
power, according to spirit of holiness, from a resur-
τασεως νεκρων,) Ιησου Χριστου του κυριου
rection (of dead ones,) Jesus Anointed of the Lord
ημων, ⁵ (δι' ου ελαβομεν χαριν και αποστο-
of us, through whom we received favor and apostle-
λην εις υπακοην πιστεως εν πασι τοις εθνεσιν,
ship for obedience of faith in all the nations,
υπερ του ονοματος αυτου· ⁶ εν οις εστε και
in behalf of the name of him; among whom are also
υμεις, κλητοι Ιησου Χριστου·) ⁷ πασι τοις
you, called ones of Jesus Anointed;) to all those
ουσιν εν Ρωμη αγαπητοις θεου, κλητοις αγιοις·
who are in Rome beloved ones of God, called saluts;
χαρις υμιν και ειρηνη απο θεου πατρος ημων,
favor to you and peace from God father of us,
και κυριου Ιησου Χριστου. ⁸ Πρωτον μεν
and lord Jesus Anointed, First indeed
ευχαριστω τω θεω μου δια Ιησου Χριστου
I give thanks to the God of me through Jesus Anointed
υπερ παντων υμων, οτι η πιστις υμων καταγ-
on account of all of you, because the faith of you is cele-
γελλεται εν ολω τω κοσμω. ⁹ Μαρτυς γαρ μου
brated in whole the world. A witness for of me
εστιν ο θεος, ⁹ λατρευω εν τω πνευματι
is the God, to whom I am a servant in the spirit
μου εν τω ευαγγελιω του υιου αυτου, ως αδια-
of me in the glad tidings of the son of him, how unceas-
λειπτως μνειαν υμων ποιουμαι, ¹⁰ παντοτε επι
ingly remembrance of you I make, always in
των προσευχων μου δεομενος, ειπως ηδη ποτε
the prayers of me asking, if possibly now at length
ευοδωθησομαι εν τω θεληματι του θεου
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of * Christ Jesus, † a Constituted Apostle, ‡ set apart for the Glad Tidings of God,—

2 (‡ which was previously announced † through his PROPHEETS in the holy Scriptures.)—

3 concerning THAT SON of his, † who was born of the Posterity of David as to the Flesh;

4 who was † designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our LORD;

5 through whom we received Favor and Apostolic office, in order to the Obedience of Faith among All the NATIONS, on account of his NAME;

6 among whom you are also the Invited ones of Jesus Christ;—

7 to ALL who ARE in Rome, the BELOVED of God, Constituted Holy ones; Favor and Peace to you from God our Father, and the Lord Jesus Christ.

8 And first, † I give thanks to my God through Jesus Christ * concerning you all, Because your FAITH is celebrated in the Whole WORLD.

9 For † GOD is my Witness, whom I reverently serve with my SPIRIT in the GLAD TIDINGS of his SON, how incessantly I make mention of you;

10 † always asking in my PRAYERS, that if by any means, now at length, I may have a prosperous journey, † by the WILL of GOD, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS, concerning you all.

1. Christ Jesus.

8. con-

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. † 1. Acts ix. 15; xiii. 2; Gal. i. 15. † 2. Gen. xxii. 18; Deut. xviii. 15; 2 Sam. vii. 13; Isa. ix. 6, 7; Jer. xxiii. 5, 6; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24. † 2. Acts iii. 21. † 3. Matt. i. 6, 10; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8. † 4. Acts xii. 33. † 9. Rom. xi. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5. † 10. Rom. xv. 23, 32; 1 Thess. iii. 10. † 10. James iv. 15.

ελθειν προς υμας. ¹¹ Επιποθω γαρ ιδειν υμας, to come to you. I long for to see you,
 ινα τι μεταδω χαρισμα υμιν πνευματικον, εις that some I may impart gift to you spiritual, for
 το στηριχθηναι υμας. ¹² τουτο δε εστι, συμ- the to be established you; this and is, to be
 παρακληθηναι, εν υμιν δια της εν αλληλοις comforted together, among you through the in each other
 πιστεως, υμων τε και εμου. ¹³ Ου θελω δε faith, of you and also of me. Not I wish but
 υμας αγνοειν, αδελφοι, οτι πολλακις προεθεμην you to be ignorant, brethren, that many times I proposed
 ελθειν προς υμας, (και εκωλυθην αχρι του δευ- to come to you, (and was hindered till the pres-
 ρο,) ινα τινα καρπον σχω και εν υμιν, καθως ent,) that some fruit I might have also among you, as
 και εν τοις λοιποις εθνεσιν. ¹⁴ Ελλησι τε και even among the other nations. To Greeks both and

βαρβαροις, σοφοις τε και ανοητοις οφειλετης to barbarians, to wise ones both and to simple ones a debtor

εμι: ¹⁵ ουτω, το κατ' εμε, προθυμον και υμιν I am; thus, that according to me, I am eager even to you
 τοις εν Ρωμη ευαγγελισασθαι. ¹⁶ Ου γαρ to those in Rome to announce glad tidings. Not for

επαισχυνομαι το ευαγγελιον δυναμει γαρ θεου I am ashamed the glad tidings; power for of God

εστιν εις σωτηριαν παντι τω πιστευοντι, Ιου- is for salvation to all to the believing, to

δαιψ τε * [πρωτον] και Ελληνι. ¹⁷ Δικαιοσυνη Jew both [first] and to Greek. Righteousness

γάρ θεου εν αυτω αποκαλυπτεται εκ πιστεως for of God in it is revealed from faith

εις πιστιν, καθως γεγραπται: 'Ο δε δικαιος εκ in order to faith, as it has been written, The and just by

πιστεως, ζησεται. faith, shall live.

¹⁸ Αποκαλυπτεται γαρ οργη θεου απ' ουρανον Is revealed besides wrath of God from heaven

επι πασαν ασεβειαν και αδικιαν ανθρωπων, on all impiety and injustice of men,

των την αληθειαν εν αδικια κατεχοντων. of those the truth by injustice holding down.

¹⁹ Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among

αυτοις: ο θεος γαρ αυτοις εφανερωσε: ²⁰ (τα them; the God for to them showed; (the things

γάρ αορατα αυτου απο κτισεως κοσμου, ποις for unseen of him from creation of the world, in the

ποιημασι νουμμενα καθοραται, η τε αιδιος things made being perceived is clearly seen, the both eternal

αυτου δυναμει και θειοτης) εις το ειναι αυτους of him power and deity;) in order that to be them

¹¹ For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

¹² and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me

¹³ But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

¹⁴ † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

¹⁵ so that ACCORDING to my ability, I am eager to announce glad tidings among YOU also in Rome.

¹⁶ † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

¹⁷ † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

¹⁸ † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH.

¹⁹ Because the KNOWLEDGE of God is apparent among them; for GOD disclosed it to Them;

²⁰ for † his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 20. † 13. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 16. Ps. xl. 9; Mark viii. 38; 2 Tim. i. 8. † 16. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 17. Hab. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38. † 18. Acts xvii. 30; Eph. v. 6; Col. iii. 6. † 20. Ps. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. ²¹ Διὸ γινόντες τὸν θεόν, inexcusable. Because having known the God, ουχ ὡς θεὸν ἐδοξασαν ἢ ηὐχαρίστησαν· ἀλλ' not as God they glorified or they gave thanks; but ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ were vain in the reasonings of them, and ἐσκοτισθῆ ἢ ἀσυνετός αὐτῶν καρδιά· ²² φασ- was darkened the perverse of them heart; assert- κοῦντες εἶναι σοφοί, ἐμαυρώθησαν, ²³ καὶ ἠλλα- ing to be wise ones, they were foolish, and changed ξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωματί the glory of the incorruptible God in a likeness εἰκόνος φθάρτου ἀνθρώπου, καὶ πετεινῶν καὶ of an image of corruptible man, and birds and τετραπόδων καὶ ἐρπετῶν. ²⁴ Διὸ * [καὶ] of four-footed beasts and creeping things. Therefore [also] παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν delivered them the God in the lusts of the καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ατιμαζεσθαι hearts of them to impurity, of the to be dishonored τα σῶματα αὐτῶν ἐν ἑαυτοῖς· ²⁵ οἵτινες μετήλ- the bodies of them in themselves; who exchanged λαξαν τὴν ἀληθειαν τοῦ θεοῦ ἐν τῷ ψευδεῖ, καὶ the truth of the God in the falsehood, and ἐσεβασθησαν καὶ ἐλάτρευσαν τὴ κτισεὶ παρα revered and served the created thing more than τοῦ κτισάντα, ὃς ἐστὶν εὐλογητός εἰς τοὺς him having created, who is worthy of praise into the αἰῶνας· ἀμήν. ²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς ages; so be it. On account of this delivered them ὁ θεὸς εἰς πάθη ατιμίας. Αἱ τε γὰρ θελεῖαι the God to passions of infamy. The even for females αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν of them changed the natural use into that παρα φύσιν· ²⁷ ὁμοίως τε καὶ οἱ ἀρρένες in violation of nature; in like manner and also the males ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξε- having left the natural use of the female, were καυθῆσαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, inflamed with the lust of them for each other, ἀρσενες ἐν ἀρσεσὶ τὴν ἀσχημοσύνην κατεργα- males with males the indecency working ζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν εἶδει, τῆς out, and the recompence, which it was proper, of the πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. error of them in themselves receiving back.

²⁸ Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν εἶχειν ἐν And as not they did try the God to have in ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδοκι- knowledge, delivered them the God to a worth- μόνου νοῦν, ποιεῖν τὰ μὴ καθήκοντα· ²⁹ πεπλη- less mind, to do the things not fitting; having been ρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κα- filled with all iniquity, in wickedness, in covetousness, in

21 Because, though they knew GOD, they did not glorify or thank him as God, but † became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish;

23 and they changed the GLORY of the INCORRUP- TIBLE † God into an Im- age-likeness of Corrupti- ble Man, and of Birds, and of Quadrupeds, and of Rep- tiles.

24 † Therefore GOD de- livered them over, through the LUSTS of their HEARTS for Impurity, † † DIS- HONOR their BODIES among themselves;

25 † who exchanged the TRUTH concerning GOD for a FALSE religion, and revered and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES Amen!

26 On this account God delivered them over to in- famous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATU- RAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDE- CENCY, and receiving back among themselves that RECOMPENSE of their ER- ROR which was proper.

28 And as they did not choose to possess the Knowledge of GOD, GOD delivered them over to a Worthless Mind, to do IM- PROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Mahig-

* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. Isa. xl. 18, 26; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 29. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. x. 14; Jonah ii. 8; Hab. ii. 18.

† 23. Dent. iv. 16; Psa. cvi. 20; † 24. Psa. lxxxii. 12; Acts vii. 1; 1 Pet. iv. 3. † 25. Jer.

κία μεστους φθονου, φονου, εριδος, δολου,
 malignity; full of envy, murder, strife, deceit,
 κακοθηειας, ψιθυριστας· ³⁰ καταλαλους, θεοσ-
 bad disposition, whisperers; revilers, God-
 τυγεις, υβριστας, υπερηφανους, αλαζονας,
 haters, insolent ones, proud ones, boasters,
 εφευρετας κακων, γονευσιν απειθεις, ³¹ ασυνε-
 inventors of evils, to parents disobedient, obstinate
 τους, ασυνθετους, αστοιργους, * [ατπουδους,]
 ones, covenant-breakers, unaffectionate ones, [imp. acable ones,]
 ανελεημονας· ³² οτινες το δικαιομα του θεου
 unmerciful ones; who the ordinance of the God
 επιγνοντες, (οτι οι τα τοιαυτα πρασσοντες
 having known, (that those the things such doing
 αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν
 worthy of death are,) not only them they do;
 αλλα και συννευδοκουσι τοις πρασπουσι. ΚΕΦ.

β'. 2. ¹ Διο αναπολογητος ει, ω ανθρωπε
 Wherefore inexcusable thou art, O man
 πας ο κρινων. Εν ω γαρ κρινεις τον ετερον,
 every one who art judging. In which for thou judgest the other,
 σεαυτον κατακρινεις· τα γαρ αυτα πρασ-
 thyself thou condemnest· the things for same thou
 σεις ο κρινων. ² Οιδαμεν δε, οτι το κριμα του
 dost who art judging. We know but, that the sentence of the
 θεου εστι κατα αληθειαν επι τους τα τοι-
 God is according to truth upon those the things such
 αυτα πρασσοντας. ³ Λογιζη δε τουτο, ω αν-
 doing. Thinkest thou and this, O man
 θρωπε ο κρινων τους τα τοιαυτα πρασσοντας,
 who art judging those the things such doing,
 και ποιων αυτα, οτι συ εκφευξη το κριμα του
 and art doing them, that thou shalt escape the sentence of the
 θεου; ⁴ Η του πλουτου της χρηστότητος αυτου
 God? Or of the wealth of the goodness of him
 και της ανοχης και της μακροθυμιας καταφρο-
 and of the forbearance and of the patience thinkest thou
 νεις, αγνων, οτι το χρηστον του θεου εις
 wrong, being ignorant, that the goodness of the God to
 μεταοιαν σε αγει; ⁵ Κατα δε την σκληρο-
 reformation thee leads? According to but the hardness
 τητα σου και αμετανοητον καρδιαν, θησαυριζεις
 of thee and unchanged heart, thou treasurest
 σεαυτω οργην εν ημερα οργης και αποκαλυψεωσ
 to thyself wrath in a day of wrath and of a revelation
 δικαιοκρισιας του θεου, ⁶ ος αποδωσει εκαστω
 of righteous judgment of the God, who will render to each

nity; full of Envy, Mur-
 der, Strife, Deceit, Bad
 Habits; Secret Slanderers,
 30 Revilers, God-haters,
 Insolent, Proud, Boasters,
 Devisers of Evil things,
 Disobedient to Parents,
 31 Obstinate, Covenant-
 breakers, destitute of Nat-
 ural Affection, without
 Pity;
 32 who, though they
 know the ORDINANCE of
 GOD, (That THOSE who
 PRACTISE SUCH things are
 †deserving of Death.) not
 only * are doing Them,
 but even are approving
 those who practise them.

CHAPTER II.

1 Therefore thou art in-
 excusable. O Man! THOU
 who JUDGEST all; †for
 in what thou judgest ANO-
 THER, thou condemnest
 Thyself; since THOU, the
 JUDGE, † dost practise the
 SAME things.
 2 But we know That the
 SENTENCE of GOD is ac-
 cording to TRUTH upon
 those who PRACTISE SUCH
 things.
 3 And dost thou think
 this, O Man! THOU who
 JUDGEST THOSE PRACTIS-
 ING SUCH things, and yet
 art doing the same, That
 thou shalt escape the SEN-
 TENCE of GOD? †
 4 Or dost thou despise
 the † ABUNDANCE of his
 GOODNESS and FORBEAR-
 ANCE and PATIENCE, † be-
 ing ignorant That this
 GOODNESS of GOD entices
 thee to a Reformation?
 5 According to thy
 HARDNESS and unchanged
 Heart, † thou art treasur-
 ing up Wrath for thyself in a
 Day of Wrath and Revela-
 tion of God's Righteous
 judgment;
 6 † who will award to

* VATICAN MANUSCRIPT.—31. Implacable—omit. 32. are doing them, but even are approving those who.
 † 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews were guilty of most of the crimes enumerated in the first chapter.
 † 32. Rom. vi. 21. † 1. 2 Sam. xii. 5—7; Matt. vii. 1; 2 John 8, 9. † 4. Rom. ix. 27; Eph. i. 7; ii. 4, 7. † 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. † 5 James v. 4.
 † 6. Job xxxiv. 11; Psa. lxxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. xiv. 12, † 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

κατα τα εργα αυτου· ἰ τοις μεν καθ' ὑπομο-
 according to the works of him; to those indeed by perse-
 νην εργου αγαθου, δοξαν και τιμην και αφθαρ-
 erance of a work good, glory and honor and incorrup-
 σιαν ζητουσι, ζωνη και αιωνιον· ὁ τοις δε ἐξ εριθει-
 tibility are seeking, life age-lasting; to those but from a party
 ας, και απειθουσι μεν τη αληθεια, πειθομενοις
 spirit, and disobeying indeed the truth, obeying
 δε τη αδικια, ὀργη και θυμος. Ὁ θλιψις και
 but the unrighteousness, wrath and indignation. Affliction and
 στεροχωρια ἐπι πασαν ψυχην ανθρωπου του
 distress on every soul of man of the
 κατεργαζομενου το κακον, Ιουδαιου τε πρωτου
 working the evil, of Jew both first
 και Ἑλληνοσ· ὁ δοξα δε και τιμη και ειρηνη
 and of Greek; glory but and honor and peace
 παντι τω εργαζομενω το αγαθον, Ιουδαιω τε
 to every one the working the good, to Jew both
 πρωτου και Ἑλληνη. ὁ Ου γαρ εστι προσωπο-
 first and to Greek. Not for is respect of
 ληψια παρα τω θεω.
 persons with the God.

ἰ Ὅσοι γαρ ανομωσ ἡμαρτον, ανομωσ και
 As many as for without law sinned, without law also
 απολουνται· και ὁσοι ἐν νομω ἡμαρτον, δια
 shall perish; and as many as under law sinned, by
 νομου κριθησονται, ὁ (ου γαρ οἱ ακροαται του
 law shall be judged, (not for the hearers of the
 νομου δικαιοι παρα τω θεω, αλλ' οἱ ποιηται
 law just ones with the God, but the doers
 του νομου δικαιωθησονται. ὁ Οταν γαρ εθνη
 of the law shall be justified. When for Gentiles
 τα μη νομον εχοντα, φυσει τα του νομου
 those not a law having, by nature the things of the law
 ποιη, οἱ τοι νομον μη εχοντες, εαυτοισ ειπι
 may do, these a law not having, to themselves are
 νομοσ· ὁ οἱ τινεσ ἐνδεικνυνται το εργον του
 a law; who show plainly the work of the
 νομου γραπτον ἐν ταισ καρδιαισ αυτων, συμμαρ-
 law written in the hearts of them, testify-
 τυρουσης αυτων της συνειδησεωσ, και μεταξυ
 ing with them the conscience, and between
 αλληλων των λογισμων κατηγορουντων, η και
 each other of the reasonings accusing, or even
 απολογουμενων.) ὁ Εν ἡμερα ὁτε κρινει ὁ
 defending.) In a day when shall judge the
 θεοσ τα κρυπτα των ανθρωπων, κατα το
 God the things secrets of the men, according to the

each according to his works;
 7 aionian Life, indeed, to THOSE who, by Perseverance in Good Works, are SEEKING for Glory and Honor and Incorruptibility;
 8 but Indignation and Wrath to THOSE who are † FACTIOUS, and † obey not the TRUTH but obey UNKIGHTEOUSNESS;—
 9 Affliction and Distress on EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;
 10 but Glory and † Honor and Peace to EVERY one WORKING GOOD; first to the Jew, and then to the Greek;
 11 for † there is no Partiality with God.
 12 Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—
 13 (for not † the HEARERS of * Law are just before God, but the DOERS of * Law will be justified.
 14 When, therefore, THOSE Gentiles not HAVING a Law, † naturally perform the THINGS of the LAW, these, though they do not possess a Law, are a Law to themselves;
 15 who demonstrate the † WORK of the LAW written on their HEARTS, Their CONSCIENCE co-attesting, and the REASONINGS between each other, accusing or defending;—
 16 in a Day when, according to my GLAD TI-

* VATICAN MANUSCRIPT.—13. Law. 13. Law.

† 14. Phusei, 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 28; and Jer. xxxi. 31—35 with Hrb. viii. 6—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, § 1: "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (Phusei,) according to the faith and love which is in Jesus Christ our Savior." See Parkhurst on the word. † 15. Matter or substance of the law, or by a pleonasm, the law itself.

† 8. 1 Tim. vi. 3, 4. † 8. 2 Thess. i. 8. † 10. 1 Pet. i. 7. † 11. Deut. x. 17; 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. † 13. James i. 22, 23.

εὐαγγέλιον μου, δια Ἰησοῦ Χριστοῦ. 17 Εἰ δὲ
 glad tidings of me, through Jesus Anointed. If but
 συ Ἰουδαῖος ἐπονομαζῆς, καὶ ἐπαναπαύῃ τῷ
 thou a Jew art named, and dost rest in the
 νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ
 law, and dost boast in God, and knowest the
 θελημα, καὶ δοκιμαζῆς τὰ διαφέροντα,
 will, and discernest the things differing,
 κατὰ χουμένους ἐκ τοῦ νόμου. 19 πεποιθᾶς τε
 being instructed out of the law; 19 hast believed and
 σεαυτοῦ ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν
 thyself a guide to be of blind ones, a light of those in
 σκοτει, 20 παιδευτὴν ἀφρονῶν, διδασκαλὸν
 darkness, an instructor of simple ones, a teacher
 ἡπιῶν, ἔχοντα τὴν μορφῶσιν τῆς γνώσεως
 of babes, having the form of the knowledge
 καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. 21 ὁ οὖν διδασ-
 and of the truth in the law; who then art teach-
 κῶν ἕτερον, σεαυτοῦ οὐ διδάσκεις; ὁ κηρυσσῶν
 ing another, thyself not dost thou teach? who art preach-
 μὴ κλεπτῆν, κλεπτῆς; 22 ὁ λεγὼν μὴ μοιχεύ-
 not to steal, dost thou steal? who art saying not to commit
 εἶν, μοιχεύεις; ὁ βδελυσσομένος τὰ
 adultery. dost thou commit adultery? who art detesting the
 εἰδῶλα, ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ καυχᾶσαι,
 idols, dost thou rob temples? who in a law boastest,
 δια τῆς παραβάσεως τοῦ νόμου τοῦ θεοῦ
 through the violation of the law the God
 ἀτιμαζῆς; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς
 dost thou dishonor? The for name of the God through you
 βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γεγραπται.
 is blasphemed among the nations, even as it has been written.
 25 Περιτομὴ μὲν γὰρ ὠφελεῖ, εἰς νόμον πρᾶσ-
 Circumcision indeed for profits, if law thou
 σης; εἰς δὲ παραβάτης νόμου ἦς, ἢ περι-
 practisest. if but a violator of law thou mayest be, the cir-
 τομὴ σου ἀκροβυστία γέγονεν. 26 Εἰς οὖν ἡ
 emcision of thee uncircumcision has become. If therefore the
 ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ,
 uncircumcision the ordinances of the law may keep,
 οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισ-
 not the uncircumcision of him for circumcision will be
 θησεται; 27 καὶ κρίνει ἡ ἐκ φύσεως ἀκροβυσ-
 counted? and will judge the from nature uncircum-

INGS, GOD will judge the
 † HIDDEN THINGS OF MEN,
 through * Christ Jesus.

17 But if thou † art
 named a Jew, and dost
 rest in Law, and boast in
 God,

18 and knowest † his
 WILL, and dost † discern
 SUPERIOR THINGS, being
 instructed out of the LAW;

19 and hast believed
 thyself to be a Guide of
 THE BLIND, a Light of
 THOSE in Darkness,

20 an Instructor of the
 Simple, a Teacher of Babes;
 having the † FORM
 of KNOWLEDGE and of
 TRUTH in the LAW;—

21 † dost † THOU, then,
 who art TEACHING ano-
 ther, not instruct Thyself?
 THOU who art PREACH-
 ING, “Do not steal,” dost
 thou steal?

22 THOU who art say-
 ing, “Do not commit adul-
 tery!” dost thou commit
 adultery? THOU who AB-
 HORREST IDOLS, dost thou
 rob temples?

23 Thou who dost boast
 in a Law, through the
 VIOLATION of the LAW
 dost thou dishonor GOD?

24 For, even as it has
 been written, † “THE NAME
 of GOD is blasphemed on
 your account among the
 NATIONS.”

25 Now Circumcision
 indeed profits, if thou dost
 practise Law. but if thou
 art a Violator of Law, thy
 CIRCUMCISION has become
 Uncircumcision.

26 If therefore the † UN-
 CIRCUMCISION observe
 the ORDINANCES of the
 LAW, will not his UNCIR-
 CUMCISION be accounted
 for Circumcision?

27 And the UNCIRCUM-

* VATICAN MANUSCRIPT.—16. Christ Jesus.

17. Law.

† 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 “theft, treachery, adultery, sacrilege, rapine, and murder:” and he adds, that “new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle.”

† 16. Luke viii. 17.

† 17. ver. 28.

† 18. Psa. cxlvii. 19, 20.

† 18. Phil. i. 16.

† 20. 2 Tim. ii. 13; iii. 5.

† 21. Matt. xxiii. 3.

† 24. Isa. lii. 5, Ezek. xxxvi. 20, 22.

† 25. Gal. v. 3.

† 26. Acts x. 34, 35.

τια, τον νομον τελουσα, σε τον δια γραμμα-
 ειση, the law perfecting, thee who through letter
 τος και περιτομης παραβατην νομου; ²³ Ου γαρ
 and circumcision a violator of law? Not for
 ο εν τω φανερω, Ιουδαιος εστιν, ουδε η εν τω
 he in the outward appearance, a Jew is, nor that in the
 φανερω, εν σαρκι, περιτομη ²⁹ αλλ' ο εν τω
 outward appearance, in flesh, circumcision; but he in the
 κρυπτω Ιουδαιος, και περιτομη καρδιας, εν
 hidden a Jew, even circumcision of heart, in
 πνευματι, ου γραμματι ου ο επαινος ουκ εξ
 spirit, not letter; of whom the praise not from
 ανθρωπων, αλλ' εκ του θεου.
 men, but from the God.

ΚΕΦ. γ'. 3.

¹ Τι ουν το περισσον του Ιουδαιου; η τις η
 What then the pre-eminence of the Jew? or what the
 ωφελεια της περιτομης; ² Πολυ, κατα παν-
 profit of the circumcision? Much, according to every
 τα τροπον. Πρωτον μεν γαρ, οτι επιστευθη-
 mode. First indeed for, because they were en-
 παν τα λογια του θεου. ³ Τι γαρ; ειηπισ-
 treated with the oracles of the God. What for? if believed
 τησαν τινες, μη η απιστια αυτων την πιστιν
 not some, not the unbelief of them the faith
 του θεου καταργησει; ⁴ Μη γενοιτο· γινεσθω
 of the God will make void? Not let it be; let be
 δε ο θεος αληθης, πας δε ανθρωπος ψευστης,
 but the God true, every but man a liar,
 καθως γεγραπται· 'Οπως αν δικαιωθης εν τοις
 even as it has been written; That thou mayest be justified in the
 λογους σου, και νικηθης εν τω κρινεσθαι σε.
 words of thee, and mayest conquer in the to be judged thee.
⁵ Ει δε η αδικια ημων θεου δικαιοσυνην συ-
 It but the unrighteousness of us of God righteousness es-
 νιστησι, τι ερουμεν; μη αδικος ο θεος ο επι-
 tablishes, what shall we say? not unrighteous the God that in-
 φερων την οργην; (κατα ανθρωπον λεγω.)
 bringing the wrath? (according to man I speak.)
⁶ Μη γενοιτο· επει πως κρινει ο θεος τον κοσμον;
 Not let it be; otherwise how will judge the God the world?
⁷ Ει γαρ η αληθεια του θεου εν τω εμω ψευσμα-
 It for the truth of the God by the my falsehood
 τι επερισσευσεν εις την δοξαν αυτου, τι ετι
 abounded to the glory of him, why yet
 καγω ως αμαρτωλος κρινομαι; ⁸ Και μη (καθως
 also I as a sinner am judged? And not (as
 βλασφημουμεθα, * [και] καθως φασι τινες ημας
 we are falsely accused, [and] as affirm some of us

CISION, from a state of nature, perfecting the LAW, will † condemn THEE, who with the Written law and Circumcision art a Violator of Law.

28 For not † THAT which is EXTERNAL makes the Jew, nor that which is EXTERNAL in the FLESH CIRCUMCISION;

29 but the Jew is HIDDEN within, even † Circumcision of the Heart,—Spiritual, not Literal; Whose PRAISE comes not from Men, but from GOD.

CHAPTER III.

1 What then is the SUPERIORITY of the Jew, or What the PROFIT of the CIRCUMCISION?

2 Much in every Respect; but first, indeed, † Because they were entrusted with the ORACLES of GOD.

3 For what † if some did not believe? will their UNBELIEF annul the FIDELITY of GOD?

4 By no means! but let GOD be true, though Every Man be False; even as it has been written, † "That 'thou mayest be justified 'in thy WORDS, and mayest overcome in thy 'JUDGMENT."

5 But if our UNRIGHTEOUSNESS establishes God's Righteousness, what shall we say? Is THAT GOD unrighteous who INFLECTS 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?

8 And not, (as we are falsely accused, and as

* VATICAN MANUSCRIPT.—8. and—omit.

† 27. Matt. xii. 41 42. † 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 15.
 † 29. Col. ii. 11; Phil. iii. 3. † 2. Psa. cxlvii. 19, 20; Rom. ix. 4. † 3. Rom. x. 16; Heb. iv. 2. † Psa. li. 4. † 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17. † 8. Rom. v. 20; vi. 1, 15. † 8.

λεγειν,) ὅτι ποιησωμεν τα κακα, ἵνα ελθῃ τα
to say,) that we may do the evil things, so that may come the

αγαθα; ὧν το κριμα εὐδικον εστι. ⁹ Τι ουν;
good things? of whom the judgment just is. What then?

προεχομεθα; Ου παντως προητιασαμεθα γαρ,
do we excel? Not at all; we before convicted for,

Ιουδαιους τε και Ἕλληνας παντας ὑφ' αμαρ-
Jews both and Greeks all under sin

τιαν ειναι. ¹⁰ καθως γεγραπται Ὅτι ουκ εστι
to be; even as it has been written; That not is

δικαιος ουδε εἷς. ¹¹ ουκ εστιν ὁ συνιων, ουκ εσ-
just not even one; not is he understanding, not is

τιν ὁ εκζητων τον θεον. ¹² παντες εξεκλιναν,
he seeking out the God; all turned aside,

ἁμα ηχρειωθησαν ουκ εστι ποιων χρηστοτη-
together they were unprofitable; not is doing goodness,

τα, * [ουκ εστιν] ἕως ἑνος. ¹³ Ταφος ανεωγμε-
[not is] even one. A sepulchre having been

νος ὁ λαρυγξ αυτων ταις γλωσσαις αυτων
opened the throat of them; with the tongues of them

εδολιουσαν. Ἰος ασπιδων ὑπο τα χειλη αυτων,
they deceived. Venom of asps under the lips of them,

¹⁴ Ὦν το στομα αρας και πικριας γεμει.
Of whom the mouth of cursing; and of bitterness is full.

¹⁵ Οξεισ δι ποδες αυτων εκχει αιμα. ¹⁶ συντριμ-
Swift the feet of them to pour out blood; ruin

μα και τολαιπωρια εν ταις ὁδοις αυτων. ¹⁷ και
and misery in the ways of them; and

ὁδον ειρηνης ουκ εγνωσαν. ¹⁸ Ουκ εστι φοβος
a way of peace not they knew. Not is fear

θεου απεναντι των οφθαλμων αυτων. ¹⁹ Οἶδα-
oi God before the eyes of them. We know

μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοις εν τῷ
and, that what things the law says, to those under the

νομῳ λαλει ἵνα παν στομα φραγῃ, και ὑποδι-
law it speaks; that every mouth may be stopped, and liable to

κος γενηται πασ ὁ κοσμος τῷ θεῷ. ²⁰ Διῃτι εξ
penalty may become all the world to the God. Therefore from

εργων νομου ου δικαιοθησεται πασα σαρξ ενω-
works of law not shall be justified all flesh before

πιον αυτου. δια γαρ νομου επιγνωσις ἁμαρτιας.
him; through for law an acknowledgement of sin.

some affirm that we say,)
‡ That we may do evil, so
that good may come;
Whose CONDEMNATION is
just.

9 What then? Do we
excel? Not at all; for we
before convicted both:
Jews and Greeks to be all
under Sin;

10 even as it has been
written, † "There is none
"righteous, not even one;

11 There is *none that
"understands, there is
"none that seeks God.

12 "They all have
"turned aside; they are
"altogether worthless;
"there is none that does
"Good, there is not even
"one.

13 † † "An opened
"Tomb is their THROAT;
"with their TONGUES they
"deceive; † the Poison of
"Asps is under their LIPS.

14 † "Their MOUTH is
"full of Cursing and Bit-
"terness."

15 † "Their FEET are
"swift to shed Blood;

16 "Ruin and Misery
"are in their PATHS,

17 "and a Peaceful
"Road they have not
"known.

18 † "There is no Fear
"of God before their EYES."

19 But we know That
whatever things † the LAW
says, it speaks to THOSE
under the LAW; so that
Every Mouth may be
stopped, and that All the
WORLD may become ame-
nable to God.

20 Therefore by Works
of Law No Human being
shall be justified in his
presence; † for through
law there is an Acknow-
ledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.
12. not is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the Septua-
gint, but not in the Hebrew text; and it is most evident that it was from this Version that
the apostle quoted, as the verses cannot be found in any other place with so near an ap-
proximation to the apostle's meaning and words.—Clarke. Some contend, however, that
the Apostle quoted from different parts of Scripture.

‡ 10. Psa. xiv. 1—3. † 13. Psa. v. 5; Jer. v. 16. † 14. Psa. cxl. 8. † 14.
Psa. x. 7. † 15. Prov. i. 10; Isa. lix. 7, 8. † 18. Psa. xxxvi. 1. † 19. John
x. 24; xv. 25. † 20. Rom. vii. 7; Gal. ii. 16.

²¹ *Νυνι δε χωρις νομου δικαιοσυνη θεου πεφα-
 Now but without law a righteousness of God has been
 νερωται, μαρτυρουμενη υπο του νομου και των
 made manifest, being attested by the law and the
 προφητων·* ²² *δικαιοσυνη δε θεου δια πιστεως
 prophets; a righteousness even of God through faith*
 * *[Ιησου] Χριστου, εις παντας* * *[και επι παν-
 [of Jesus] Anointed, to all [and upon all]
 τας] τους πιστευοντας· ου γαρ εστι διαστολη.
 the believing; not for is a distinction.*

²³ *Παντες γαρ ημαρτον, και υστερονται της
 All for sinned, and come short of the
 δοξης του θεου,* ²⁴ *δικαιουμενοι δωρεαν, τη
 glory of the God, being justified freely, by the
 αυτου χαριτι, δια της απολυτρωσεως της εν
 of him favor, through the redemption that in
 Χριστω Ιησου·* ²⁵ *ον προεθετο ο θεος ιλαστηριον
 Anointed Jesus; whom set forth the God a mercy-seat*

*δια της πιστεως εν τω αυτου αιματι, εις ενδει-
 through the faith by the of him blood, for a point-
 ξιν της δικαιοσυνης αυτου, δια την παρεσιν
 ing out of the righteousness of himself, through the passing by
 των προγεγονοτων αμαρτηματων εν τη ανοχη
 of the formerly committed sins in the forbearance
 του θεου·* ²⁶ *προς ενδειξιν της δικαιοσυνης
 of the God; to a pointing out of the righteousness
 αυτου εν τω νυν καιρω, εις το ειναι αυτον
 of himself in the present time, in order that to be him
 δικαιον, και δικαιουντα τον εκ πιστεως Ιησου.
 righteous, and justifying him of faith of Jesus.*

²⁷ *Που ουν η καυχησις; εξεκλεισθη. Δια ποιου
 Where then the boasting? it is shut out. Through what kind
 νομου; των εργαων; ουχι, αλλα δια νομου
 of law? of the works? no, but through a law*

πιστεως· ²⁸ *λογιζομεθα γαρ, δικαιουσθαι πιστει
 of faith; we reckon for, to be justified by faith
 ανθρωπον, χωρις εργαων νομου.* ²⁹ *Η Ιουδαιων ο
 a man, without works of law. Or of Jews the*

*θεος μονον; ουχι και εθνων; ναι και εθνων.
 God alone? not and of gentiles? yes also of gentiles.*

³⁰ *Επειπερ εις ο θεος, ος δικαιωσει περιτομην εκ
 Since one the God, who will justify circumcision from
 πιστεως, και ακροβυστιαν δια της πιστεως.
 faith, and uncircumcision through the faith.*

³¹ *Νομον ουν καταργουμεν δια της πιστεως; Μη
 Law then do we nullify through the faith? Not
 γενοιτο· αλλα νομον ιστωμεν.
 let it be; but law we establish.*

²¹ † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS; ²² even God's Righteousness, † through the Faith of Christ, to ALL WHO BELIEVE;—for there is no Distinction,

²³ for † all have sinned, and come short of the GLORY of GOD;—

²⁴ being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus;

²⁵ whom GOD has set forth to be † † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHTEOUSNESS † 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 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.

* VATICAN MANUSCRIPT.—22. Jesus—omit. 22. and on all—omit.

† 25. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shekinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 8, 9; Lev. xvii. 2; 1 Heb. ix. 5.—*Im. Ver. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 21. John v. 46; Acts xxvi. 22. † 22. Rom. iv. † 23. ver. 9; Rom. xi. 32; Gal. iii. 23. † 24. Matt. xx. 28; Eph. i. 7; 1 Cor. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. † 25. Heb. ix. 5. † 25. Acts x. 28, 30; 1 Tim. i. 15. † 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

ΚΕΦ. Δ'. 4.

CHAPTER IV.

¹ Τι ουν ερουμεν Αβρααμ τον πατερα ημων
 What then shall we say Abraham the father of us
 * [εύρηκεναι] κατα σαρκα; ² Ει γαρ Αβρααμ εξ
 [to have found] according to flesh? If for Abraham from
 εργαων εδικαιωθη, εχει καυχημα, αλλ' ου προς
 works was justified, he has boasting, but not towards,
 τον θεον. ³ Τι γαρ η γραφη λεγει; Επιστευσε
 the God. What for the writing says? Believed
 δε Αβρααμ τω θεω, και ελογισθη αυτω εις δι-
 and Abraham the God, and it was counted to him for right-
 καιοσυνην. ⁴ Τω δε εργαζομενω δ μισθος ου
 righteousness. To him but working the reward not
 λογιζεται κατα χαριν, αλλα κατα οφειλημα·
 is counted according to favor, but according to debt;
⁵ τω δε μη εργαζομενω, πιστευοντι δε επι τον
 to him but not working, believing but on the
 δικαιουντα τον ασεβη, λογιζεται η πιστις
 one justifying the ungodly, is counted the faith
 αυτου εις δικαιοσυνην· ⁶ καθαπερ και Δαυιδ
 of himself for righteousness; even as also David
 λεγει τον μακαρισμον του ανθρωπου, 'ω δ θεος
 speaks the blessedness of the man, to whom the God
 λογιζεται δικαιοσυνην χωρις εργαων· ⁷ μακαριοι,
 counts righteousness without works; blessed ones,
 ων αφεθησαν αι ανομιαι, και ων επεκαλυφθη-
 of whom are forgiven the iniquities, and of whom are covered over
 σαν αι ημαρτιαι· ⁸ μακαριος ανηρ, 'ω ου μη
 the sins; blessed man, to whom not no:
 λογισηται κυριος ημαρτιαν. ⁹ Ο μακαρισμος ουν
 may count Lord sin. The blessedness then
 ουτος, επι την περιτομην η και επι την ακρο-
 this, on the circumcision or also on the uncir-
 βυστιαν; Λεγομεν γαρ, * [οτι] ελογισθη τω
 circumcision? We say for, [that] was counted to the
 Αβρααμ η πιστις εις δικαιοσυνην. ¹⁰ Πως ουν
 Abraham the faith for righteousness. How then
 ελογισθη; εν περιτομη οντι, η εν ακροβυστια;
 was it counted? in circumcision being, or in uncircumcision?
 Ουκ εν περιτομη, αλλ' εν ακροβυστια· ¹¹ και
 Not in circumcision, but in uncircumcision; and
 σημειον ελαβε περιτομης, σφραγιδα της δικαιο-
 a sign he received of circumcision, a seal of the righteous-
 σνης της πιστεως της εν τη ακροβυστια· εις
 ness of the faith of that in the uncircumcision; in order
 το ειναι αυτον πατερα παντων των πιστευον-
 that to be him a father of all of those believing

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 says the SCRIPTURE? † "And Abraham believed GOD, and "it was accounted to him "for Righteousness."
⁴ † Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;
⁵ but to HIM who does not WORK, but who believes on HIM who JUSTIFIES † the UNGODLY, his FAITH is accounted for 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 also on the UNCIRCUMCISION? for we affirm, FAITH was 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 uncircum-

* VATICAN MANUSCRIPT.—1. FOREFATHER. 1. to have found—omit. 9. That
 -omit.
 † 1. Isa. 11. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22. † 2. Rom. iii. 20, 27, 28.
 † 3. Gen. xv. 9; Gal. iii. 6; James ii. 23. † 4. Rom. xi. 6. † 5. Josh. xxiv. 2
 † 7. Psa. xxxiii. 1, 2. † 11. Gen. xlviii. 1*

των δι' ακροβυστίας, (εις το λογισθηναι * [και]
through uncircumcision, (in order that to be counted [also]

αυτοις την δικαιοσυνην,) ¹² και πατερα περιτο-
to them the righteousness,) and a father of circum-

μης, τοις ουκ εκ περιτομης μονον, αλλα και
cision, to those not from circumcision alone; but also

τοις στοιχουσι τοις ιχρεσι της εν ακροβυστια
to those treading in the footsteps of the in uncircumcision

πιστews του πατρος ημων Αβρααμ. ¹³ Ου γαρ
faith of the father of us Abraam. Not for

δια νομου η επαγγελια τω Αβρααμ, η τω σπερ-
through law the promise to the Abraam, or to the seed

ματι αυτου, το κληρονομον αυτον ειναι κοσμου,
of him, that a possessor him to be of a world,

αλλα δια δικαιοσυνης πιστews. ¹⁴ Ει γαρ οι εκ
but through a righteousness of faith. If for those of

νομου, κληρονομοι, κεκενωται η πιστις, και
law, possessors, has been made void the faith, and

κατηρηται η επαγγελια. ¹⁵ ο γαρ νομος
has been multiplied the promise; the for law

οργην καταραζεται. ου γαρ ουκ εστι νομος,
wrath works out; where for not is law,

ουδε παραβασις. ¹⁶ Δια τουτο εκ πιστews,
neither transgression. On account of this from faith,

ια κατα χαριν. εις το ειναι βεβαιαν την
so that according to favor; in order that to be sure the

επαγγελιαν παντι τω σπερματι, ου τω εκ του
promise to all the seed, not to that from the

νομου μονον, αλλα και τω εκ πιστews Αβρααμ
law alone, but also to that from faith Abraam.

ος εστι πατηρ παντων ημων. ¹⁷ (καθως γεγραπ-
who is a father of all of us, (even as it has been

ται. 'Οτι πατερα πολλων εθνων τεθεικα σε.)
written; That a father of many nations I have placed thee;)

κατεναντι ου επιστευσε θεου, του ζωοποιουτος
in presence of whom he believed of God, of that making alive

τους νεκρους, και καλουντος τα μη οντα ως
the dead ones, and calling the things not being as

οντα. ¹⁸ 'Ος παρ' ελπιδα επ' ελπιδι επιστευ-
being. Who contrary to hope in hope believed,

σεν, εις το γενεσθαι αυτον πατερα πολλων
in order that to have become him a father of many

εθνων, (κατα το ειρημερον. Ουτως εσται το
nations, according to that having been spoken, Thus shall be the

σπερμα σου.) ¹⁹ και μη ασθενησας τη πιστει;
seed of thee;) and not having grown weak in the faith,

cised BELIEVERS; that the RIGHTEOUSNESS may be ACCOUNTED to them;

12 and a Father of Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

13 For the PROMISE to ABRAHAM and to his SEED, † that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

14 † For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

15 Besides, † the LAW works out Wrath; * but where Law is not, there is no Transgression.

16 On account of this it is from Faith, † that it may be according to Favor, † in order that the PROMISE might BE sure to All the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, † who is a Father of us all,—

17 as it has been written, † "A Father of Many Nations I have constituted thee,"—in the presence of THAT God whom he believed, † who MAKES ALIVE the DEAD, and calls † THINGS not in BEING, as though EXISTING;

18 who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, † "Thus shall thy SEED be."

19 And not having grown weak in the FAITH,

* VATICAN MANUSCRIPT.—11. also—omit.

15. but where.

† 13. Gen. xvii. 4. &c.; Gal. iii. 29. † 14. Gal. iii. 18. † 15. Rom. ili. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4. † 16. Rom. iii. 24. † 16. Gal. iii. 22. † 16. Isa. li. 2; Rom. ix. 8. † 17. Gen. xvii. 5. † 17. Rom. viii. 11; Eph. ii. 1, 5. † 17. Rom. ix. 26; 1 Cor. i. 18; 1 Pet. ii. 10. † 18. Gen. xv. 5.

*[ου] κατενοησε το εαυτου σωμα * [ηδη] νενε-
 [not] he regarded the of himself body [already] having
 κρωμενον, εκατονταετης που υπαρχων, και την
 been deadened, an hundred years old thereabouts being, and the
 νεκρωσιν της μητρας Σαρρας. ²⁰ εις δε την
 deadness of the womb of Sarah; against and the
 απαγγελιαν του θεου ου διεκριθη τη απιστια,
 promise of the God not he disputed in the unbelief,
 αλλ' ενεδυναμωθη τη πιστει, δους δοξαν τω
 but was made strong in the faith, giving glory to the
 θεω, ²¹ και πληροφορηθεις, οτι ο επηγγελται,
 God, and having been fully assured, that what has been promised,
 δυνατος εστι και ποιησαι. ²² Διο * [και] ελω
 able he is also to do. Wherefore [also] it was
 γισθη αυτω εις δικαιοσυνην. ²³ Ουκ εγραφη δε
 counted to him for righteousness. Not it was written but
 δι' αυτον μονον, οτι ελογισθη αυτω. ²⁴ αλλα
 on account of him alone, that it was counted to him; but
 και δι' ημας, οις μελλει λογιζεσθαι, τοις
 also on account of us, to whom it is about to be counted, to those
 πιστευουσιν επι τον εγειραντα Ιησουν τον
 believing on the one having raised up Jesus the
 κυριον ημων εκ νεκρων. ²⁵ ος παρεδοθη δια
 Lord of us out of dead ones; who was delivered up on account of
 τα παραπτωματα ημων, και εγερθη δια την
 the offences of us, and was raised up on account of the
 δικαιοσιν ημων.
 justification of us.

ΚΕΦ. ε'. 5.

¹ Δικαιωθεντες ουν εκ πιστεως, ειρηνην
 Having been justified therefore by faith, peace
 εχομεν προς τον θεον δια του κυριου ημων
 we have with the God through the Lord of us
 Ιησου Χριστου. ² δι' ου και την προσαγαωην
 Jesus Anointed; through whom also the introduction
 εσχηκαμην * [τη πιστει] εις την χαριν ταυ-
 we have [by the faith] into the favor this,
 την, εν η εστηκαμεν και καυχωμεθα επ'
 in which we have stood; and we boast in
 ελπιδι της δοξης του θεου. ³ Ου μονον δε,
 hope of the glory of the God. Not alone and,
 αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδοτες
 but also we boast in the afflictions, knowing
 οτι η θλιψις υπομονην κατεργαζεται, ⁴ η δε
 that the affliction endurance works out, the and
 υπομονη δοκιμην, η δε δοκιμη ελπιδα, ⁵ η δε
 endurance approbation, and the approbation hope, the and
 ελπις ου καταισχυνει, οτι η αγαπη του θεου
 hope not is put to shame, because the love of the God

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 as-
 sured, That what has been
 promised, ‡ he is able also
 to perform.

²² Therefore, it was ac-
 counted to him for Righte-
 ousness.

²³ But ‡ it was not writ-
 ten for him alone, That it
 was accounted to him,

²⁴ but also for us, to
 whom it is about to be ac-
 counted, even to THOSE
 who BELIEVE ‡ ON HIM
 who RAISED UP Jesus our
 LORD from the Dead;

²⁵ ‡ who was delivered
 up on account of our OF-
 FENCES, ‡ 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 INTRO-
 DUCED 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 AF-
 FLICTIONS, ‡ knowing That
 AFFLICTION works out
 Endurance;

⁴ ‡ and ENDURANCE,
 Approval; and APPROVAL,
 Hope;

⁵ ‡ and this HOPE is
 not put to shame, because

* VATICAN MANUSCRIPT.—19. not—omit.
 2. in the FAITH—omit.

19. already—omit.

22 also—omit.

1 21. Psa. cxv. 8; Luke i. 37, 45; Heb. xi. 10. ‡ 23. Rom. xv. 4; 1 Cor. x. 6, 11.
 ‡ 24. Acts ii. 24; xiii. 30. ‡ 25. Isa. lii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c. ‡ 25. ‡ 25.
 1 Cor. xv. 17; 1 Pet. i. 21. ‡ 1. Eph. ii. 4; Col. i. 20. ‡ 2. Heb. iii. 6. ‡ 3. Mat. i.
 v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14 ‡ J. James
 i. 3. ‡ 4. James i. 12. ‡ 5. Phil. i. 20.

εκκεχυται εν ταις καρδιαις ημων δια πνευμα-
has been poured out in the hearts of us through spirit

τος αγιου του δοθεντος ημιν. 6 * [Ετι] γαρ
holy of that having been given to us. [Yet] for

Χριστος, οντων ημων ασθενων ετι, κατα και-
an Anointed one, being of us without strength still, according to a

ρον υπερ ασεβων απεθανε. 7 Μολις γαρ
season in behalf of impious ones he died. Scarcely for

υπερ δικαιου τις αποθαινειται· υπερ γαρ
in behalf of a just person any one will die; in behalf of though

του αγαθου ταχα τις και τολμα αποθαινει·
the good possibly some one even might dare to die;

8 συνιστησι δε την εαυτου αγαπην εις ημας ο
recommends but the of himself love to us the

θεος, οτι, ετι αμαρτωλων οντων ημων, Χριστος
God, because, still sinners being of us, an Anointed one

υπερ ημων απεθανε. 9 Πολλω ουν μαλλον,
in behalf of us died. By much then more,

δικαιωθεντες νυν εν τω αιματι αυτου, σωθη-
having been justified now in the blood of him, we shall be

σομεθα δι' αυτου απο της οργης. 10 Ει γαρ
saved through him from the wrath. If for

εχθροι οντες κατηλλαγημεν τω θεω δια του
enemies being we were reconciled to the God through the

θανατου του υιου αυτου, πολλω μαλλον καταλ-
death of the son of him, by much more having been

λαγεντες σωθησομεθα εν τη ζωη αυτου. 11 Ου
reconciled we shall be saved in the life of him. Not

μονον δε, αλλα και καυχωμενοι εν τω θεω δια
only and, but also boasting in the God through

τον κυριου ημων Ιησου Χριστου, δι' ου νυν
the Lord of us Jesus Anointed, through whom now

την καταλλαγην ελαβομεν. 12 Δια τουτο
the reconciliation we received. On account of this

ωσπερ δι' ενοσ ανθρωπου η αμαρτια εις τον
as through one man the sin into the

κοσμον εισηλθε, και δια της αμαρτιασ ο θανα-
world entered, and through the sin the death;

τος· και ουτως εις παντας ανθρωπουσ ο θανατος
and thus to all men the death

διηλθεν, εφ' ω παντες ημαρτον. 13 Αχρι γαρ
passed through, in which all sinned. Till for

νομου αμαρτια ην εν κοσμω· αμαρτια δε ουκ
law sin was in world; sin but not

ελλογειται μη οντος νομου. 14 Αλλ' εβασιλευ-
is counted not being law. But reigned

σεν ο θανατος απο Αδαμ μεχρι Μωυσεωσ και
the death from Adam till Moses and

επι τουσ μη αμαρτησαντασ επι τω ομοιωματι
over those not having sinned in the likeness

της παραβασεωσ Αδαμ· οσ εστι τυποσ του μελ-
of the transgression of Adam; who is a type of the one

† the LOVE of GOD has been diffused in our HEARTS, through THAT holy Spirit which has been GIVEN to us.

6 * Besides we being yet helpless, Christ at the proper Time, died in behalf of the Ungodly.

7 Now scarcely on behalf of a Just person will any one die, though, possibly, on behalf of the GOOD, some one might even venture to die.

8 † But * GOD recommends HIS OWN Love to us, Because we being yet Sinners, Christ died on our behalf.

9 By much more, then, having been now justified † by his BLOOD, we shall, through him, be saved from WRATH.

10 For if, being Enemies, † we were reconciled to GOD through the DEATH of his SON, by how much more, having become reconciled, shall we be saved † by his LIFE?

11 And not only so, but we even boast in GOD through our LORD Jesus Christ, through whom we have now received the RECONCILIATION;

12 for this reason,—as † through One Man SIN entered into the WORLD, (in whom all sinned,) and through SIN, † DEATH; so also, DEATH passed upon All Men.

13 For till the Law, Sin was in the World, but † Sin is not accounted where there is no Law.

14 DEATH, however, reigned from Adam till Moses, even over THOSE who had not SINNED in the SIMILITUDE of the TRANSGRESSION of Adam, † who is a Type of that BEING ABOUT TO COME.

* VATICAN MANUSCRIPT.—8. If, then, we being yet helpless.

6. yet—omit.

8.

he recommends.

† 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14.

† 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10.

† 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.

† 10. 2 Cor. v. 13, 19; Eph. ii. 16; Col. i. 20, 21.

† 11. Gen. iii. 6; 1 Cor. xv. 21.

Rom. iv. 15; 1 John iii. 4.

† 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10.

† 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.

† 10. 2 Cor. v. 13, 19; Eph. ii. 16; Col. i. 20, 21.

† 11. Gen. iii. 6; 1 Cor. xv. 21.

† 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21.

† 13.

† 14. 1 Cor. xv. 21, 22, 45.

λοντες. ¹⁵ Αλλ' ουχ ὡς το παραπτωμα οὕτω
 being about to come. But not as the fall, so
 * [και] το χαρισμα. Ει γαρ τω του ενος
 [also] the gracious gift. If for by the of one one
 παραπτωματοι οι πολλοι απεθανον, πολλω μαλ-
 fall the many died, by much more
 λον η χαρις του θεου και η δωρεα εν χαριτι τη
 the favor of the God and the gift by favor by that
 του ενος ανθρωπου Ιησου Χριστου εις τους πολ-
 of the one man Jesus Anointed to the many
 λους επερισσευσε. ¹⁶ Και ουχ ὡς δι' ενος
 abounded. And not as through one
 αμαρτησαντος, το δωρημα. Το μεν γαρ κριμα,
 having sinned, the free gift. The indeed for sentence,
 εξ ενος εις κατακριμα το δε χαρισμα, εκ
 from one to condemnation; the but gracious gift, from
 πολλων παραπτωματος εις δικαιομα. ¹⁷ Ει γαρ
 many offences to righteousness. If for
 τω του ενος παραπτωματοι ο θανατος εβασι-
 by the of the one fall the death reigned
 λευσε δια του ενος, πολλω μαλλον οι την
 through the one, by much more those the
 περισσειαν της χαριτος και * [της δωρεας] της
 abundance of the favor and [of the gift] of the
 δικαιοσυνης λαμβανοντες, εν ζωη βασιλευσου-
 righteousness having received, in life shall reign
 σι δια του ενος Ιησου Χριστου. ¹⁸ Αρα ουν
 through the one Jesus Anointed. Indeed then
 ὡς δι' ενος παραπτωματος, εις παντας ανθρω-
 as through one offence, on all men
 πους εις κατακριμα οτω και δι' ενος δικαιο-
 to condemnation; so also through one righteous-
 ματος, εις παντας ανθρωπους εις δικαιοσιν
 ness, on all men to a justification
 ζωης. ¹⁹ Ωσπερ γαρ δια της παρακοης του
 of life. As for through the disobedience of the
 ενος ανθρωπου αμαρτωλοι κατασταθησαν οι
 one man sinners were constituted the
 πολλοι οτω και δια της υπακοης του ενος
 many; so also through the obedience of the one
 δικαιοι κατασταθησονται οι πολλοι.
 righteous persons shall be constituted the many.
²⁰ Νομος δε παρεισηλθεν, ινα πλεοναση το
 Law but supervened, so that might abound the
 παραπτωμα ου δε επλεονασεν η αμαρτια,
 offence; where but abounded the sin,
 υπερπερισσευσεν η χαρις. ²¹ Ινα ὡσπερ εβασι-
 superabounded the favor; that as reigned
 λευσεν η αμαρτια εν τω θανατω, οτω και η
 the sin in the death, so also the
 χαρις βασιλευση δια δικαιοσυνης εις ζων αιω-
 favor might reign through righteousness into life age-
 νιων, δια Ιησου Χριστου του κυριου ημων.
 lasting, through Jesus Anointed the Lord of us.
 ΚΕΦ. σ'. Ὁ. ¹ Τι ουν ερωμεν; επιμενωμεν
 What then shall we say? ought we to continue
 τη αμαρτια, ινα η χαρις πλεοναση; ² Μη
 in the sin, so that the favor may abound? Not

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT GRACIOUS GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through ONE having sinned, is the FREE GIFT. For indeed the SENTENCE was from ONE to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the 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 OBEEDIENCE 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 for aionian Life, through the * Anointed Jesus, our LORD.

CHAPTER VI.

1 What then shall we say? Ought we to continue in SIN that FAVOR may abound?

* VATICAN MANUSCRIPT.—15. also—omit. Jesus. 21. Christ Jesus our LORD.

17. of the GIFT—omit.

17. Christ

† 15. Isa. liii. 11; Matt. xx. 28; xxvi. 28. John xv. 22; Rom. iii. 20, iv. 15; vii. 8; Gal. iii. 10, 23.

‡ 18. John xii. 32; Heb. ii. 9.

‡ 20.

‡ 20. Luke vii. 47; 1 Tim. i. 14

γενοιτο. Οίτινες απεθανομεν τη ἁμαρτια, πως
let it be. Who we died by the sin, how

ετι ζησομεν εν αυτη; ³ Η αγνοειτε, οτι όσοι
still shall we live in it? Or are you ignorant, that as many as

εβαπτισθημεν εις Χριστον * [Ιησουν,] εις τον
were dipped into Anointed [Jesus,] into the

θανατον αυτου εβαπτισθημεν; ⁴ Συνεταφημεν
death of him were dipped? We were buried together

ουν αυτω δια του βαπτισματος εις τον θανα-
thereforewith him through the dipping into the death,

τον, ινα ὡσπερ ηγερθη Χριστος εκ νεκρων
that as was raised up Anointed out of dead ones

δια της δοξης του πατρος, οὕτω και ημεις εν
through the glory of the father, so also we in

καινοτητι ζωης περιπατησωμεν. ⁵ Ει γαρ συμ-
newness of life should walk. If for planted

φυτοι γεγοναμεν τω ὁμοιωματι του θανατου
together we have become in the likeness of the death

αυτου, αλλα και της αναστασεως εσομεθα.
of him, certainly also of the resurrection we shall be;

⁶ τουτο γινωσκοντες, οτι ο παλαιος ἡμων ανθρω-
this knowing, that the old of us man

πος συνεσταυρωθη, ινα καταργηθη το
was crucified with, that might be rendered powerless the

σωμα της αμαρτιας, του μηκετι δουλευειν ἡμας
body of the sin, of the no longer to be enslaved us

τη ἁμαρτια. ⁷ ο γαρ αποθανων δεδικαιωται απο
in the sin; he for having died has been justified from

της ἁμαρτιας. ⁸ Ει δε απεθανομεν συν Χριστω,
the sin. If but we died with Anointed,

πιστευομεν, οτι και συζησομεν αυτω, ⁹ ειδοτες,
we believe, that also we shall live with him, knowing,

ετι Χριστος ενερθεισ εκ νεκρων, ουκετι αποθ-
that Anointed having been raised out of dead ones, no longer dies;

ιησκει θανατος αυτου ουκετι κυριευει.
death of him no longer lords over. Which

γαρ απεθανε, τη αμαρτια απεθανεν εφαπαξ.
for he died, by the sin he died once for all;

ο δε ζη, ζη τω θεω. ¹¹ Οὕτω και ὑμεις
which but he lives, he lives by the God. So also you

λογιζεσθε εαυτους νεκρους μεν τη ἁμαρτια,
count yourselves dead ones indeed by the sin,

ζωντας δε τω θεω, εν Χριστω Ιησου.
living ones but by the God, in Anointed Jesus.

¹² Μη ουν βασιλευετω ἡ ἁμαρτια εν τω
Not therefore let reign the sin, in the

θνητω ὑμων σωματι, εις το ὑπακουειν. ¹³ μηδε
mortal of you body, in order that to obey; nor

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 be also in that of his RESURRECTION;

6 * knowing this, That † our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be EN-SLAVED to SIN;

7 for † HE who DIED has been justified from SIN.

8 † And if we diea 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 by SIN 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 MOR-TAL Body, in order * to OBEY its DESIRES;

13 nor present your

* VATICAN MANUSCRIPT.—3. Jesus—omit.

11. Christ Jesus.

12. to OBEY its

DESIRES.
† 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14.
Col. ii. 12. † 4. John ii. 11; xi. 40.
24; vi. 14; Eph. iv. 22; Col. iii. 5, 9.
† 9. Rev. i. 18. † 10. Heb. ix. 27. 28.
exix. 133.

† 3. Col. iii. 3; 1 Pet. ii. 24. † 4.
† 5. Phil. iii. 10, 11. † 6. Gal. ii. 20; v.
† 7. 1 Pet. iv. 1. † 8. 2 Tim. ii. 11.
† 11. Gal. ii. 19. † 12. Psa. xix. 13;

παριστανετε τα μελη υμων οπλα αδικιας
present you the members of you weapons of unrighteousness
 τη αμαρτια· αλλα παραστησατε εαντους τω
to the sin; but present you yourselves to the
 θεω, ως εκ νεκρων ζωντας, και τα μελη υμων
God, as out of dead ones living, and the members of you
 οπλα δικαιοσυνης τω θεω. ¹⁴ Αμαρτια γαρ
weapons of righteousness to the God. Sin for
 υμων ου κυριευσει ου γαρ εστε υπο νομον,
of you not shall lord over; not for you are under law,
 αλλ' υπο χαριν. ¹⁵ Τι ουν; αμαρτησομεν, οτι
but under favor. What then? shall we sin, because
 ουκ εσμεν υπο νομον, αλλ' υπο χαριν; Μη γε-
not we are under law, but under favor? Not let
 νοιτο. ¹⁶ Ουκ οιδατε, οτι εφ παριστανετε
it be. Not you know, that to whom you present
 εαντους δουλους εις υπακοην, δουλοι εστε εφ
yourselves slaves for obedience, slaves you are to whom
 υπακουετε, ητοι αμαρτιας εις θανατον, ην
you are obedient, whether of sin to death, or
 υπακοης εις δικαιοσυνην; ¹⁷ Χαρις δε τω θεω,
of obedience to righteousness? Thanks but to the God,
 οτι ητε δουλοι της αμαρτιας, υπηκουσατε δε
that you were slaves of the sin, you obeyed yet
 εκ καρδιας εις ον παρεδοθητε τυπον διδαχης.
from heart into which you were delivered a form of teaching.
¹⁸ Ελευθερωθεντες δε απο της αμαρτιας, εδου-
Having been freed and from the sin, you were
 λωθητε τη δικαιοσυνη. ¹⁹ (Ανθρωπινον λεγω,
enslaved to the righteousness. (According to man I speak,
 δια την ασθενειαν της σαρκος υμων.) 'Ωσ-
on account of the weakness of the flesh of you.) As
 περ γαρ παρεστησατε τα μελη υμων δουλα τη
for you presented the members of you slaves to the
 ακαθαρτια και τη ανομια * [εις την ανομια·]
uncleaness and to the iniquity [for the iniquity.]
 οτω νυν παραστησατε τα μελη υμων δουλα τη
so now present you the members of you slaves to the
 δικαιοσυνη εις αγιασμον. ²⁰ Οτε γαρ δουλοι
righteousness for sanctification. When for slaves
 ητε της αμαρτιας, ελευθεροι ητε τη δικαιοσυ-
you were of the sin, free you were to the righteous-
 νη. ²¹ Τινα ουν καρπον ειχετε τοτε; εφ' οις
ness. What therefore fruit had you then? in the things
 νυν επαισχυεσθε· το γαρ τελος εκεινων, θανα-
now you are ashamed; the for end of those, death.
 τος. ²² Νυνι δε ελευθερωθεντες απο της αμαρ-
Now but having been freed from the sin,
 τιας, δουλωθεντες δε τω θεω, εχετε τον καρ-
having been enslaved and to the God, you have the fruit

† MEMBERS to SIN, as In-
 struments of Iniquity;
 but † present yourselves to
 GOD, * as if alive from the
 Dead, and your * Members
 to GOD, as Instruments of
 Righteousness.

¹⁴ For † Sin shall not
 lord it over You; for you
 are not under Law, but
 under Favor.

¹⁵ What then? * Should
 we sin, † Because we are
 not under Law, but under
 Favor? By no means.

¹⁶ Do you not know,
 That † to whom you pre-
 sent yourselves Slaves for
 Obedience, his Slaves you
 are to whom you are obedi-
 ent, 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 Instruc-
 tion into which you were
 delivered;

¹⁸ and, † having been
 emancipated from SIN, you
 became subservient to
 RIGHTEOUSNESS.

¹⁹ (I speak humanly,
 because of the WEAKNESS
 of your FLESH;) for as
 you presented your MEM-
 BERS enslaved to IMPU-
 RITY and INIQUITY, so
 now present your MEM-
 BERS bound to RIGHTE-
 OUSNESS for Sanctification.

²⁰ For when you were
 Slaves of SIN, you were
 free as to RIGHTEOUS-
 NESS.

²¹ What Fruit, there-
 fore, had you at that time
 in things of which you are
 now ashamed? † for the
 END of those things is
 Death.

²² But now, having
 been emancipated from
 SIN, and having become
 bound to GOD, you have

* VATICAN MANUSCRIPT.—13. as if alive.
 19. FOR THE INIQUITY—omit.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.
 † 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18.
 † 15. 1 Cor. ix. 21.
 † 16. Matt. vi. 24;
 † 17. 2 Tim. i. 13.
 † 18. John viii. 32; 1 Cor. vii. 22*
 † 21. Rom. i. 32.

13. Members.

15. Should we sin.

πον ὑμων εἰς ἁγιασμον το δε τελος, (ζωη αιωνιου. ²³ Τα γαρ οφανα της ἁμαρτίας, θανατος το δε χρασμα του θεου, (ζωη αιωνιος εν Χριστω Ιησου τῷ κυριῳ ἡμων.

of you in sanctification; the end end, life age-lasting. The for wages of the sin, death; the but gracious gift of the God, life age-lasting in an Anointed Jesus the Lord of us.

ΚΕΦ. Ζ. 7.

¹ Η αγνοείτε, αδελφοι, (γινωσκουσι γαρ νομον λαλω,) ὅτι ὁ νομος κυριενει του ανθρωπου, εφ' ὅσον χρονον ζῆ; ² Η γαρ ὑπανδρος γυνη τῆ (ζωντι ανδρῳ δεδετα νομῳ· εαν δε αποθανῃ ὁ αντρ. καταργεται απο του νομου του ανδρος. ³ Αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει, εαν γενηται ανδρι ἑτερω· εαν δε αποθανῃ ὁ αντρ. ελευθερα εστιν απο νομου, του μη ειναι αυτην μοιχαλιδα, γενομεσθην ανδρι ἑτερω.

Or are you ignorant, brethren, to those knowing law I speak, that the law lords over the man, for as long as a time he lives? The for bound to a man woman to the living husband is bound by law; if but may die the husband, she is freed from the law of the husband. So then living the husband an adulteress she will be called, if she should be to a man another; if but should die the husband, free she is from law, of the not to be her an adulteress, having become to a man another.

⁴ Ὡστε, αδελφοι μου, και ὑμεις εθανατωθητε τῷ νομῳ δια του σματος του Χριστου, εἰς το γενεσθαι ὑμας ἑτερω, τῷ εκ νεκρων εγερθεντι, ἵνα καρποφορησωμεν τῷ θεῳ. ⁵ Ὅτε γαρ ημεν εν τη σαρκι, τα παθηματα των ἁμαρτιων, τα δια του νομου, εγρηγειτο εν τοις μελεσιν ἡμων, εἰς το καρποφορησαι τῷ θανατῷ. ⁶ Νυνι δε καταργηθημεν απο του νομου, αποθανοντες, εν ᾧ κατειχομεθα· ὥστε δουλευειν ἡμας εν καινοτητι πνευματος, και ου παλαιοτητι γραμματος. ⁷ Τι ουν ερωμεν; ὁ νομος ἁμαρτια;

Therefore, brethren of me, also you were put to death by the law through the body of the Anointed, in order that you may belong to another, to him out of dead ones having been raised, so that we should bring forth fruit to the God. When for we were in the flesh, the passions of the sins, those through the law, worked in the members of us, in order that to bring forth fruit to the death. Now but we were freed from the law, having died, in which we were held; so that to serve us in newness of spirit, and not in oldness of letter.

YOUR FRUIT IN Sanctification, and the END aonian life.

²³ For †the WAGES of SIN is Death; †but the GRACIOUS GIFT of GOD is aonian life, by the Anointed Jesus, our LORD.

CHAPTER VII.

1 Are you ignorant, Brethren, for I am speaking to those who are acquainted with Law,) That the LAW controls a MAN for as long a Time as he lives?

2 Hence †the MARRIED Woman is bound by Law to the LIVING Husband; but if the HUSBAND die, she is released from the LAW of the HUSBAND.

3 So then, †while the HUSBAND is living, she will be declared an Adulteress, if she belong to another Man; but if the HUSBAND die, she is free from the LAW; so that she is not an Adulteress, though she belong to another Man.

4 Therefore, my Brethren, you also were †put to death 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, I worked in OUR MEMBERS †TO BEING 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

: 23. Gen. ii. 17; Rom. v. 12; James i. 15. : 2. 1 Cor. vii. 39. : 3. Matt. v. 32. : 4. Rom. viii. 2; Gal. ii. 19; v. 18; Eph. 6. 17. Col. ii. 14. : 4. Gal. v. 22. : 5. Rom. vi. 13. : 5. Rom. vi. 21; Gal. v. 19; James i. 15. : 6. Rom. ii. 29; 3 Cor. iii. 6. : 23. Rom. ii. 7; v. 17. 21; 1 Pet. i. 4.

Μη γενοιτο· αλλα την αμαρτιαν ουκ εγνων, ει
 Not let it be; but the sin not I knew, if
 μη δια νομου· την τε γαρ επιθυμιαν ουκ ηδειν,
 not through law, the even for strong desire not I knew,

ει μη δ νομος ελεγεν· Ουκ επιθυμησεις.
 if not the law said; Not thou shalt lust.

⁸ Αφορμην δε λαβουσα η αμαρτια, δια της εν-
 Opportunity and having taken the sin, through the com-

τολης κατειργασατο εν εμοι πασαν επιθυμιαν·
 unadment worked out in me all strong desire;

χωρις γαρ νομου αμαρτια νεκρα. ⁹ Εγω δε
 apart from for law sin dead. I and

εζων χωρις νομου ποτε· ελθουσης δε της
 was alive apart from law then; having come but the

εντολης, η αμαρτια ανεζησεν, εγω δε απεθα-
 commandment, the sin lived again, I and died;

νον· ¹⁰ και ευρεθη μοι η εντολη η εις ζωνν,
 and was found by me the commandment that for life,

αυτη εις θανατον. ¹¹ Η γαρ αμαρτια αφορμην
 same for death. The for sin opportunity

λαβουσα, δια της εντολης εξηπατησε με,
 having taken, through the commandment deceived me,

και δι' αυτης απεκτεινεν. ¹² Ουτε δ μεν
 and through it killed. So that the indeed

νομος αγιος, και η εντολη αγια και δικαια και
 law holy, and the commandment holy and just and

αγαθη. ¹³ Το ουν αγαθον, εμοι γεγνε θανατος;
 good. That then good thing, to me has become death?

Μη γενοιτο· αλλα η αμαρτια· ιν· φανη
 Not let it be; but the sin, so that it might appear

αμαρτια, δια του αγαθου μοι κατερναζομενη
 sin, through the good to me working out

θανατον, ινα γενηται καθ' υπερβολην αμαρτω-
 death, so that might become in excess a sinner

λος η αμαρτια δια της εντολης. ¹⁴ Οιδουμεν
 the sin through the commandment. We know

γαρ, οτι ο νομος πνευματικος εστιν· εγω δε
 for, that the law spiritual is; I but

σαρκινος ειμι, πεπραμενος υπο την αμαρτιαν.
 fleshly am, having been sold under the sin.

¹⁵ Ο γαρ κατερναζομαι, ου γινωσκω· ου γαρ δ
 What for I work out, not I know; not for what

θελω, τουτο πρασσω· αλλ' ο μισω, τουτο
 I wish, this I practise; but what I hate, this

ποιω. ¹⁶ Ει δε δ ου θελω, τουτο ποιω, συμ-
 I do. If but what not I wish, this I do, I as-

φημι τω νομφ, οτι καλος. ¹⁷ Νυνι δε ουκετι
 sent to the law, that excellent. Now but no longer

εγω κατερναζομαι αυτο, αλλ' η οικουσα εν
 I work out it, but the dwelling in

no means. Indeed, † I did not know sin except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But sin having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, sin lived again, and I died;

10 and THAT COMMANDMENT intended † for Life, the same was found by me for Death.

11 For sin having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the † LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That good thing, then, has become Death to me? By no means, but sin has; that Sin might be manifest, through that good thing producing Death to me; so that sin, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under sin.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the sin * DWELLING in me.

* VATICAN MANUSCRIPT.—17. INDWELLETH in me.

‡ 7. Rom. iii. 20. † 7. Exod. xx. 17, Deut. v. 21; Acts xx. 23; Rom. xiii. 9.
 ‡ 8. 1 Cor. xv. 56. † 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. † 12. Psa.
 xix. 8; cxix. 38, 137; 1 Tim. i. 8. † 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. † 15
 Gal. v. 1,

εμοι ἁμαρτια. ¹⁸ Οἶδα γαρ, ὅτι οὐκ οικει εν
 me sin. I know for, that not dwells in
 εμοι, τούτ' ἐστιν εν τη σαρκι μου, αγαθον· το
 me, this is in the flesh of me, a good thing; the
 γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι
 for to will is present with me, the but to work out
 το καλον, ουχ εὔρισκω. ¹⁹ Ου γαρ ὁ θελω,
 the excellent, not I know. Not for what I wish,
 ποιω αγαθον· ἀλλ' ὁ ου θελω κακον, τούτο
 I do a good thing; but what not I wish an evil thing, this
 πρᾶσσω. ²⁰ Εἰ δε ὁ ου θελω * [εγω,] τούτο
 I practise. If but what not wish [I,] this
 ποιω, ουκετι εγω κατεργαζομαι αυτο, ἀλλ' ἡ
 I do, no longer I work out it, but the
 οικουσα εν εμοι ἁμαρτια. ²¹ Ευρισκω ἀρα τον
 dwelling in me sin. I find therefore the
 νομον τῷ θελοντι εμοι ποιειν το καλον, ὅτι
 law in the wishing to me to do the excellent, because
 εμοι το κακον παρακειται. ²² Συνηδομαι γαρ
 with me the evil thing lies near. I am pleased for
 τῷ νομῷ του θεου κατα τον εσω ανθρωπον·
 with the law of the God according to the inside man;
²³ βλεπω δε ἕτερον νομον εν τοις μελεσι μου
 I see but another law in the members of me
 αντιστρατευομενον τῷ νομῷ του νοου μου, και
 warring against the law of the mind of me, and
 αιχμαλωτιζοντα με τῷ νομῷ της ἁμαρτιας τῷ
 making a captive me to the law of the sin to that
 οντι εν τοις μελεσι μου. ²⁴ Ταλαιπυρος εγω
 existing in the members of me. Wretched I
 ανθρωπος· τις με ρυσεται εκ του σωματος του
 man; who me will rescue from the body of the
 θανατου τούτου; ²⁵ Ευχαριστω τῷ θεῷ δια
 death this? I thank the God by means of
 Ἰησου Χριστου του κυριου ἡμων. Ἀρα ουν
 Jesus Anointed of the Lord of us. So then
 αυτος εγω τῷ μεν νοι δουλευω νομῷ θεου·
 myself I with the indeed mind am in servitude to a law of God;
 τη δε σαρκι, νομῷ ἁμαρτιας. ΚΕΦ. η'. 8.
 with the but flesh, to a law of sin.

¹ Ουδεν ἀρα νυν κατακριμα τοις εν Χριστῷ
 No therefore now condemnation to those in an Anointed
 Ἰησου. ² Ὁ γαρ νομος του πνευματος της ζωης
 Jesus. The for law of the spirit of the life
 εν Χριστῷ Ἰησου, ηλευθερωσε με απο του
 by an Anointed Jesus, freed me from the
 νομου της ἁμαρτιας και του θανατου. ³ Το γαρ
 law of the sin and of the death. The for

18 For I know That \ddagger in
 me, that is, in my FLESH,
 there dwells no good
 thing; for to DESIRE is
 present with me, but to
 WORK OUT WHAT IS EX-
 CELLENT I find not.

19 For I do not the
 good which I desire, but
 the evil which I desire not,
 this I practise.

20 But if what I desire
 not, this I do, \ddagger no longer
 work it out, but the SIN
 DWELLING in me.

21 I find therefore this
 LAW, when I am willing
 to do RIGHT, That the
 WRONG lies near me.

22 For I am pleased
 with the LAW of * God ac-
 cording \ddagger to the INWARD
 Man;

23 but \ddagger I perceive Ano-
 ther Law in \ddagger my MEM-
 BERS, warring against the
 LAW of my MIND, and
 making me a captive to
 THAT LAW of SIN EXIST-
 ING in my MEMBERS.

24 Wretched Man that
 I am! who will rescue Me
 from \ddagger this BODY of
 DEATH?

25 \ddagger * Thanks to GOD,
 by means of Jesus Christ,
 our LORD. Consequently,
 then, indeed, \ddagger myself, by
 the MIND, am in subjection
 to the Law of God, but by
 the FLESH to the Law of
 Sin.

CHAPTER VIII.

1 There is then No Con-
 demnation now to THOSE
 in the Anointed Jesus;

2 for \ddagger the LAW of the
 SPIRIT of LIFE by the
 Anointed Jesus, liberated
 * me from the LAW of SIN
 and of DEATH.

* VATICAN MANUSCRIPT.—20. I—omit. 2. thee.

22. the MIND:

25. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

† 18. Gen. vi. 5; viii. 21. † 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10. † 23. Gal. v. 17 † 23. Rom. vi. 18, 19. † 25. 1 Cor. xv. 57. † 2. John viii. 33. Rom. vi. 18, 22; Gal. ii. 19; y. 1.

ἀδυνατον του νομου, εν ᾧ ἡσθενει δια της
 inability of the law, in that it was weak through the
 σαρκος, ὁ θεος τον ἑαυτον υιον πεμψας εν ὁμοι-
 flesh, the God the of himself son having sent in a form
 ωματι σαρκος ἁμαρτίας, και περι ἁμαρτίας,
 of flesh of sin, and on account of sin,

κατεκρινε την ἁμαρτιαν εν τη σαρκι· ⁴ ἵνα το
 condemned the sin in the flesh; so that the
 δικαιομα του νομου πληρωθη εν ἡμιν, τοις μη
 righteousness of the law might be fulfilled by us, by those not

κατα σαρκα περιπατουσιν, αλλα κατα
 according to flesh walking, but according to
 πνευμα. ⁵ Οἱ γαρ κατα σαρκα οντες, τα
 spirit. Those for according to flesh being, the things

της σαρκος φρονουσιν· οἱ δε κατα πνευμα,
 of the flesh are minding; those but according to spirit,

τα του πνευματος. ⁶ Το γαρ φρονημα της
 the things of the spirit. The for mind of the

σαρκος, θανατος· το δε φρονημα του πνευμα-
 flesh, death; the but mind of the spirit,

τος, ζωη και ειρηνη. ⁷ Διοτι το φρονημα της
 life and peace. Because the mind of the

σαρκος, εχθρα εις θεον· τῷ γαρ νόμῳ του θεου
 flesh, enmity to God; to the for law of the God

ουχ ὑποτασσεται, ουδε γαρ δυναται· ⁸ οἱ δε εν
 not it is subject, neither for it is able; those and in

σαρκι οντες, θεῷ ἀρεσαι ου δυναται. ⁹ Ὑμεῖς
 flesh being, to God to be pleasing not they are able. You

δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, ειπερ
 but not are in flesh, but in spirit, if indeed

πνευμα θεου οικει εν ὑμιν. Εἰ δε τις πνευμα
 spirit of God dwells in you. If and any one spirit

Χριστου ουκ εχει, οὗτος ουκ εστιν αυτου.
 of an Anointed one not has, he not is of him.

¹⁰ Εἰ δε Χριστος εν ὑμιν, το μεν σωμα νεκρον
 If but an Anointed in you, the indeed body dead

δι' ἁμαρτιαν· το δε πνευμα ζωη δια
 with respect to sin; the but spirit life with respect to

δικαιοσυνην. ¹¹ Εἰ δε το πνευμα του εγεραν-
 righteousness. If but the spirit of him having raised

τος Ιησου εν νεκρω οικει εν ὑμιν, ὁ εγει-
 up Jesus out of dead ones dwells in you, he having

ρας τον Χριστον εκ νεκρων, ζωοποιησει και
 raised the Anointed out of dead ones, will make alive also

τα θνητα σωματα ὑμων, δια το ενοικουν αυτου
 the mortal bodies of you, through the indwelling of him

πνευμα εν ὑμιν.

¹² Ἀρα ουν, ἀδελφοι, οφειλεται εσμεν ου τη
 So then, brethren, debtors we are not to the

σαρκι, του κατα σαρκα ζην. ¹³ Εἰ γαρ
 flesh, of the according to flesh to live. If for

3 For † what was IM-
 POSSIBLE for the LAW, in
 that it was weak through
 the FLESH, † GOD, having
 sent his own Son in a
 Form of the Flesh of Sin,
 even [by an offering] for
 Sin, condemned SIN in the
 FLESH;

4 so that the RIGHTE-
 OUSNESS of the LAW may
 be fulfilled by us, who are
 WALKING, not according to
 Flesh, but according to
 Spirit.

5 For † THOSE who
 LIVE according to Flesh,
 are minding the THINGS
 of the FLESH; but THOSE
 who live according to
 Spirit, † the THINGS of the
 SPIRIT.

6 † For the MIND of the
 FLESH is Death; but the
 MIND of the SPIRIT is Life
 and Peace.

7 Because the MIND of
 the FLESH is † Enmity to
 God; for to the LAW of
 God it is not subject-
 † nor, indeed, can it be.

8 THOSE, then, who
 ARE in a Sensual state, are
 unable to please God.

9 But you are not Sen-
 sual, but Spiritual, because
 † the Spirit of God dwells
 in you. But if any one
 possess not † the Spirit of
 Christ, he is not of him.

10 And if Christ be in
 you, the BODY indeed is
 dead as to Sin; but the
 SPIRIT is Life as to Right-
 eousness.

11 And if the SPIRIT †
 † HIM who RAISED Jesus
 from the Dead dwell in
 you, † HE who RAISED
 * Christ from the Dead,
 will also make alive your
 MORTAL Bodies, through
 the INDWELLING of his
 Spirit within you.

12 † So then, Brethren,
 we are not Debtors to the
 FLESH, to live according
 to the Flesh.

* VATICAN MANUSCRIPT.—11. Christ

1 3. Acts xiii. 30; Rom. iii 20; Heb. vii. 18. 19; x. 1, 2. 10. 14.
 Cor. v. 21 1 5. John iii. 6; 1 Cor. ii. 14. 1 5. Gal. v. 22, 25;
 21; ver. 13; Gal. vi. 8. 1 7. James iv. 4. 1 7. 1 Cor. ii. 14
 16; vi 19. 1 9. Gal. iv 6. Phil. i. 19 1 11 Acts ii. 24. 1 11. Rom. vi. 4
 6, 1 Cor. vi. 14, 2 Cor. iv 14; Eph. ii. 5. 1 12. Rom. vi. 7, 13.

† 3. Gal. iii. 13; 2
 † 6. Rom. vi.
 † 9. 1 Cor. ii.
 † 11. Rom. vi. 4

κατα σαρκα ζητε, μελλετε αποθνησκειν· ει
according to flesh you live, you are about to die; if

δε πνευματι τας πραξεις του σωματος θανα-
but by spirit the practices of the body you put

τουτε, ζησεσθε. 14· Οσοι γαρ πνευματι θεου
to death, you shall live. As many as for by spirit of God

αγονται, ουτοι εισιν υιοι θεου. 15· Ου γαρ ελα-
are led, these are sons of God. Not for you

βετε πνευμα δουλειας παλιw εις φοβον, αλλ'
received a spirit of bondage back to fear, but

ελαβετε πνευμα υιοθεσιας, εν· ω κραιομεν·
you received a spirit of sonship, by which we cry;

Αββα, ο πατηρ. 16· Αυτο το πνευμα συμμαρτυ-
Abba, the father. Itself the spirit testifies toge-

ρει τω πνευματι ημων, οτι εσμεν τεκνα θεου.
ther with the spirit of us, that we are children of God.

17· Ει δε τεκνα, και κληρονομοι· κληρονομοι μεν
If and children, also heirs; heirs indeed

θεου, συγκληρονομοι δε Χριστου· ειπερ συμ-
of God, joint-heirs and of an Anointed; if indeed we suf-

πασχομεν, ινα και συνδοξασθωμεν. 18· Λογιζο-
fer with, so that also we may be glorified with. I reckon

μαι γαρ, οτι ουκ αξια τα παθηματα του νυν
for, that not comparable the sufferings of the now

καιρου προς την μελλουσαν δοξαν αποκαλυφθη-
season with the being about glory to be revealed

ναι εις ημας. 19· Η γαρ αποκαραδοκια της κτι-
in us. The for earnest desire of the crea-

σεως την αποκαλυψιν των υιων του θεου απεκ-
tion the revelation of the sons of the God looks

δεχεται. 20· Τη γαρ ματαιοτητι η κτισις
for. To the for vanity the creation

υπεταγη, (ουχ εκουσα, αλλα δια του υποτα-
was placed under, (not voluntarily, but through him having

ξαντα,) επ' ελπιδι, 21· οτι και αυτη η κτισις
placed under,) in hope, that even itself the creation

ελευθερωθησεται απο της δουλειας της φθορας
will be freed from the bondage of the corruption

εις την ελευθεριαν της δοξης των τεκνων του
into the freedom of the glory of the children of the

θεου. 22· Οιδαμεν γαρ, οτι πασα η κτισις συτ-
God. We know for, that all the creation groans

γεναζει και συνωδινει αχρι του νυν· 23· ου μονον
together and travails together till the now; not only

13 For †if you live ac-
cording 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 re-
ceive a Slavish Spirit back
again for †fear; but you
received †a Spirit of Son-
ship, by which we cry,
†“Abba! FATHER!”

16 †The SPIRIT itself
testifies together with our
SPIRIT, that we are Chil-
dren of God.

17 And if Children, also
Heirs; †Heirs, indeed, of
God, and Joint-heirs with
Christ; †if indeed, we suf-
fer together, so that we
may be also glorified toge-
ther.

18 For I consider That
†the SUFFERINGS of the
PRESENT TIME, as un-
worthy of Comparison with
the FUTURE GLORY to be
revealed in us.

19 Indeed, †the EAR-
NEST EXPECTATION of the
†CREATION longs for the
REVELATION of the SONS
of God.

20 For †the CREATION
was made subject to
FRAILTY, (not voluntarily,
but by HIM who PLACED
it UNDER;)

21 in Hope That even
the CREATION itself will
be emancipated from the
SLAVERY of CORRUPTION,
into the FREEDOM of the
GLORY of the CHILDREN
of GOD.

22 For we know That
the Whole CREATION
groans together and trav-
ails in pain together till the
PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15; “Proclaim the GLAD TIDINGS to the Whole CREATION,” that is, *all mankind*; and also Col. i. 23, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the “SLAVERY of CORRUPTION” held out in the 21st verse, and the contrast introduced in the 23rd verse, between the *ktisis* and those “possessing the FIRST-FRUIT of the SPIRIT.”

† 13. Gal. vi. 8. † 13. Eph. iv. 22; Col. iii. 5. † 14. Gal. v. 18. † 15. 1
Cor. ii. 12; Heb. ii. 15. † 15. 2 Tim. i. 7; 1 John iv. 18. † 15. Gal. iv. 5, 6.
† 15. Mark xiv. 30. † 16. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 30. † 17. Gal. iii. 29;
iv. 7. † 17. Acts xiv. 22; Phil. i. 29; 2 Tim. ii. 11, 12. † 17. Gal. iii. 29;
i. 6, 7; iv. 13. † 19. 1 John iii. 2. † 20. Gen. iii. 19.

δε, αλλα και αυτοι την απαρχην του πνευματος
and. but also ourselves the first-fruit of the spirit
εχοντες, και * [ημεις] αυτοι εν εαυτοις στενα-
having, and [we] ourselves in ourselves groan,
ζομεν, υιοθεσιαν απεκδεχομενοι, την απολυτρω-
a sonship looking for, the redemption
σιν του σωματος ημων. 24 Τη γαρ ελπιδι εσω-
of the body of us. By the for hope we
θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις.
were saved. A hope but being seen, not is a hope;
ο γαρ βλεπει τις, τι * [και] ελπιζει; 25 Ει δε
what for sees one, why [also] hopes? If but
ο ου βλεπομεν, ελπιζομεν, δι' υπομονης
what not we see, we hope, with patience
απεκδεχομεθα. 26 Ωσαυτως δε και το πνευμα
we wait. In like manner and also the spirit

συναντιλαμβανεται ταις ασθενειαις ημων το
helps the weaknesses of us; the
γαρ τι προσευξομεθα καθο δει, ουκ οιδαμεν,
for what we should pray as it behoves, not we know,
αλλ' αυτο το πνευμα υπερευτυγχανει * [υπερ
but itself the spirit intercedes [on behalf
ημων] στεναγμοις αλαλητοις. 27 Ο δε ερευ-
of us] with groans unspoken. He but search-
ων τας καρδιας, οιδε τι το φρονημα του
ing the hearts, knows what the mind of the
πνευματος, οτι κατα θεον εντυγχανει υπερ
spirit, because according to God it intercedes on behalf
αγιων.
of holy ones.

23 Οιδαμεν δε, οτι τοις αγαπωσι τον θεον
We know and, that to those who love the God
παντα συνεργει εις αγαθον, τοις κατα προ-
all things work together for good, to those according to a pur-
θεσιν κλητοις ουσιν. 29 Οτι ους προεγνω, και
pose called being. Because whom he foreknew, also
προωρισε συμμορφους της εικονος του υιου
he before marked out copies of the likeness of the son
αυτου εις το ειναι αυτον πρωτοτοκον εν πολ-
of himself for the to be him a first-born among many
λοις αδελφοις. 30 Ους δε προωρισε, τουτους
brethren. Whom and he before marked out, those
και εκαλεσε και ους εκαλεσε, τουτους και
also he called; and whom he called, those also
εδικαιωσεν ους δε εδικαιωσε, τουτους και
he justified, whom and he justified, those also
εδοξασε. 31 Τι ουν ερουμεν προς ταυτα; Ει
he glorified. What then shall we say to these things? If
ο θεος υπερ ημων, τις καθ' ημων; 32 Ωσγε
the God on behalf of us, who against us? Who indeed
του ιδιου υιου ουκ εφεισατο, αλλ' υπερ ημων
of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing † the FIRST-FRUIT of the SPIRIT, † even we ourselves groan within ourselves, † waiting for Sonship,— the † REDEMPTION of our BODY.

24 For we were saved by the HOPE; † but a HOPE which is seen is not HOPE; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with PATIENCE

26 And in like manner also the SPIRIT assists our * WEAKNESS; for we do not know WHAT we should pray for as we ought; but † the SPIRIT itself intercedes with unspoken groans.

27 and HE who SEARCHES the HEARTS, knows what is the MIND of the SPIRIT, Because † according to God it intercedes on behalf of Saints.

28 And we know That * all things work together for good to THOSE who LOVE GOD,—to THOSE BEING INVITED according to a Purpose;

29 because those whom he foreknew, he also predetermined to be COPIES of the LIKENESS of his SON, for him TO BE † a First-born among Many Brethren;

30 and those whom he predetermined, he also invited; and whom he invited, these he also justified; and whom he justified, these he also glorified.

31 What shall we say, then, to these things? Since GOD is for us, who can be against us?

32 Surely he who spared not his OWN SON, † but de-

* VATICAN MANUSCRIPT.—23. we—omit. 24. also—omit. 26. WEAKNESS—omit. 28. God works all things together for good.

† 23. 2 Cor. v. 5; Eph. i. 14. † 23. 2 Cor. v. 2, 4. † 23. Luke xx. 26. † 23. Luke xii. 28; Eph. iv. 30. † 24. 2 Cor. v. 7; Heb. xi. 1. † 23. Eph. vi. 18. † 27. 1 John v. 14. † 29. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. † 32. Rom. iv. 25.

παντων παρεδωκεν αυτον πως ουχι και συν
all delivered up him; how not also with

αυτω τα παντα ημιν χαρισεται; ³³ Τις
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου; Θεος ο
will bring a charge against chosen ones of God? God that

δικαιων; ³⁴ Τις ο κατακρινων; Χριστος ο απο-
justifying? Who he cundemning? Anointed that having

θανων; μαλλον δε * [και] εγερθεις; ος και
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; ος και εντυγχανει
is on right of the God? who and intercedee

υπερ ημων; ³⁵ Τις ημας χωρισει απο της
on behalf of us? Who us will separate from the

αγαπης του Χριστου; Θλιψις; η στενοχωρια;
love of the Anointed? Affliction? or distress?

η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;
or persecution? or famine? or nakedness? or peril?

η μαχαιρα; ³⁶ (καθως γεγραπται 'Οτι ενεκεν
or sword? (as it has been written; That on account

σου θανατουμεθα ολην την ημεραν ελογισθη-
of thee we are put to death whole the day; we were ac-

μεν ως προβατα σφαγης.) ³⁷ Αλλ' εν τουτοις
counted as sheep of slaughter.) But in these

πασιν υπερνικωμεν δια του αγαπησαντος ημας.
all we more than conquer through the one having loved us.

³⁸ Πειπεισμαι γαρ. οτι ουτε θανατος ουτε ζωη,
I am persuaded for, that neither death nor life,

ουτε αγγελιοι ουτε αρχαι, ουτε ενεστωτα
nor messengers nor principalities, nor things being present

ουτε μελλοντα, ουτε δυναμεις, ³⁹ ουτε
nor things being about to come, nor powers, nor

υψωμα ουτε βαθος, ουτε τις κτισις ετερα δυνη-
height nor depth, nor any creation other will be

σεται ημας χωρισαι απο της αγαπης του θεου,
able us to separate from the love of the God,

της εν Χριστω Ιησου τω κυριω ημων. ΚΕΦ.
of that in Anointed Jesus the Lord of us.

θ'. θ. ¹ Αληθειαν λεγω, εν Χριστω ου ψευδο-
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως
falsehood, (bearing testimony together to me the conscience

μου,) εν πνευματι αγιω ² οτι λυπη μοι εστι
of me,) in a spirit holy; that grief to me it is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.
great, and unceasing anguish is the heart of me.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

33 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

34 Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of GOD, and † who intercedes on our behalf?

35 Who shall separate us from THAT LOVE of * GOD, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

37 † But in all these things we do more than overcome, through HIM who LOVED us.

38 For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

39 nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

1 I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

2 that I have great Grief and Unceasing Anguish in my HEART,

* VAT. MANUSCRIPT.—34. also—omit. 35. THAT LOVE of GOD which is in Christ Jesus

† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. Psa. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11. † 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1 Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 10; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

³ *Ηυχομην γαρ αυτος εγω αναθεμα ειναι απο*
 Was wishing for myself I an accursed thing to be from
του Χριστου υπερ των αδελφων μου, των συγ-
 the Anointed one on behalf of the brethren of me, of the rela-
γενων μου κατα σαρκα. ⁴ *οιτινες εισιν Ισρα-*
 tives of me according to flesh; who are Isra-
ηλιται, ων η υιοθεσια, και η δοξα, και αι δια-
 elites, of whom the sonship, and the glory, and the cove-
θηκαι, και η νομοθεσια, και η λατρευια, και αι
 nants, and the law-giving, and the religious service, and the
επαγγελιαι, ⁵ *ων οι πατερες, και εξ ων ο*
 / promises, of whom the fathers, and from whom the
Χριστος το κατα σαρκα, ο ων επι παντων
 Anointed that according to flesh, he being over all

θεος ευλογητος εις του αιωνας. Αμην.
 God worthy of praise into the ages. So be it.

⁶ *Ουχ οιον δε, οτι εκπεπτωκεν ο λογος του*
 Not so as but, that has fallen off the word of the
θεου· ου γαρ παντες οι εξ Ισραηλ, ουτοι Ισρα-
 God; nor for all those from Israel, these Isra-

ηλ. ⁷ *Ουδ' οτι εισι σπερμα Αβρααμ, παντες*
 ηl. Nor because they are seed of Abraam, all

τεκνα, αλλ' εν Ισαακ κληθησεται σοι σπερμα,
 children, but in Isaac shall be called to thee a seed,

⁸ *τουτ' εστιν, ου τα τεκνα της σαρκος, ταυτα*
 this is, not the children of the flesh. these

τεκνα του θεου· αλλα τα τεκνα της απαγγελιας
 children of the God; but the children of the promise

λινιζεται εις σπερμα. ⁹ *Επαγγελιας γαρ ο*
 are counted for seed. Of promise for the

λογος ουτος· Κατα τον καιρον τουτον ελευ-
 word this; According to the season this I will

σμαι, και εσται τη Σαρρα υιος. ¹⁰ *Ου μονον*
 come, and shall be to the Sarah a son. Not only

δε, αλλα και Ρεβεκκα, εξ ενος κοιτην εχουσα
 and, but also Rebecca, from one conception having

Ισαακ του πατρος ημων. ¹¹ *Μηπω γαρ γεννη-*
 Isaac the father of us. Not yet for they having

θεντων, μηδε πραξαντων τι αγαθον η κακον,
 been born, nor having done anything good or bad,

(ινα η κατ' εκλογην προθεσις του θεου μνη,
 (so that the according to an election purpose of the God might abide,

ουκ εξ εργαων, αλλ' εκ του καλοντος,) ¹² *ερρη-*
 not from works, but from the one calling,) it was

θη αυτη· Οτι ο μειζων δουλευσει τω ελασσονι·
 said to her; That the greater shall be subject to the lesser.

3 on account of my
 BRETHREN, MY KINSMEN
 according to the Flesh;
 († for ‡ myself was wish-
 ing to be accursed from
 the ANOINTED one;)

4 who are Israelites;
 to whom belong † the SON-
 SHIP, and the GLORY, and
 * the † COVENANTS; and
 the LAW-GIVING, and the
 rites of SERVICE, and † the
 PROMISES;—

5 whose are the FA-
 THERS, and † from whom is
 THAT ANOINTED one, ac-
 cording to the Flesh; **†** **†**
 who is over all, God blessed
 to the AGES. Amen.

6 But not as implying
 that the WORD of God has
 fallen; for † ALL those
 who are from Israel, these
 are not 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 CHIL-
 DREN of the FLESH, these
 are not of God; but the
 † CHILDREN of the PROM-
 ISE 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 to † 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, as
 to an Election, might
 abide,—not from Works,
 but from HIM who CALLS;)

12 it was said to her,
 † “The SUPERIOR shall
 “be subject to the INFE-
 “RIOR,”

* VATICAN MANUSCRIPT.—† the COVENANT.

† 3. Exod. xxxii. 32. † 4. Acts xxv. 6. † 5. Luke iii. 23. † 6. John viii. 39; Rom. ii.
 14. 29; iv. 12, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 13. † 8. Gal. iv. 23.
 † 9. Gen. xviii. 10, 14. † 10. Gen. xxv. 21. † 11. Gen. xxi. 12; Heb. xi. 13. † 12. Gen. xxv. 23.

¹³ καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον
as it has been written; The Jacob I loved, the

δε Ησαυ εμισησα. ¹⁴ Τι ουν ερουμεν; μη αδι-
but Esau I hated. What then shall we say? not injus-

κια παρα τω θεω; Μη λεγοιτο. ¹⁵ Τω γαρ
tice with the God? Not let it be. To the for

Μωση λεγει· Ελεησω ον αν ελεω, και οικ-
Moses he says; I will pity whom I should pity, and I will

τειρησω ον αν οικτειρω. ¹⁶ Αρα ουν ου του
compassionate whom I should compassionate. So then not of the

ζελοντος, ουδε του τρεχοντες, αλλα του ελε-
one willing, nor of the one running, but of the pity-

ουντος θεου. ¹⁷ Λεγει γαρ η γραφη τω Φαραω;
ing God. Says for the writing to the Pharaoh;

'Οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξω-
That for same this I raised up thee, that I might

μαι εν σοι την δυναμιν μου, και οπως διαγγελω
show in thee the power of me, and that may be declared

το ονομα μου εν παση τη γη. ¹⁸ Αρα ουν ον
the name of me in all the earth. So then whom

θελει, ελεει· ον δε θελει, σκληρυνει. ¹⁹ Εις
he wills, he pities; whom and he wills, he hardens. Thou wilt say

ουν μοι· Τι ετι μεμφεται; τω * [γαρ] βουλη-
then to me; Why still does he find fault? to the [for] will

ματι αυτου τις ανθεστηκε; ²⁰ Μενουνγε, ω αν-
of him who has been opposed? But indeed, O man,

θρωπε, συ τις ει, ο ανταποκρινομενος τω υεω;
thou who art, the one answering again to the God?

Μη ερει το πλασμα τω πλασαντι· Τι με
Not shall say the thing formed to the one having formed; Why me

εποιησας ουτως; ²¹ Η ουκ εχει εξουσιαν ο κερα-
madest thou thus? Or not has authority the potter

μευς του πηλου, εκ του αυτου φυραματος ποιη-
of the clay, out of the same mixture to make

σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;
this indeed for honor a vessel, that and for dishonor?

²² Ει δε θελων ο θεος ενδειξασθαι την οργην,
If but wishing the God to show the wrath,

και γνωρισαι το δυνατον αυτου, ηνεγκεν εν
and make known the power of himself, bore in

πολλη μακροθυμια σκευη οργης κατηρτισμενα
much long-suffering vessels of wrath having been fitted

εις απωλειαν· ²³ και ινα γνωριση τον πλου-
for destruction; and that he might make known the wealth

τον της δοξης αυτου επι σκευη ελεους, α
of the glory of himself on vessels of mercy, which

13 even as it has been written, † "JACOB I loved, "but ESAU I hated."

14 What shall we say then? Is not Injustice with God? By no means.

15 For to MOSES he says, † "I will pity whom I should pity, and I will

"compassionate whom I should compassionate."

16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of

God who PITIES.

17 Besides, the SCRIP- TURE says to PHARAOH † "For this very purpose

† "I raised thee up, that "I may exhibit in thee

"my POWER, and that my "NAME may be declared

"in All the EARTH."

18 So, then, whom he pleases, he pities, and whom he pleases, he hard-

ens.

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 † POT- TER authority over the

CLAY, out of the SAME Mixture to make † One

Vessel for Honor, and Ano- ther for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNA- TION, and to make known

his POWER, did carry with with Much Longsuffering † the Vessels of Wrath † fitted for Destruction;

23 and that he might make known † the RICHES of his GLORY on the Ves-

sels of Mercy, which w r

* VATICAN MANUSCRIPT.—19. For—omit.

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, "I have made thee to stand;" accordingly, they are translated by the LXX, "For the sake of this," namely, of showing my power, "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.

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 19. † 20. Isa. xxix. 16; xlv. 9; lxi. 8. † 21. Prov. xvi. 4; Jer. xviii. 6. † 22. 1 Tim. ii. 24. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εἰς δοξαν²⁴ οὐς και εκαλεσεν
were previously prepared for glory; whom even he called

ἡμας, ου μονον εξ Ιουδαιων, αλλα και εξ εθνων²⁴
us, not only from of Jews, but also from of Gentiles;

²⁵ ὡς και εν τῷ ᾠση λεγει· Καλεσω τον ου
as also in the Hosea he says; I will call that not

λαον μου, λαον μου· και την ουκ ηγαπημενην,
a people of me, a people of me; and her not beloved,

ηγαπημενην. ²⁶ Και εσται, εν τῷ τοπῷ οὐ ερ-
beloved. Audit shall be, in the place where it

ρηθη * [αυτοις·] Ου λαοσ μου υμεις, εκει κλη-
was said [to them;] Not a people of me you, there they

θησονται υιοι θεου ζωντος. ²⁷ Ησαιασ δε κρα-
shall be called sons of God living. Esaias but cries

ζει ὑπερ του Ισραηλ· Εαν ἡ ο αριθμοσ των
on behalf of the Israel; If should be the number of the

υιον Ισραηλ ὡσ η αμμοσ της θαλασσης, το
scoe of Israel as the sand of the sea, the

καταλειμμα σωθησεται. ²⁸ Λογον γαρ συντε-
remnant shall be saved. An account for he is finish-

λων και συντεμνων εν δικαιοσυνη· οτι λογον
ing and cutting short in righteousness, because an account

συντεμνημενον ποιησει κυριοσ επι της γησ.
having been cut short will make a Lord on the earth.

²⁹ Και καθωσ προειρηκεν Ησαιασ· Ει μη κυριοσ
And as before said Esaias; If not Lord

σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡσ Σοδομα
of hosts left to us a seed, as Sodom

αν εγενηθημεν, και ὡσ Γομορρα αν ἑμοιωθη-
we should have become, and as Gomorrah we should have been

μεν. ³⁰ Τι ουν ερουμεν; ᾽Οτι εθνη τα μη
made like. What then shall we say? That Gentiles those not

διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην,
pursuing righteousness, laid hold on righteousness,

δικαιοσυνην δε την εκ πιστewσ· ³¹ Ισραηλ δε
a righteousness even that from faith; Israel but

διωκων νομον * [δικαιοσυνης,] εισ νομον δι-
pursuing a law [of righteousness,] to a law of

καισυνης ουκ εφθασε. ³² Διατι; ᾽Οτι ουκ εκ
righteousness not attained. Why? Because not, from

πιστewσ, αλλ' ὡσ εξ εργων * [νομου.] Προσ-
faith, but as it were from works [of law.] They

εκοψαν γαρ τῷ λιθῷ του προσκομματοσ ³³ κα-
struck against for the stone of the stumbling; even

‡ previously prepared for Glory;

²⁴ even us, whom he called, not only from the Jews, but also from the Gentiles;

²⁵ as also he says by HOSEA. ‡ "I will call

"THAT which was not my "People," my People," and "HER who was not be-

"loved," beloved;" ²⁶ ‡ "and it shall be, in

"the PLACE where it was "said, "You are not my "People," there they shall

"be called Sons of the liv- "ing God."

²⁷ But Isaiah cries on behalf of ISRAEL, ‡ "If the "NUMBER of the sons of "Israel should be as the "SAND of the SEA, ‡ the "REMNANT only shall be "saved.

²⁸ "For * he is finish- "ing and cutting short his "Account in Righteous- "ness; ‡ Because the Lord "will perform a brief Work "upon the LAND."

²⁹ And, as Isaiah previ- ously said, ‡ "If the "Lord of Hosts had not "left us a Seed, ‡ we "should have become as "Sodom, and should have "resembled Gomorrah."

³⁰ What then shall we say? That THOSE Gentiles not PURSUING Righteous- ness, laid hold on Righte- ousness, ‡ even THAT Righte- ousness from Faith;

³¹ but Israel ‡ pursuing a Law of Righteousness, attained not a Law of Righteousness.

³² Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For ‡ they struck against the STONE

of STUMBLING

³³ as it is written,

* VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the LORD will make a Reckoning on the EARTH. 31. of Righteousness—omit. 32. of Law—omit.

‡ 23. Rom. viii. 28—30. ‡ 25. Hoshea ii. 23; 1 Pet. ii. 10. ‡ 26. Hosea i. 10. ‡ 27. Isa. x. 22, 23. ‡ 27. Rom. xi. 5. ‡ 28. Isa. xxviii. 22. ‡ 29. Isa. i. 9. ‡ 30. Rom. iv. 11; x. 20. ‡ 30. Rom. i. 17. ‡ 31. Rom. xi. 7. ‡ 32. Luke ii. 34; 1 Cor. i. * 3

θως γεγραπται Ἰδου, τιθημι εν Σιων λιθον
 as it has been written; Lo, A place in Sion a stone
 προσκομματος, και πετραν σκανδαλου και πας
 of stumbling, and a rock of offence; and every one
 ο πιστευων επ' αυτω, ου καταισχυνησεται.
 the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. ¹ Αδελφοι, η̄ μεν ευδοκια της
 Brethren, the indeed good-will of the
 εμης καρδιας, και η̄ δεησις * [η̄] προς τον θεον,
 my heart, and the prayer [that] to the God,
 υπερ αυτων εις σωτηριαν. ² Μαρτυρω γαρ
 on behalf of them for salvation. I testify for
 αυτοις, οτι ζηλον θεου εχουσιν, αλλ' ου κατ'
 to them, that a zeal for God they have, but not according to
 επιγνωσιν. ² Αγνοουντες γαρ την του θεου δι-
 knowledge. Being ignorant for the of the God right-
 καιοσυνην. και την ιδιαν ζητουντες στησαι, τη
 eousness, and the own seeking to establish, to the
 δικαιοσυνη του θεου ουχ υπεταγησαν.
 righteousness of the God not they were brought under.

⁴ Τελος γαρ νομου Χριστος, εις δικαιοσυνην
 An end for of law Anointed, for righteousness
 παντι τω πιστευοντι. ⁵ Μωυσης γαρ γραφει
 to every one to the believing. Moses for writes
 την δικαιοσυνην την εκ του νομου. 'Οτι ο ποιη-
 the righteousness that from the law; That the having
 τας αυτα ανθρωπος, ζησεται εν αυτοις. ⁶ Η
 done these things man, shall live in them. The
 δε εκ πιστεως δικαιοσυνη οὕτω λεγει. Μη
 but from faith righteousness thus speaks; Not
 ειπης εν τη καρδια σου. Τis αναβησεται
 thou mayest say in the heart of thee; Who shall ascend
 εις τον ουρανον; τουτ' εστι, Χριστον καταγαγειν.
 into the heaven? this is, an Anointed to lead down.

⁷ Η. Τis καταβησεται εις την αβυσσον; τουτ'
 Or; Who shall go down into the abyss? this
 εστι, Χριστον εκ νεκρων αναγαγειν. ⁸ Αλλα
 is, an Anointed out of dead ones to lead back. But
 τι λεγει; Εγγυς σου το ρημα εστιν, εν τω
 what says it? Near thee the word is, in the
 στοματι σου, και εν τη καρδια σου. τουτ' εστι,
 mouth of thee, and in the heart of thee; this is,
 το ρημα της πιστεως ο κηρυσσομεν. ⁹ οτι, εαν
 the word of the faith which we publish; that, if
 ομολογησῃς εν τω στοματι σου κυριον Ιησουν,
 thou wilt confess with the mouth of thee Lord Jesus,
 και πιστευσῃς εν τη καρδια σου, οτι ο θεος αυ-
 and thou wilt believe in the heart of thee, that the God him
 τον ηγειρεν εκ νεκρων, σωθησῃ. ¹⁰ (Καρδια
 raised out of dead ones, thou shalt be saved. (In heart

† "Behold, I place in Zion,
 "a Stone of stumbling,
 "and a Rock of Offence,
 "and yet no one RELY-
 "ING on it shall be dis-
 "appointed."

CHAPTER X.

1 Indeed, Brethren, the
 GOOD DESIRE of MY Heart,
 and THAT PRAYER I offer
 to GOD on their behalf is,
 for their Salvation.

2 For I testify to them,
 That they possess a Zeal
 for God, but not accord-
 ing to Knowledge.

3 For being ignorant of
 † the RIGHTEOUNESS of
 GOD, and seeking to es-
 tablish † their own, they
 were not submissive to the
 RIGHTEOUNESS of GOD;

4 since † Christ is the
 End of the Law for Right-
 eousness to every one BE-
 LIEVING.

5 For Moses writes of
 THAT RIGHTEOUNESS
 which is from the * Law,
 † "That the MAN PER-
 "FORMING these things
 "shall live by them."

6 But the RIGHTEOUN-
 NESS from Faith thus
 speaks;—"Say not in
 "thine HEART, † Who shall
 "ascend into HEAVEN?"
 † if † is, to bring Christ
 down;

7 or, † "Who shall de-
 "scend into the ABYSS?"
 that is, to bring back
 Christ from the Dead.

8 But what does it say?
 † "The word is near thee.
 "in thy MOUTH, and in thy
 "HEART;" † that is, the
 WORD of FAITH which we
 publish;

9 that, † if thou wilt
 * openly confess with thy
 MOUTH That Jesus is Lord,
 and wilt believe with thy
 HEART That GOD raised
 Him from the Dead, thou
 shalt be saved.

* VATICAN MANUSCRIPT.—1. that—omitt. 5. Law. 9. openly confess the DECLARA-
 TION with thy MOUTH That Jesus is the Lord, and wilt believe.

† 33. Psa. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6—8. † 33 Rom.
 x. 11. † 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. † 3. Rom. i. 17; ix. 30.
 † 3. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xviii. 5; Neh. ix. 29;
 Ezek. xx. 11; xlii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xxx. 13.
 † 8. Deut. xxx. 14. † 9. Matt. x. 32; Luke xii. 8.

γαρ πιστευεται εις δικαιοσυνην στοματι δε
for It is believed for righteousness; with mouth and
ὁμολογεται εις σωτηριαν.) ¹¹ Λεγει γαρ ἡ
it is confessed for salvation.) Says for the

γραφη· Πας ὁ πιστευων ἐπ' αὐτῷ, οὐ καταισ-
writing; Every one the believing on him, not shall be
χυθησεται. ¹² Οὐ γὰρ ἐστὶ διαστολὴ Ἰουδαι-
ashamed. Not for is a distinction of Jew

οὐ τε καὶ Ἑλληνας· ὁ γὰρ αὐτὸς κύριος παν-
both and of Greek; the for same Lord of
των, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
all, being rich towards all those calling upon

αὐτὸν. ¹³ Πας γὰρ ὃς ἀν ἐπικαλεσηται τὸ ὀνο-
him. Every one for who may call on the name
μα κυρίου, σωθησεται. ¹⁴ Πῶς οὖν ἐπικαλεσον-
of Lord, shall be saved. How then shall they call on,

ται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστευ-
into whom not they believed? how and shall they

σοῦσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκουσοῦσι
believe, where not they heard? how and shall they hear
χωρὶς κηρυσσόντος; ¹⁵ Πῶς δὲ κηρυσσοῦσιν, εἰ
without one proclaiming? How and shall they proclaim, if

μὴ ἀποσταλῶσι; καθὼς γεγραπταί· Ὡς ὠραῖοι
not they should be sent? as it has been written; How beautiful

οἱ πόδες τῶν εὐαγγελιζόμενων * [εἰρημν, τῶν
the feet of those announcing glad tidings [of peace, of those
εὐαγγελιζόμενων τα] ἀγαθὰ. ¹⁶ Ἄλλ' οὐ
announcing glad tidings the things] good. But not

παντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ
all obeyed the glad tidings. Esaias for

λεγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
says. O Lord, who believed the hearing of us?

¹⁷ (Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ δια ῥήμα-
(Then the faith from hearing; the and hearing through a word
τος θεοῦ.) ¹⁸ Ἄλλα λεγῶ· Μὴ οὐκ ἤκουσαν;
of God.) But I say, Not not they heard?

Μενυνογε εἰς πᾶσαν τὴν γῆν ἐξελθεν ὁ φθογγος
Yes indeed into all the earth went out the sound

αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ
of them, and into the ends of the inhabited earth the
ῥήματα αὐτῶν. ¹⁹ Ἄλλα λεγῶ· Μὴ Ἰσραὴλ οὐκ
words of them. But I say; Not Israel not

ἐγνώ; Πρῶτος Μωϋσῆς λεγει· Ἐγὼ παραζήλω-
knew? First Moses says; I will provoke to jeal-

οῦσιν ὑμᾶς ἐπ' οὐκ ἔθνη, ἐπὶ ἔθνεσιν ἀσυνέτω
ousy you by not a nation, by a nation unenlightened
παροργίσω ὑμᾶς. ²⁰ Ἡσαίας δὲ ἀποτολμα,
I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the SCRIPTURE says, † "EVERY ONE BELIEVING on him shall "not be ashamed."

12 ‡ For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.

13 † For "every one "who may invoke the "NAME of the Lord shall "be saved "

14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim if they should not be sent? as it has been written, † "How beautiful "the FEET of THOSE PRO- "CLAIMING GLAD TID- "INGS of Good things!"

16 But all did not obey the GLAD TIDINGS; for Isaiahs says, † "Lord, who "believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of * God.

18 But I say, Did they not hear? Yes, indeed; † "their SOUND went out "into all the LAND, and "their WORDS to the EX- "TREMITIES of the HABIT- "TABLE."

19 But I say, Did not Israel know? First Moses says, † "I will provoke "you to jealousy by that "which is no Nation; by "an unenlightened Nation "I will provoke you to an- "ger."

* VATICAN MANUSCRIPT.—15. even as. TIDINGS—omit. 17. Christ.

15. of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 83. ‡ 12. Acts xv. 9; Rom. iii. 22; Gal. iii. 28. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14. i. 15. † 16. Rom. iii. 3; Heb. iv. 2. † 16. Isa. liii. 1; John xii. 38. † 18. Psa. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23. Rom. xi. 11.

† 12. Acts xv. 9; Rom. iii. 22; Gal. iii. 28. † 15. Isa. lii. 7; Nahum i. 15. † 18. Psa. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23. † 19. Deut. xxxii. 21;

και λεγει· Εύρεθην τοις εμε μη ζητουσιν, εμ-
and says; I was found by those me not seeking, mani-

φανης εγενομεν τοις εμε μη επερωτωσι.
I became to those me not asking.

²¹ Προς δε τον Ισραηλ λεγει· Όλην την ήμε-
In respect to but the Israel he says; Whole the day

ραν εξεπετασα τας χειρας μου προς λαον απει-
I stretched out the hands of me to a people dis-

θουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. ¹ Λεγω
obeying and contradicting. I say

ουν· Μη απωσατο ό θεος τον λαον αύτου; Μη
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-
let it be; even for I an Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. ² Ουκ απω-
of Abraam, of tribe of Benjamin. Not did put

σατο ό θεος τον λαον αύτου, όν προσεγνω. Η
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει ή γραφη; ώς
not know you, in Elijah what says the writing? as

εντυγχανει τω θεω κατα του Ισραηλ. ³ Κυριε,
he complains to the God against the Israel, O Lord,

τους προφητας σου απεκτειναν, * [και] τα
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· και γω ύπελειφθη
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. ⁴ Αλλα τι
alone, and they are seeking the life of me. But what

λεγει αυτω ό χρηματισμος; Κατελιπον εμαυτω
says to him the divine oracle? I left to myself

επτακισχιλιους ανδρας, οίτινες ουκ εκαμψαν
seven thousand men, who not bent

γονυ τη Βααλ. ⁵ Ούτως ουν και εν τω νυν και-
a knee to the Baal. Thus then even in the present sea-

ρω λειμμα κατ' εκλογην χαριτος γεγονεν.
son a remnant according to an election of favor has been made.

⁶ Ει δε χαριτι, ουκετι εξ εργων· επει ή χαρις
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. ⁷ Τι ουν; Ό επιζητει
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, ή δε εκλογη επε-
Israel, this not he obtained, the but chosen ob-

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 dis-"obedient and contradict-"ing People."

CHAPTER XI.

1 I say then, † Did GOD put away his own PEOPLE? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 † "O Lord, they killed "thy PROPHETS; they "dug down thy ALTARS; "and I was left alone; "and they are seeking my "LIFE."

4 But what says the DIVINE ORACLE to him? † "I reserved for myself "Seven thousand Men, "who bent not a Knee to "BAAL."

5 † And in like manner, therefore, at the PRESENT Time, there is a REMNANT according to an Election of Favor.

6 "But † if by Favor, no longer from Works; otherwise the FAVOR is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

* VATICAN MANUSCRIPT.—20. among those who did not SEEK Me; I became manifest among those who. 3. and—omit. 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

† 20. Isa. lxxv. 1; Rom. ix. 30. † 21. Isa. lxxv. 2. † 1. 1 Sam. xii. 22; Jer. xxxi. 8, 7. † 1. 2 Cor. xi. 12; Phil. iii. 5. † 3. 1 Kings xix. 10, 14. † 4. 1 Kings xix. 18. † 5. Rom. ix. 27. † 6. Rom. iv. 4, 5; Gal. v. 4. † 7. Rom. ix. 31; x. 3.

τυχεν· οἱ δε λοιποι επωρωθησαν, ⁸ (καθως
tained; the and remaining ones were hardened, (as

γεγραπται· Εδωκεν αυτοις ο θεος πνευμα κατα-
it has been written; Gave to them the God a spirit of deep

νυξεως, οφθαλμους του μη βλεπειν, και ωτα
sleep, eyes of the not to see, and ears

του μη ακουειν,) εως της σημερον ημερας.
of the not to hear,) till the to-day day.

⁹ Και Δαυιδ λεγει· Γενηθητω η τραπεζα αυτων
And David says; Let be made the table of them

εις παγίδα, και εις θηραν και εις σκανδαλον, και
into a snare, and into a trap and into a stumbling-block, and

εις ανταποδομα αυτοις· ¹⁰ σκοτισθητωσαι οἱ
into a recompense to them; let be darkened the

οφθαλμοι αυτων, του μη βλεπειν· και του νω-
eyes of them, of the not to see; and the back

του αυτων διαπαντος συγκαμψου. ¹¹ Λεγω ουν·
of them always bow down. I say then;

Μη επταισαν, ινα πεπωσι; Μη γενοιτο· αλλα
Not did they stumble, so that they might fall? Not let it be; but

τω αυτων παραπτωματι η σωτηρια τciς εθνεσιν,
by the of them fall the salvation to the nations,

εις το παραζηλωσαι αυτοις. ¹² Ει δε το
in order that to excite to emulation them. If but the

παραπτωμα αυτων πλουτος κοσμου, και το
fall of them wealth of a world, and the

ηττημα αυτων πλουτος εθνων· ποσω μαλλον
failure of them wealth of nations; how much more

το πληρωμα αυτων :
the full acceptance of them?

¹³ Υμιν γαρ λεγω τοις εθνεσιν· εφ' οσον μεν
To you for I speak the Gentiles; in as much indeed

ειμι εγω εθνων αποστολος, την διακονιαν μου
am I of Gentiles an apostle, the service of my

δixαζω. ¹⁴ ειπως παοαζηλωσω μου την σαρκα,
I shall glorify, if possibly I may excite to emulation of me the flesh,

και σωσω τινας εξ αυτων. ¹⁵ Ει γαρ η απ-
and I may save some from of them. If for the casting

βολη αυτων καταλλαγη κοσμου· τις η προσ-
off of them a reconciliation of a world; what the receiv.

ληψις, ει μη ζωη εκ νεκρων ; ¹⁶ Ει δε η απαρχη
hol., if not life out of dead ones? If and the first-fruit

εστια, και το φυραμα· και ει η ριζα αγια, και οι
holy, also the mixture; and if the root holy, also the

κλαδοι. ¹⁷ Ει δε τινες των κλαδων εξεκλασθη-
branches. If but some of the branches were broken

σαν, συ δε αγριελαιος ων ενεκεντρισθησ εν
off, thou and a wild olive being wast ingrafted instead of

αυτοις, και συγκοινωνος της ριξης και της πι-
them, and a partaker of the root and of the fat-

it, and the REST were blinded;—

⁸ as it has been writ-
ten, † “GOD gave to them

“a Spirit of Stupor, Eyes
“that they should not SEE,

“and Ears that they
“should not HEAR,”—
till THIS very Day.

⁹ and David says, † “Let
“their TABLE become a

“Snare, and a Trap, and
“a Stumbling-block, and

“a Recompense to them;
¹⁰ “let their EYES be

“darkened so as not to
“SEE, and bow down their
“BACK continually.”

¹¹ I say then, Did they
stumble that they might
fall? By no means; but

† by THEIR Fall the NA-
TIONS have SALVATION
in order to excite them to

EMULATION.

¹² But if their FALL is
the Wealth of the World,
and their FAILURE the

Wealth of the Gentiles,
how much more will their
full acceptance be?

¹³ * And I speak to
You, GENTILES; (there-
fore, indeed, inasmuch as

† I am ‡ an Apostle of the
Gentiles, I shall honor my
MINISTRY;)

¹⁴ if possibly I may ex-
cite My KINDRED to emu-
lation, and † may save

some from among them.

¹⁵ For if their REJEC-
TION be the Reconcilia-
tion of the World, what

is their RECEPTION, if not
Life from the Dead?

¹⁶ And if ‡ the FIRST-
FRUIT be holy, so also the
MASS; and if the ROOT

be holy, so also the
BRANCHES.

¹⁷ But if ‡ some of the
BRANCHES were broken
off, ‡ and thou being a

Wild olive wast ingrafted
instead of them, and didst
become a Partaker of the

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-
much.

† 8. Isa. xxix. 10. † 9. Psa. lxxix. 22, 23. † 11. Acts xiii. 46; xviii. 6; xxii. 18.
91; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 2; xxii. 21; Rom. xv. 16; Gal. i. 16; ii. 2, 7—9;
I Ph. iii. 8; † Tim. ii. 7; † 2 Tim. i. 11. † 14. I Cor. vii. 16; ix. 22; † 1 Tim. iv. 10; James
v. 20. † 16. Le. xliiii. 10; Num. xv. 18—21. † 17. Jer. xi. 16. † 17. Acts ii. 39.

της της ελαιας εγενου, ¹⁸ μη κατακαυχω
ness of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ την
of the branches; if but thou dost boast, not thou the

ριζαν βασταζεις αλλ' η ριζα σε. ¹⁹ Ερεις ουν·
root sustainest but the root thee. Thou wilt say then;

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.
Were broken off branches, so that I might be grafted in.

²⁰ Αλαως· τη απιστια εξεκλασθησαν, συ δε
True; by the unbelief they were broken off, thou and

τη πιστει εστηκας· μη υψηλοφρονει, αλλα
by the faith hast been standing; not be high-minded, but

φοβου. ²¹ Ει γαρ ο θεος των κατα φυσιν
fear. If for the God those according to nature

κλαδων ουκ εφεισατο, μηπως ουδε σου φεισε-
branches not spared, perhaps not even thee will he

ται. ²² Ιδε ουν χρηστοτητα και αποτοιμιαν
spare. See then kindness and severity

θεου· επι μεν τους πεσοντας, αποτοιμιαν· επι
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινης τη χρησ-
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπηση. ²³ Κακεινοι
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-
but, if not they should remain in the unbelief, shall be

θιγονται· δυνατος γαρ εστιν ο θεος παλιν
ingrafted; able for is the God again

εγκεντρισαι αυτους. ²⁴ Ει γαρ συ εκ της
to graft them. If for thou out of the

κατα φυσιν εξεκοπησ εγριελαιου, και
according to nature wast cut off wild olive, and

παρα φυτιν ενεκεντρισθησ εις καλλιελαιου,
in violation of nature thou wast ingrafted into a good olive,

πιστη μαλλον ουτοι οι κατα φυσιν, εγκεν-
by how much more these who according to nature, shall be

τρισθησονται τη ιδια ελαια. ²⁵ Ου γαρ θελω
ingrafted in the own olive. Not for I wish

υμασ αγνοειν, αδελφοι, το μυστηριαν τουτο,
you to be ignorant, brethren, the secret this,

(ινα μη ητε παρ εαυτοις φρονιμοι,) οτι πωρω-
(that not you may be with yourselves wise,) that hard-

σις απο μερουσ τω Ισραηλ γεγονεν, αχρισ ου το
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθη. ²⁶ και ουτω πασ
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθωσ γεγραπται· Ηξει
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

18 † do not boast against the BRANCHES; but if thou dost exult ever them, thou dost not sustain the ROOT, but the ROOT THEE.

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; Severity, indeed, towards THOSE HAVING FALLEN, * but the Kindness of God towards thee, † if thou continue in that KINDNESS; for otherwise † thou even shalt be cut off.

23 But they also, † if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be † conceited with yourselves, I wish you not to be ignorant of this SECRET, That † Hardness in some Measure has happened to ISRAEL † till the FULNESS of the GENTILES may come in.

26 And then all Israel! will be saved, as it has been

* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that KINDNESS.

22. but the Kindness

1 20. Rom. xii. 16.
15. 2; Heb. iii. 6, 14.

1 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12.

1 22. 1 Cor.

† 22. John xv. 2.

† 23. 2 Cor. i. 16.

† 25. Rom. xii

10. † 25. ver. 7; 2 Cor. iii. 14

1 25. Luke xxi. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας
out of Sion the deliverer, and shall turn away ungodliness

απο Ιακωβ. 27 Και αὐτη αυτοις ἡ παρ' εμου
from Jacob. And this with them the from me

διαθηκη, όταν αφελωμαι τας ἀμαρτίας αυτων.
covenant, when I may take away the sins of them.

28 Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας.
According to indeed the glad tidings, enemies on account of you;

κατα δε την εκλογην, αγαπητοι δια τους
according to but the election, beloved on account of the

πατερας. 29 Αμεταμελητα γαρ τα χαρισματα
fathers. Things not to be repented of for the gracious gifts

και ἡ κλησις του θεου. 30 Ὡσπερ γαρ ὑμεις
and the calling of the God. As for you

ποτε ηπειθησατε τῳ θεῳ, νυν δε ηληθητε τη
once disoibeyed the God, now but obtained mercy by the

τουτων απειθεια. 31 οὕτω και οὔτοι νυν ηπειθη-
of these disobedience; thus also these now disobeyed,

σαν, τῳ ὑμετερω ελεει ινα και αυτοι ελεθωσι.
in the your mercy that also they may obtain mercy.

32 Συνεκλεισε γαρ ὁ θεος τους παντας εις
Shut up for the God the all for

απειθειαν, ινα τους παντας ελεση. 33 Ὁ βα-
disobedience, so that the all he might compassionate. O depth

θος πλουτου και σοφιας και γνωσεως θεου. Ὡς
of wealth and of wisdom and of knowledge of God. How

ανεξερευνητα τα κριματα αυτου, και ανεξιχ-
unsearchable the judgments of him, and untrace-

νιαστοι αι ὁδοι αυτου. 34 Τις γαρ εγνω νουν
able the ways of him. Who for knew mind

κυριου; η τις συμβουλος αυτου εγενετο; 35 η
of Lord? or who a counsellor of him became? or

τις προεδωκεν αυτω, και ανταπ δοθησεται
who first gave to him, and it shall be given in return

αυτω; 36 Ὅτι εξ αυτου, και δι' αυτου, και εις
to him? Because out of him, and through him, and for

αυτον τα παντα. αυτω ἡ δοξα εις τους αιωνας.
him the things all; to him the glory for the ages.

Αμην.
So be it.

ΚΕΦ. ιβ'. 12.

1 Παρακαλω ουν ὑμας, αδελφοι, δια των
I entreat therefore you, brethren, through the

οικτιριμων του θεου, παραστησαι τα σωματα
tender compassions of the God, to present the bodies

ὑμων θυσιαν ζωσαν, ἁγιαν, ευαρεστον τῳ θεῳ,
of you a sacrifice living, holy, well-pleasing to the God,

written, † "The DELIV-
"ERER 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 GRACI-
OUS GIFTS and CALLIN-
G OF GOD are † not things
to be repented of.

30 Besides, as you
† once disobeyed GOD, but
now obtained mercy by
their Disobedience;

31 so also, now, these
disobeyed, so that they
* may obtain mercy by
YOUR Mercy.

32 For † GOD shut up
together ALL for Disobe-
dience, that he might have
mercy ON ALL.

33 O the Depth of the
Riches and Wisdom and
Knowledge of God! † How
unsearchable his JUDGE-
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, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS OF
GOD, to present your † BO-
DIES a living Sacrifice,
holy, well-pleasing to GOD

* VATICAN MANUSCRIPT.—31. may now obtain mercy.
: 26. Isa. lix. 20. See Psa. xiv. 7. † 27. Isa. xxvii. 9; Jer. xxxi. 31—34; Heb. viii.
8; x. 16. : 28. Deut. vii. 8; ix. 5; x. 15. † 29. Num. xxiii. 19. † 30. Eph.
ii. 2; Col. iii. 7. † 32. Rom. iii. 9; Gal. iii. 22. † 33. Psa. xxxvi. 6. † 34. † †
xl. 7; Psa. cxli. 5. † 34. Job xv. 8; 1-a. xl. 15; Jer. xxxii. 13; 1 Cor. ii. 16. † 35
Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † 1. Rom. vi. 13, 16, 19.

την λογικην λατρειαν ὑμων· ² και μη συσχημα-
 the rational religious service of you; and not conform your-
 τίζεσθε τῷ αἰωνι τούτῳ, ἀλλὰ μεταμορφουσθε
 selves to the age this, but transform yourselves
 τῇ ἀνακαινώσει του νοῦς * [ὑμων,] εἰς το
 by the renovation of the mind [of you,] in order that
 δοκιμαζῆν ὑμας, τι το θελημα του θεου, το
 to prove you, what the will of the God, the
 ἀγαθον και ευαρεστον και τελειον. ³ Λεγω γαρ
 good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παντι
 through the favor of that having been given to me, to all
 τῷ ὄντι εν ὑμιν, μη ὑπερφρονειν παρ' ὃ
 to him being among you, not to think above beyond what
 θεο φρονειν, ἀλλὰ φρονειν εἰς το σωφρονειν,
 † he belongs to think, but to think in order that to be of sound mind,
 ἕκαστῳ ὡς ὁ θεος ἐμερισε μετρον πιστεως.
 to each one as the God divided a measure of faith.

⁴ Καθαπερ γαρ εν ἐνι σωματι μελη πολλα εχο-
 Just as for in one body members many we

μεν, τα δε μελη παντα ου την αυτην εχει
 have, the but members all not the same has
 πραξιν· ⁵ οὕτως οἱ πολλοι ἐν σωμα εσμεν εν
 operation; thus the many one body we are in

Χριστῳ, ὃ δε καθ' εἰς, ἀλληλων μελη. ⁶ Εχον-
 Anointed, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-
 but gracious gifts according to the favor that having

σαν ἡμιν διαφορα· εἴτε προφητειαν, κατα
 been given to us of different kinds; if prophets, according to

την ἀναλογιαν της πιστεως· ⁷ εἴτε διακονιαν, εν
 the analogy of the faith; if service, in

τῇ διακονίᾳ· εἴτε ὁ διδασκων, εν τῇ διδασκαλίᾳ·
 the service; if the teaching, in the act of teaching;

⁸ εἴτε ὁ παρακαλων, εν τῇ παρακλησει· ὁ μεταδι-
 if the exhorting, in the exhortation; the one

δους, εν ἀπλοτητι· ὁ προϊσταμενος, εν σπουδῇ·
 giving, with simplicity; the one presiding, with diligence;

ὁ ἐλεων, εν ἰλαρητητι. ⁹ Ἡ ἀγαπη, ἀνυποκ-
 the one pitying, with cheerfulness. The love, unfeigned;

ριτος· ἀποστνγουντες το πονηρον, κολλωμενοι
 detesting the evil, adhering

τῷ ἀγαθῷ. ¹⁰ τῇ φιλαδελφίᾳ, εἰς ἀλληλους
 to the good; in the brotherly kindness, towards each other

φιλοστοργοι· τῇ τιμῇ ἀλληλους προηγουμενοι·
 tender affections; in the honor each other going before;

—your RATIONAL religious SERVICE.

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 † 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 INDIVIDUALLY Members each other.

⁵ Now having different gracious gifts, according to THAT FAVOR which is IMPARTED to us;—† 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 EXHORTER, 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 preferring one another.

* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15. † 2. Eph. iv. 23; Col. iii. 10. † 2. Eph. v. 10.
 17. † 3. Rom. xi. 20. † 4. 1 Cor. xii. 12; Eph. iv. 16. † 5. 1 Cor. x. 17;
 xii. 20, 27; Eph. i. 23; iv. 25. † 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. † 6. 1 Cor. x. 1.
 10, 28; xiii. 2; xiv. 1, 6, 29, 31. † 8. 1 Cor. xiv. 3. † 9. 1 Tim. i. 5. † 10. Heb.
 xiii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7. † 10. 1 Pet. v. 5.

11 τῆ σπουδῇ μὴ ὀκνηροὶ τῷ πνεύματι ζέοντες·
 to the industry not idle ones; in the spirit being fervent;
 τῷ καιρῷ δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες·
 in the season serving; in the hope rejoicing;
 τῇ θλίψει ὑπομενοντες· τῇ προσευχῇ προσκαρ-
 in the affliction being patient; in the prayer constantly
 τερούντες· 13 ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦν-
 attending; to the wants of the holy ones contributing;
 τες· τὴν φιλοξενίαν διώκοντες. 14 Εὐλογεῖτε
 the kindness to strangers following. Bless you
 τοὺς διώκοντάς * [ὑμᾶς]· εὐλογεῖτε, καὶ μὴ
 those persecuting [you;] bless you, and not
 καταρασθε. 15 Χαίρειν μετὰ χαίροντων, καὶ
 curse you. To rejoice with rejoicing ones, and
 κλαίειν μετὰ κλαιόντων. 16 Το αὐτο εἰς ἀλλή-
 to weep with weeping ones. The same for each other
 λους φρονούντες· μὴ τὰ ὑψηλά φρονούντες,
 minding, but the things high minding,
 ἀλλὰ τοῖς ταπεινοῖς συναπαγομενοί. Μὴ
 but to the low ones conform yourselves. Not
 γίνεσθε φρονιμοὶ παρ' ἑαυτοῖς. 17 Μὴ δένη κακόν
 become you wise with yourselves. To no one evil
 ἀντι κακοῦ ἀποδίδοντες· προνοούμενοι κα-
 in return for evil giving back; providing honorable
 λα ἐνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν
 things in presence of all men; if able
 το εἶξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύον-
 that from of you, with all men being at peace;
 τες· 19 μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί· ἀλλὰ
 not yourselves avenging, beloved ones, but
 δοτε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ
 give you a place to the wrath; it has been written for; To me
 ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει κύριος.
 vengeance, I will repay, says Lord.
 20 Ἐάν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψωμίξῃ αὐτόν·
 If therefore may hunger the enemy of thee, do thou feed him;
 εἰάν διψᾷ, ποτιζέ αὐτόν. Τοῦτο γάρ
 if he may thirst, give drink to him. This for
 ποίων, ἀνθράκας πυρὸς σθρευσεις ἐπὶ τὴν κεφα-
 doing, coals of fire thou wilt pile on the head
 λην αὐτοῦ. 21 Μὴ νικῶ ὑπο τοῦ κακοῦ, ἀλλὰ
 of him. Not be overcome by the evil, but
 νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν.
 overcome by the good the evil.

ΚΕΦ. ΙΓ'. 13.

1 Πᾶσα ψυχὴ ἐξουσίας ὑπερέχουσais ὑποτασ-
 Every soul to authorities being above let be sub-
 σεσθῶ. Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπο θεοῦ·
 missive. Not for is authority if not from God;

11 IN DUTY be not sloth-
 ful. In the SPIRIT be fer-
 vent, * serving the LORD.

12 † In the HOPE be
 joyful; ‡ in AFFLICTION
 patient; † in PRAYER per-
 severing.

13 † Contributing to the
 WANTS of the SAINTS,—
 † pursuing HOSPITALITY

14 † Bless THOSE who
 PERSECUTE you; bless
 and curse not.

15 † Rejoice with the
 joyful, and weep with the
 sorrowful.

16 † Be of the SAME
 Disposition towards each
 other. Regard not HIGH
 things, but conform your-
 selves 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 Your-
 selves, Beloved, but give
 Place to the WRATH [of
 God;] for it has been writ-
 ten, † "Vengeance belongs
 "to me; & will repay,"
 says the Lord.

20 Therefore, † "if thine
 "ENEMY is hungry, give
 "him food; if he is
 "thirsty, give him drink;
 "for, doing this, thou wilt
 "heap Coals of Fire on his
 "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. you—omit.

‡ 12. Phil. iii. 1; iv. 4; Heb. iii. 6. † 12. Heb. x. 36; xii. 1. † 12. Col. iv. 2;
 Eph. vi. 18; 1 Thess. i. 17. † 13. Heb. vi. 10; xiii. 10; 1 John iii. 17. † 13. Heb.
 xiii. 2. † 14. Matt. v. 44; 1 Pet. ii. 23; iii. 9. † 15. 1 Cor. xii. 26. † 16. Rom.
 xv. 15. † 16. Prov. iii. 7. † 17. Matt. v. 39; 1 Thess. v. 15. † 17. 2 Cor.
 vi. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 29. † 19. Deut. xxxii. 35.
 † 20. Prov. xiv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 32; John xix. 11.

αι δε ουσαι, υπο θεου τεταγμεναι εισιν. ² Ὁσ-
thousand being, under God having been arranged are. ^{So}

τε ο̅ αντιτασσομενος τη εξουσια, τη του
the one setting himself in opposition to the authority, to the of the

θεου διαταγη ανθεστηκεν. οι δε ανθεστηκο-
God institution has been opposed; they but having been act in

τες, ε̅αυτοις κριμα ληφονται. ³ Οι γαρ αρ-
opposition, to themselves judgment will receive. The for rul-

χοντες ουκ εισι φοβος των αγαθων εργαων, αλλα
are not are a terror of the good works, but

των κακων. θελεις δε μη φοβεισθαι την εξου-
of the evil ones. Wishes thou and not to fear the autho-

σιαν; το αγαθον ποιει και εξεις επαινων εξ
rity? the good do thou; and thou wilt have praise from

αυτης. ⁴ θεου γαρ διακονος εστι, σοι εις το
her; of God for a servant he is, to thee for the

αγαθον. ε̅αν δε το κακον ποιησ, φοβου. ου
good. If but the evil thou shouldst do, fear thou; not

γαρ εικη την μαχαιραν φορει. θεου γαρ διακο-
for in vain the sword he bears; of God for a servant

νος εστιν, εκδωλς εις οργην τω το κακον πρασ-
he is, an avenger for wrath to him the evil practis-

σονται. ⁵ Διο αναγκη υποτασσεσθαι, ου
ing. Wherefore necessity to be submissive, not

μονον δια την οργην, αλλα και δια την συ-
only on account of the wrath, but also on account of the con-

νειδησιν. ⁶ Δια τουτο γαρ και φορους τελει-
science. On account of this for also taxes pay

τε. λειτουργοι γαρ θεου εισιν, εις αυτο τουτο
you; public ministers for of God they are, to same this

προσκαρτερουντες. ⁷ Αποδοτε * [ου] πασι
constantly attending. Render * [therefore] to all

τας οφειλας. τω τον φορον, τον φορον. τω
the dues; to him the tax, the tax; to him

το τελος, το τελος. τω τον φοβον, τον φοβον.
the custom, the custom; to him the fear, the fear;

τω την τιμην, την τιμην. ⁸ Μηδενι μηδεν
to him the honor, the honor. To no one nothing

οφειλετε, ει μη το αλληλους αγαπαν. ο̅ γαρ
owe you, if not that each other you should love; the for

αγαπων τον̅ ε̅τερον, νομον̅ πεπληρωκε. ⁹ Το
loving the other, a law has fulfilled. That

γαρ̅ ου̅ μοιχευσεις̅. ου̅ φονευσεις̅.
for; Not thou shalt commit adultery; Not thou shalt commit murder,

ου̅ κλεψεις̅. ουκ̅ επιθυμησεις̅ και̅ ει̅ τις
Not thou shalt steal; Not thou shalt covet; and if any

ε̅τερα̅ εντολη, εν̅ τ̅ουτ̅ω̅ τ̅ω̅ λο̅γ̅ω̅ ανακεφαλαι-
other commandment, in this the word it is brought under

EXISTING have been ar-
ranged 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? † Do
GOOD, and thou shalt have
Praise, from it;

4 for he is God's Ser-
vant for thy *GOOD. But
if thou do EVIL, be afraid;
for he bears the SWORD
not in vain; since he is
God's avenging Servant
for Wrath on him doing
EVIL.

5 Wherefore it is neces-
sary to be subordinate,
not only on account of the
WRATH: † but also on ac-
count of CONSCIENCE.

6 For on this account
also you pay Taxes; be-
cause they are God's pub-
lic Ministers, constantly
attending to this very
thing.

7 † Render, therefore,
to all their DUES; to
WHOM TAX is due, TAX;
to WHOM CUSTOM, CUS-
TOM; to WHOM FEAR,
FEAR; to WHOM HONOR,
HONOR.

8 Owe Nothing to any
one—unless LOVE to each
other; for † HE who
LOVES ANOTHER has ful-
filled the Law.

9 For this, † "Thou shalt
"not commit adultery,
"Thou shalt not commit
"murder, Thou shalt not
"steal, Thou shalt not
"covet," and if Any
Other Commandment, it
it is briefly summed up
in This PRECEPT, namely,

* VAT. MANUSCRIPT.—8, a GOOD Work, but to an EVIL.

4. Good, 7. therefore—omit.

13. 1 Pet. ii. 14; iii. 13.

t5. 1 Pet. ii. 10.

t 7. Matt. xxii. 21; Mark xii. 17;

Luke xx. 25.

† 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8.

† 9. Exod. 17;

xx. 13; Deut. v. 17; Matt. xix. 13.

ονται, εν τω Αγαπησεις τον πλησιον σου ως
one head, in this; Thou shalt love the neighbor of thee as

εαυτον. ¹⁰ Η αγαπη τω πλησιον κακον ουκ
thyself. The love to the neighbor evil not

εργαζεται πληρωμα ουν νομου η αγαπη. ¹¹ και
works; a fulfilling then of law the love. And

τουτο, ειδοτες τον καιρον, οτι ωρα ημας ηδη;
this, knowing the season, that an hour us already;

εξ υπνου εγερθηναι (νυν γαρ εγγυτερον ημων
out of sleep to be aroused; (now for nearer of us

η σωτηρια, η οτε επιστευσαμεν ¹² η νυξ προε-
the salvation, than when we believed; the night is far

κοψεν, η δε ημερα ηγγικεν) αποθωμενα ουν
advanced, the and day has approached;) we should put off therefore

τα εργα του σκοτους, και ενδυσωμεθα τα οπλα
the works of the darkness, and should put on the weapons

του φωτος. ¹³ Ως εν ημερα, ευσχημονως περι-
of the light. As in day, decently we

πατησωμεν, μη κωμοις και μεθαις, μη κοιταις
should walk, not in revelings and in drinkings, not in whoredoms

και ασελγειαίς, μη εριδι και ζηλω ¹⁴ αλλ
and in debaucheries, not in strife and in rage; but

ενδυσασθε τον κυριον Ιησουν Χριστον, και της
put you on the Lord Jesus Anointed, and of the

σαρκος προνοιαν μη ποιεισθε εις επιθυμιας.
flesh provision not make you for Lusts.

ΚΕΦ. ΙΔ'. 14.

¹ Τον δε ασθενοντα τη πιστει, προσλαμβα-
The but weak in the faith, take to your-

νεσθε, μη εις διακρισεις διαλογισμων. ² Ος
selves, not for differences of reasonings. Who

μεν πιστευει φαγειν παντα· ο δε ασθενων
indeed believes to eat all things; the but one being weak

λαχαρα εσθiei. ³ Ο εσθiων, τον μη εσθiοντα
herbs eats. The one eating, the not one eating

μη εξουθενειτω· και ο μη εσθiων, τον εσθiοντα
not despise; and the not eating, the one eating

μη κρινετω· ο θεος γαρ αυτον προσελα-
not judge; the God for him received to

βετο. ⁴ Συ τις ει ο κρινων αλλοτριον οικε-
himself. Thou who art the judging belongiug to another household

την: τω ιδιω κυριου στηκει η πιπτει· σταθη-
servant? to the own lord he stands or he falls; he shall be

σεται δε· δυνατος γαρ εστιν ο θεος στησαι
made to stand and, able for is the God to make stand

† "Thou shalt love thy
"NEIGHBOR as thyself."

10 LOVE to the NEIGH-
BOR works no Evil:
† LOVE, then, is the Ful-
filling of the Law.

11 And do this, know-
ing the SEASON, That it is
already the Hour for us to
wake up from Sleep; so
now is Our SALVATION
nearer than when we be-
lieved.

12 The NIGHT is far ad-
vanced, and the DAY has
approached; † we should,
therefore, lay aside the
WORKS of DARKNESS, and
† should put on the ARMOR
of LIGHT.

13 As in the Day, † we
should walk becomingly;—
† not in Revelries and
Carousings; not in Whore-
doms and Debaucheries;
not in * Strifes and Envy-
ings;

14 but † put you on the
* ANOINTED Jesus, and
† make no Provision for
the Lusts of the FLESH.

CHAPTER XIV.

1 Now † receive to you,
selves the WEAK in the
FAITH; not, however, for
Doubtful Reasonings.

2 One, indeed, believes
he may eat all things; but
the WEAK eats Vegetables
only.

3 Let not HIM who
EATS despise HIM who
EATS not; and let not
HIM who EATS not con-
demn HIM who EATS; for
GOD received him.

4 Who art THOU CON-
DEMNING the Domestic of
Another? To his own
Master he stands or falls;
and he shall be made to
stand, for * GOD is able to
make him stand.

* VATICAN MANUSCRIPT.—13. Strifes and Envyings.
ONE LORD.

14. ANOINTED JESUS.

4

† 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt. xxii. 40. † 11. 1 Cor. xv. 84; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col. iii. 8. † 12. Eph. vi. 13; 1 Thess. v. 8. † 13. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12. † 13. 1 Pet. iv. 3. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 16; 1 Pet. ii. 7. † 1 Rom. xv. 1. 7; 1 Cor. xij. 9. 11; 1x. 22.

αυτον. ⁵ Ὅς μεν κρινει ἡμεραν παρ' ἡμεραν,
 him. One indeed esteems a day from a day,
 ὃς δε κρινει πασαν ἡμεραν ἕκαστος εν τῷ
 another but esteems every day; each in the
 ιδιω νοι πληροφορεισθω. ⁶ Ὁ φρονων την
 own mind let be fully assured. He minding the
 ἡμεραν, κυριω φρονει* [και ὁ μη φρονων την
 day, to Lord minds; [and he not minding the
 ἡμεραν, κυριω ου φρονει.] ⁷ Και ὁ εσθιων, κυριω
 day, to Lord not minds.] And he eating, to Lord
 εσθιει, ευχαριστηει γαρ τῷ θεῷ· και ὁ μη εσ-
 eats, he gives thanks for to the God; and he not eat-
 θιων, κυριω ουκ εσθιει, και ευχαριστηει τῷ θεῷ.
 ing, to Lord not eats, and he gives thanks to the God.
⁷ Ουδεις γαρ ἡμων ἑαυτῷ ζει, και ουδεις ἑαυτῷ
 No one for of you to himself lives, and no one to himself
 αποθνησκει. ⁸ Εαν τε γαρ ζωμεν, τῷ κυριῳ
 dies. If we for we live, to the Lord
 ζωμεν· εαν τε αποθνησκωμεν, τῷ κυριῳ αποθ-
 we live; if and we die, to the Lord we
 νησκομεν. Εαν τε ουκ ζωμεν, εαν τε αποθνησ-
 die. If both therefore we live, if and we die,
 κωμεν, του κυριου εσμεν. ⁹ Εις τουτο γαρ
 of the Lord we are. To this for
 Χριστος * [και] απεθανε και εζησεν, ινα και
 Anointed [both] died and lived, so that both
 νεκρων και ζωντων κυριευση. ¹⁰ Συ δε, τι κρι-
 of dead ones and living he might be lord. Thou but, why judgest
 νεις τον αδελφον σου; η κο συ, τῷ εξουβενεις
 the brother of thee? or also thou, why sittest at nought
 του αδελφον σου; παντες γαρ παραστησομεθα
 the brother of thee? all for shall stand before
 τῷ βηματι του Χριστου. ¹¹ Γεγραπται γαρ·
 in judgment-seat of the Anointed. It has been written for;
 ζω εγω, λεγει κυριος, ὅτι εμοι καμψει παν
 live I, says Lord, because to me shall bend every
 γωνου, και πασα γλωσσα εξομολογησεται τῷ
 knee, and every tongue shall confess to the
 θεῷ. ¹² Αρα * [ουν] ἕκαστος ἡμων περι ἑαυ-
 God. So [then] each one of us concerning him-
 του λογον δωσει σφ θεῷ. ¹³ Μηκετι ουκ
 an account shall give to the God. No longer therefore
 ελληλων κρινωμεν· αλλα τουτο κρινετε μαλ-
 each other we should judge; but this judge you rather,
 λον, το μη τιθεναι προσκομμα τῷ αδελφῷ * [τῷ
 that not to place a stumbling-block to the brother for
 σκανδαλον.] ¹⁴ Οἶδα, και πεπεισμαι εν κυριῳ
 of fall.] I know, and have been persuaded in Lord

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 in regard to the Lord, for HE gives thanks to GOD; and HE who EATS not, eats not in regard to the Lord, and gives thanks to God.

7 For † no one of us lives for Himself, and no one dies for Himself;

8 for both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD'S.

9 † For Christ died and lived for this end, that HE might rule over both the Dead and the Living

10 But I know, why dost thou condemn thy BROTHER? or why dost I know 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 God."

12 † Each one of us, therefore, shall *give an Account concerning himself to God.

13 No longer, then, we should judge each other; but judge you this rather, † not to PLACE a Stumbling-block before a BROTHER.

14 I know, and have been assured by the Lord

VATICAN MANUSCRIPT.—8. and he who minds not the day, minds it not for the Lord
 —omit. 9. both—omit. 12. then—omit. 12. under an Account. 13. or a cause
 of fall—omit.

† 5. Gal. iv. 10; Col. ii. 16. † 6. 1 Cor. x. 31; 1 Tim. iv. 3. † 7. 1 Cor. vi. 10,
 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 9. 2 Cor. v. 15. † 9. Acts x. 35.
 1 10. Matt. xxv. 31, 32; Acts x. 43; xvii. 31; 2 Cor. v. 10; Jude 14, 15. † 11. Isa. xlv.
 25; Phil. ii. 10. † 12. Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5. † 13. 1 Cor. viii. 9, 13; x. 32.

Ιησου, ὅτι οὐδεν κοινον δι' αὐτου, εἰ μὴ τῷ
 Jesus, that nothing common through itself, if not to him

λογιζομενω τι κοινον ειναι, εκεινω κοινον·
 regarding anything common to be, to him common;

15 Εἰ δε δια βρωμα ὁ ἀδελφος σου λυπειται,
 if but through food the brother of thee is grieved,

ουκετι κατα αγαπην περιπατεις. Μὴ τῷ βρω-
 no longer according to love dost thou walk. Not with: the food

ματι σου εκεινον απολλυε, ὑπερ οὗ Χριστος
 of thee him do thou destroy, on behalf of whom Anointed

απεθανε. 16 Μὴ βλασφημεισθω ουν ὑμων το
 died. Not let he evil spoken of therefore of you the

αγαθον. 17 Ου γαρ εστιν ἡ βασιλεια του θεου
 good. Not for is the kingdom of the God

βρωσις και ποσις, αλλα δικαιοσυνη και ειρηνη
 eating and drinking, but righteousness and peace

και χαρα εν πνευματι ἁγιῳ· 18 ὁ γαρ εν τούτῳ
 and joy in spirit holy; he 'or in this

δουλευων τῷ Χριστῳ, ευαρεστῳ τῷ θεῳ, και
 doing service for the Anointed, well-pleasing to the God, and

δοκιμος τοις ανθρωποις. 19 Αρα ουν τα της
 approved by the men. So then the things of the

ειρηνης διακωμεν, και τα της οικοδομης της
 peace we should pursue, and the things of the building up of that

εις αλληλους. 20 Μὴ ἐνεκεν βρωματος καταλυε
 for each other. Not on account of food demolish

το εργον του θεου. Παντα μεν καθαρα· αλλα
 the work of the God. All things indeed pure, but

κακον τῷ ανθρωπῳ τῷ δια προσκομματος εσ-
 evil for the man for that through a stumbling-block eat-

θιουντι. 21 Καλον το μὴ φαγειν κρεα, μηδε πιειν
 iug. Good the not to eat flesh, nor to drink

οινον, μηδε εν ᾧ ὁ ἀδελφος σου προσκοπτει,
 wine, nor by which the brother of thee stumbles,

η σκανδαλιζεται, η ασθενει. 22 Σὺ πιστιν
 or is ensnared, or is weakened. Thou faith

εχεις· κατα σεαυτον εχε ενωπιον του θεου.
 hast; according to thyself hold it in presence of the God.

Μακαριος ὁ μὴ κρινων ἑαυτον εν ᾧ δοκιμαζει.
 Blessed he not judging himself in what he approves.

23 Ὅ δε διακρινομενος, εαν φανη, κατακεκρι-
 lle but discerning a difference, if he should eat, has been con-

ται, ὅτι ουκ εκ πιστεως· παν δε ὁ ουκ εκ
 demned, because not from faith; every thing and which not from

πιστεως, ἁμαρτια εστιν. †
 faith, sin is.

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 walkest no longer according to Love.

† Do not, with thy FOOD, ruin HIM on whose behalf Christ died.

16 Let not, then, Your GOOD be evil spoken of.

17 For the KINGDOM of GOD is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to GOD, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the WORK of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 * Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. † Happy is HE who does not CONDEMN himself in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthiæ, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. 14. 1 Cor. viii. 7, 10. 15. 1 Cor. viii. 11. 19. Psa. xxiv. 14, xii. 18. 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11. 21. 1 Cor. viii. 13. 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

CHAPTER XV.

¹ Οφειλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενη-
 Are bound and we the strong ones the infirmities
 ματα τῶν ἀδύνατων βασταζειν, καὶ μὴ ἑαυτοῖς
 of those without strength to bear, and not ourselves
 ἀρεσκευῖν· ² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκευεῖτω
 to please; each one of us to the neighbor let please
 εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. ³ Καὶ γὰρ ὁ
 for the good to building up. Also for the
 Χριστὸς οὐχ ἑαυτῷ ἠρέσεν, ἀλλὰ, καθὼς γεγε-
 Anointed one not himself pleased, but, as it has
 ράπται· Οἱ ονειδισμοὶ τῶν ονειδιζόντων σε,
 been written; The reproaches of those reproaching thee,
 ἐπέπεσον ἐπ' ἐμὲ. ⁴ Ὅσα γὰρ * [προ]ε-
 fell on me. As many things as for was [fore]
 γραφῆ, εἰς τὴν ἡμετέραν διδασκαλίαν * [προ]ε-
 written, for the our instruction was [fore]
 γραφῆ· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-
 written; so that through the patience and of the conso-
 κλησεως τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν. ⁵ Ὁ
 lation of the writings, the hope we might have. The
 δε θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως
 and God of the patience and of the consolation
 δὲν ἴμιν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,
 may give to you the same to be minded among each other,
 κατὰ Χριστὸν Ἰησοῦν· ⁶ ἵνα ὁμοθυμαδὸν ἐν
 according to Anointed Jesus; that with one mind with
 ἑνὶ στόματι δοξαζήτε τὸν θεὸν καὶ πατέρα τοῦ
 one mouth you may glorify the God and father of the
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλαμ-
 Lord of us Jesus Anointed. Wherefore take to your-
 βανεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-
 selves each other, as also the Anointed took to
 ἐλάβετο ὑμᾶς εἰς δόξαν θεοῦ. ⁸ Λεγὼ δε, * [Ἰη-
 himself us for glory of God. I say but, [Je-
 σουν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,
 Anointed a servant became of circumcision,
 ὑπερ ἀληθείας θεοῦ, εἰς τὸ βεβαιώσαι τὰς
 on behalf of truth of God, in order that to confirm the
 ἐπαγγελίας τῶν πατέρων· ⁹ τὰ δε ἔθνη ὑπερ
 promises of the fathers; the and nations on account of
 ἐλεους δοῦναι τὸν θεόν, καθὼς γεγραπται·
 mercy to praise the God, as it has been written;
 Δια τοῦτο ἐξομολογησομαι σοὶ ἐν ἔθνεσι,
 Because of this I will confess to thee among nations,

¹ Now † we, the STRONG, are bound to bear the † INFIRMITIES of the WEAK, and not to seek to please Ourselves.

² † Let each one of us please his NEIGHBOR, so far as is GOOD for Edifica-
 tion;

³ † for even the ANOINTED one sought not to please Himself, but, as it has been written, † "The " REPROACHES of THOSE " WHO REPROACHED thee " FELL on me."

⁴ † For * what things were before written for OUR Instruction, were written that we through the PATIENCE and * the CONSOLATION of the SCRIPTURES might possess the HOPE.

⁵ † And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;

⁶ so that with one mind, and with One Mouth, you may glorify the GOD and Father of our LORD Jesus Christ.

⁷ Therefore kindly receive each other, even as the ANOINTED one also kindly received * you, to the Glory of God.

⁸ * For I affirm, that Jesus † Christ became a Servant of the Circumcision, on account of the Truth of God, in order to CONFIRM the PROMISES of the FATHERS;

⁹ and that the GEN- TILES should glorify GOD on account of Mercy; as it has been written, † "Be- " cause of this I will con- " fess to thee among the

* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore—omit.
 4. fore—omit. 4. through CONSOLATION of the SCRIPTURES might have the HOPE of
 CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

† 1. Gal. vi. 1. † 1. Rom. xiv. 1. † 2. 1 Cor. ix. 10, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.
 † 3. Matt. xxvi. 30; John v. 30; vi. 38. † 3. Psa. lxi. 9. † 4. Rom. iv. 23, 24;
 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 16
 † 8. Matt. xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46. † 9. Psa. xviii. 49.

και τῷ ὀνόματι σου ψαλω. ¹⁰ Και παλιν λεγει·
and to the name of thee sing praises. And again it says;

Ευφρανθητε εθνη, μετα του λαου αυτου. ¹¹ Και
Rejoice you nations, with the people of him. And

παλιν· Αινειτε τον κυριον παντα τα εθνη, και
again; Praise you the Lord all the nations, and

επαινεσατε αυτον παντες οι λαοι. ¹² Και παλιν
extol you him all the peoples. And again

Ησαιας λεγει· Εσται ἡ ριζα του Ιεσσαϊ, και ο
Isaiaa says; Shall be the root of the Jesse, and he

ανισταμενος αρχειν εθνων, επ' αυτω εθνη ελπι-
standing up to rule nations, or his: nations shall

ουσιν. ¹³ Ο δε θεος της ελπιδος πληρωσαι
hope. The and God of the hope to fill

υμας πασης χαρας και ειρηνης εν τῷ πιστευειν,
you all of joy and of peace in the believing,

*[εις το περισσευειν, υμας] εν τη ελπιδι, εν
[in order that to abound, you] in the hope, in

δυναμει πνευματος αγιου. ¹⁴ Πεπεισμαι δε,
power of spirit holy. I have been persuaded but,

αδελφοι μου, και αυτος εγω περι υμων, οτι
brethren of me, and myself I concerning you, that

και αυτοι μεστοι εστε αγαθωσυνης, πεπληρω-
also yourselves full you are of goodness, having been

μενοι πασης γνωσεως, δυναμεροι και αλληλους
filled all of knowledge, being able also each other

νουθετειν. ¹⁵ Τολμηροτερον δε εγραφα υμιν,
to admonish. More boldly but I wrote to you,

αδελφοι, απο μερους, ως επαναμινησκων υμας,
brethren, from of a part, as reminding you,

δια την χαριν την δωθεισαν μοι υπο του θεου,
through the favor that having been given to me by the God,

¹⁶ εις το ειναι με λειτουργον Ιησου Χριστου
in order that to be me a public servant of Jesus Anointed

*[εις τα εθνη,] ιερουργουντα το ευαγγελιον
[for the nations,] administering as a priest the glad tidings

του θεου, ινα γενηται ἡ προσφορα των εθνων
of the God, so that may be the oblation of the nations

ευπροσδεκτος, ἡγιασμενη εν πνευματι αγιω.
well-pleasing, having been sanctified by a spirit holy.

¹⁷ Εχω ουν καυχησιν εν Χριστω Ιησου τα
I have then a ground for boasting in Anointed Jesus the things

προς θεον· ¹⁸ ου γαρ τολμησω λαλειν τι ὧν
to God; not for I will dare to speak any of those things

ου κατειργασατο Χριστος δι' εμου, εις ἵπα-
not worked out ..nointed through me, for obe-

" Nations, and sing to thy
" NAME."

10 And again it says,
" Rejoice, you NATIONS,
" with his PEOPLE."

11 And again, " Praise
" the LORD, All NATIONS;
" and * extol him, All PEOPLES."

12 And again Isaiah
says, " There shall be
" a ROOT of JESSE, even
" HE who shall STAND UP
" to rule Nations; in him
" shall Nations hope."

13 And may the GOD of
that HOPE * fully establish
you with † All Joy and
Peace in BELIEVING, in
order that you may A-
BOUND in that HOPE, by
the Energy of the holy
Spirit.

14 And I am assured,
my Brethren, † even ‡ my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with * All KNOWLEDGE,
being able also to admon-
ish each other.

15 * But I have written
to you, with more free-
dom, partly as reminding
you, † through THAT FA-
VOR which has been IM-
PARTED to me * from GOD,

16 in order to my BE-
ING ‡ a public Servant of
the * Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of GOD,
that the OBLATION of the
GENTILES * might become
acceptable, having been
sanctified by the holy
Spirit.

17 I have, therefore,
* cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to GOD.

18 For I will not pre-
sume to speak anything of
‡ what Christ did not work

* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish you with All Joy. 13. that you may ABOUND —omit. 14. All KNOWLEDGE. 15. But I have written. 15. from God. 16. Anointed Jesus. 16. to the GENTILES—omit. 16. might become acceptable. 17. CAUSE OF BOASTING.

† 10. Deut. xxxii. 43. † 11. Psa. cxvii. 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. 3; Gal. i. 15; Eph. iii. 7, 8. † 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil. i. 17. 18. Acts xxi. 10; Gal. ii. 5.

κοινῶν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημεῖων

dience of nations, in word and work, by power of signs
καὶ τέρατων, ¹⁹ ἐν δυνάμει πνεύματος * [ἁγίου]

and of wonders, by power of spirit [holi].
ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ

so that me from Jerusalem and in a circuit, even to the
Ἰλλυρικῶν, πεπληρωκεὶς τὸ εὐαγγελίου τοῦ

Illyricum, to have fully set forth the glad tidings of the
Χριστοῦ. ²⁰ οὕτω δὲ φιλοτιμουμένον εὐαγγελι-

Anointed; thus and being ambitious to announce
ζεσθαι, οὐχ ὅπου ἐνομασθῆ Χριστός, ἵνα μὴ

glad tidings, not where was named Anointed, so that not
εἶ' ἄλλοτριον θεμελίον οἰκοδομῶ. ²¹ ἀλλὰ,

as another foundation I should build; but,
καθὼς γεγραπται· Οἷς οὐκ ἀνηγγέλῃ περὶ

as it has been written; To those not it was told concerning
αὐτοῦ, οὐ φωνταί· καὶ οἱ οὐκ ἀκηκοασί, σὺνησον-

him, shall see; and those not had heard, shall under-
σιν. ²² Διὸ καὶ ἐνεκοπτομένην τὰ πολλὰ

stand. Wherefore also I was hindered the things many
τοῦ ελθεῖν πρὸς ὑμᾶς. ²³ Νυνὶ δὲ μήκετι τόπον

of the to come to you. Now but no longer a place
ἔχω ἐν τοῖς κριμασί τούτοις, ἐπιποθίαν δὲ

having in the regions these, a great desire and
ἔχω τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·

having of the to come to you from many years;
²⁴ ὥς εἰάν πορευομαι εἰς τὴν Σπανίαν, ἐλπίζω

whenever I may go to the Spain, I hope
διαφορευομένου θεασασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν

passing through to see you, and by you
προπεμφθῆναι ἐκεῖ, εἰάν ὑμῶν πρῶτον ἀπο μεροῦς

to be sent on my way there, if of you first from a part
εμπλησθῶ.

should be filled.
²⁵ Νυνὶ δὲ πορευομαι εἰς Ἱερουσαλὴμ, διακο-

Now but I am going to Jerusalem, minis-
τρῶν τοῖς ἁγίοις. ²⁶ Εὐδοκῆσαν γὰρ Μακεδονία

tering to the saints. Were pleased for Macedonia
καὶ Ἀχαία κοινῶν τινα ποιησασθαι εἰς τοὺς

and Achaia contribution some to make for the
πτῶχους τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

poor ones of the saints of those in Jerusalem.
²⁷ Εὐδοκῆσαν γὰρ, καὶ οφείλεται αὐτῶν εἰσιν.

They were pleased for, and debtors of them they are.
Εἰ γὰρ τοῖς πνευματικαῖς αὐτῶν ἐκοινῶνησαν

if for in the spiritual things of them because chavers
τὰ ἐθνῶν, οφείλουσι καὶ ἐν τοῖς σαρκικοῖς λεί-

the Gentile, they are bound also in the fleshly things to ren-

* through me, † for the
Obedience of the Gentiles,
by Word and by Work;
† by the Power of Signs and
Prodigies;

19 by the Energy of the
Spirit; so that, from Jeru-
salem, and in a Circuit as
far as ILLYRICUM, I have
fully set forth the GLAD
TIDINGS of the ANOINTED
one.

20 And I was thus ambi-
tious to evangelize where
Christ was not named, † so
that I might not build on
Another's Foundation;

21 but as it has been
written, † "They shall see
" to whom nothing was
" told concerning him; and
" those who had not heard
" shall understand."

22 Wherefore, also, † I
was * frequently hindered
from coming to you.

23 But now having no
longer a Place in these
REGIONS, and having for
Many Years a Strong de-
sire to come to you.

24 whenever I may go
into SPAIN, I hope, pass-
ing through, to see you,
and † to be sent forward
* by you there, if first I
should be partly satisfied
with your society.

25 But now † I am going
to Jerusalem, ministering
to the SAINTS.

26 For Macedonia and
Achaia † were pleased to
make some Contribution
for the POOR of THOSE
SAINTS who are in Jerusa-
lem.

27 They were pleased [I
say,] and their Debtors
they are; for if the GEN-
TILES have † participated
in their SPIRITUAL things,
† they are obligated also to
serve them in things per-
taining to the FLESH.

° VATICAN MANUSCRIPT.—18. by my Word.
hindered. 24. from you.

19. holy—omit.

22. frequently

† 18. Rom. i. 5; xvi. 26. † 18. Acts xiii. 11; 3 Cor. xii. 12. † 20. 2 Cor. x. 13, 15,
16. † 21. Isa. lvi. 15. † 22. Rom. i. 13; 1 Thess. ii. 17, 18. † 24. Acts xv. 3.
† 25. Acts xix. 21; xx. 22; xxi. 17. † 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1, ix. 2, 12.
† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρρησαι αυτοις. ²⁸ ΤΟΥΤΟ ΟΥΝ ΕΠΙΤΕΛΕΣΑΣ,
 der service to them. This then having finished,
 και σφραγισαμενος * [αυτοις] ΤΟΝ ΚΑΡΠΟΝ ΤΟΥ-
 and having sealed [to them] the fruit this,
 ΤΟΝ, ΑΠΕΛΕΥΣΟΜΑΙ ΔΙ' ὙΜΩΝ ΕΙΣ ΤΗΝ ΣΠΑΝΙΑΝ.
 I will go through of you into the Spain.
²⁹ ΟΙΔΑ ΔΕ, ΟΤΙ ΕΡΧΟΜΕΝΟΣ ΠΡΟΣ ὙΜΑΣ, ΕΝ ΠΛΗΡΩ-
 I know and, that coming to you, in fullness
 ματι ευλογιας Χριστου ελευσομαι.
 of blessing of Anointed I will come.

³⁰ Παρακαλω δε Ὑμας, * [αδελφοι,] δια του
 I entreat and you, [brethren,] by the
 κριου ἡμων Ιησου Χριστου, και δια της αγα-
 Lord of us Jesus Anointed, and by the love
 πης του πνευματος, συναγωνισασθαι μοι εν ταις
 of the spirit, to strive together with me in the
 προσευχαις ὑπερ εμου προς τον θεον. ³¹ ἵνα
 prayers on behalf of me to the God; that
 ῥυσθω απο των απειθουοντων εν τη Ιουδαια,
 I may be delivered from those being disobedient in the Judea,
 και ἵνα ἡ διακονια μου, ἡ εἰς Ἱερουσαλημ, ευ-
 and that the service of me, that for Jerusalem, well-
 προσδεκτος γενηται τοις ἁγιοις. ³² ἵνα εν χαρα
 pleasing may be to the saints; so that with joy
 ελθω προς Ὑμας δια θεληματος θεου, * [και
 I may come to you through will of God, [and
 συναναπαυσωμαι ὑμιν.] ³³ Ὁ δε θεος της ειρη-
 may take rest together with you.] The and God of the peace
 ης μετα παντων ὡων. Αμην. ΚΕΦ. 15'. 16.
 with all of you. So be it.

¹ Συναιστημι δε ὑμιν Φοιβην, την αδελφην ἡμων,
 I recommend and to you Phebe, the sister of us,
 ουσαν διακονον της εκκλησιας της εν Κεγχρε-
 being a servant of the congregation of that in Cenchrea;
 αις. ² ἵνα ατην προσδεξησθε εν κυριω αξιως
 that her you may receive in Lord worthily
 των ἁγιων, και παραστητε ατη εν ὧ αν ὡμων
 of the saints, and you may assist her in which of you
 γνηση πραγματι. και γαρ ατη προστατις
 as she may need business; also for she a patroness
 πολλων εγενηθη, και αυτου εμου. ³ Ασπασασ-
 of many became, and myself of me. Salute you
 θε Πρισκαν και Ακυλαν, τους συνεργους μου εν
 Prisca and Aquila, the fellow-workers of me in

28 Having, then, com-
 pleted this, and having se-
 cured to them this fruit,
 I will go through your
 country into * Spain;

29 † and I know that
 when I come to you, I
 shall come with the Full-
 ness of the Blessing of
 Christ.

30 And I entreat you,
 Brethren, by our LORD
 Jesus Christ, and by the
 LOVE of the SPIRIT, † to
 strive together with me in
 your PRAYERS to God on
 my behalf;

31 † that I may be de-
 livered from THOSE that
 OBEY NOT in JUDEA; and
 that * THAT GIFT-BEAR-
 ING of mine may be ac-
 ceptable to the SAINTS in
 Jerusalem;

32 so that with Joy I
 may come to you † through
 the will of * God, and be
 refreshed together with
 you.

33 And † the GOD of
 PEACE be with you all.
 Amen.

CHAPTER XVI.

1 I now recommend to
 you Phebe, our SISTER, be-
 ing * also a Servant of the
 CONGREGATION in †† Cen-
 chrea,

2 † that you may receive
 her in the LORD, in a man-
 ner worthy of the SAINTS,
 and assist her in the Busi-
 ness in which she may
 have need of you; for she
 also has been an Assist-
 ant of Many, and especially
 of me.

3 Salute † Priscilla and
 Aquila my FELLOW-LABO-
 RERS in the Anointed Je-
 sus.

* VATICAN MANUSCRIPT.—28. to them—omit.

28. Spain.

30. Brethren—omit.

31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32. the Lord Jesus. And. 32. and may take rest together with you—omit. 1 also a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was on the west side of the same isthmus, here about six miles wide. It was between these two ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

: 29. Rom. i. 11. † 36. 2 Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. † 32. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 33. Rom. xvii. 20; 1 Cor. xiv. 33; 2 Cor. xii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. † 1. Acts xviii. 18; 2. Phil. ii. 29; 3 John 5, 8. † 5. Acts xviii. 2, 18, 26; 2 Tim. iv. 19

Χριστῷ Ἰησοῦ· * (οἵτινες ὑπὲρ τῆς ψυχῆς μου
 Anointed Jesus; (who on behalf of the life of me
 ἰὸν ἑαυτῶν τραχήλου ὑπέθηκαν· οἷς οὐκ ἐγώ
 the of them:elves neck they placed under; to whom not I
 ἰμονος εὐχαριστῶ, ἀλλὰ καὶ πασαὶ αἱ ἐκκλησιαί
 alone give thanks, but also all the congregations
 τῶν ἐθνῶν·) ⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-
 of the Gentiles;) also the in house of them εὐαγγελί-
 σιαν. Ἀσπασαθε Ἐπενετῶν, τὸν ἀγαπητὸν
 tion. Salute you Epenetus, the beloved one
 μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστῶν.
 of me, who is a first-fruit of the Asia into Anointed.
⁶ Ἀσπασαθε Μαρίας, ἣτις πολλὰ ἐκοπίασεν
 Salute you Mary, who much labored
 εἰς ἡμᾶς. ⁷ Ἀσπασαθε Ἀνδρονικὸν καὶ Ἰουνίαν,
 for us. Salute you Andronicus and Junias,
 τοὺς συγγενεῖς μου καὶ συναϊχμαλωτοὺς μου,
 the relatives of me and fellow-prisoners of me,
 οἵτινες εἰσὶν ἐπισημοὶ ἐν τοῖς ἀποστόλοις, οἵ
 who are noted among the apostles, who
 καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ⁸ Ἀσπα-
 and before me have been in Anointed. Salute
 πασθε Ἀμπλιαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.
 you Amplias, the beloved one of me in Lord.
⁹ Ἀσπασαθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν
 Salute you Urbanus, the fellow-worker of us in
 Χριστῷ, καὶ Σταχύν, τὸν ἀγαπητὸν μου.
 Anointed, and Stachys, the beloved one of me.
¹⁰ Ἀσπασαθε Ἀπέλλην, τὸν δοκιμὸν ἐν Χριστῷ.
 Salute you Apelles, the approved one in Anointed.
 Ἀσπασαθε τοὺς ἐκ τῶν Ἀριστοβουλοῦ. ¹¹ Ἀσ-
 Salute you those from of the Aristobulus. Sa-
 πασαθε Ἡρωδῖαν, τὸν συγγενὴ μου. Ἀσ-
 lute you Herodian, the relative of me. Sa-
 πασαθε τοὺς ἐκ τῶν Ναρκισσοῦ, τοὺς οὕτως ἐν
 lute you those from of the Narcissus, those being in
 κυρίῳ. ¹² Ἀσπασαθε Τρυφαινᾶν καὶ Τρυφῶσαν,
 Lord. Salute you Tryphena and Tryphosa,
 τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασαθε Περ-
 those laboring in Lord. Salute you Per-
 σίδα, τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν
 sis, the beloved one, who much labored in
 κυρίῳ. ¹³ Ἀσπασαθε Ρουφόν, τὸν ἐκλεκτὸν
 Lord. Salute you Rufus, the chosen
 ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
 in Lord, and the mother of him and of me.
¹⁴ Ἀσπασαθε Ἀσυγκρίτου, Φλέγοντα, Ἑρμᾶν,
 Salute you Asyncritus, Phlegon, Hermas,
 Διάτροβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-
 Patrobas, Hermes, and the with them brethren.

4 These persons on behalf of my LIFE, laid down their own Neck; to whom not I alone give thanks, but also All the CONGREGATIONS of the GENTILES.

5 Salute also †the CONGREGATION at their House. Salute Epenetus, my BELOVED, who is †the First-fruit of †ASIA to Christ.

6 Salute Mary, who labored much for us.

7. Salute Andronicus and Junias, my RELATIVES, and Fellow-prisoners, who are highly esteemed among the APOSTLES, and who †were in Christ before me.

8 Salute *THAT Amplias who is BELOVED in the Lord.

9 Salute Urbanus, our Fellow-laborer in Christ, and Stachys, my BELOVED.

10 Salute THAT Apelles who is approved in Christ. Salute THOSE who are of the family of ARISTOBULUS.

11 Salute Herodian, my RELATIVE. Salute THOSE of the family of NARCIS-SUS, THOSE BEING in the Lord.

12 Salute Tryphena and Tryphosa, THOSE SISTERS LABORING in the Lord. Salute Persis, the BELOVED, her who labored much in the Lord.

13 Salute THAT Rufus who was †CHOSEN in the Lord, and his MOTHER and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the BRETHREN with them.

* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

‡ 5. 1 Cor. xvi. 19, Col. iv. 15; Philemon 2.

§ 5. 1 Cor. xvi. 15.

¶ 7. Gal. i. 22.

φους. ¹⁵ Ἀσπασασθε Φιλολογον και Ιουλιαν, Salute you Philologus and Julia, Νηρεα και την αδελφην αυτου, και Ολυμπαν, Nereus and the sister of him, and Olympas, και τους συν αυτοις παντας αγιους. ¹⁶ Ασπα- and the with them all saints. ¹⁶ Ασπα- σασθε αλληλους εν φιληματι αγιη. Ασπαζον- you each other with a kiss holy. ¹⁶ Ασπα- ται υμας αι εκκλησiai πασαι του Χριστου. you the congregations all of the Anointed.

¹⁷ Παρακαλω δε υμας, αδελφοι, σκοπειν τους I entreat now you, brethren, to watch those τας διχοστασιας και τα σκανδαλα, παρα την the separations and the stumbling-blocks, contrary to the διδαχην ην υμεις εμαθετε, ποιουντας και εκ- teaching which you learned, are making; and turn κλινατε απ' αυτων. ¹⁸ Οι γαρ τοιουτοι τω away from them. They for such like ones to the

κυριω ημων Χριστω ου δουλευουσιν, αλλα τη Lord of us Anointed not are in subjection, but to the εαυτων κοιλια και δια της χρηστολογιας και of themselves belly; and through the fair speaking and ευλογιας εξαπατωσι τας καρδιας των ακακων. good speaking they deceive the hearts of the simple ones.

¹⁹ Η γαρ υμων υπακοη εις παντας αφικετο. The for of you obedience for all went abroad.

Χαιρω ουν * [το] εφ' υμιν θελω δε υμας I rejoice therefore [that] in respect to you; I wish but you σοφους * [μεν] ειναi εις το αγαθον, ακεραιους wise ones [indeed] to be in respect to the good, blameless ones δε εις το κακον. ²⁰ Ο δε θεος της ειρηνης but in respect to the evil. The and God of the peace

συντριψει τον σαταναν υπο τους ποδας υμων εν will crush the adversary under the feet of you in

ταχει. Η χαρις του κυριου ημων Ιησου short time. The favor of the Lord of us Jesus

* [Χριστου] μεθ' υμων. ²¹ Ασπαζονται υμας [Anointed] with you. Salute you

Τιμοθεος, ο συνεργος μου, και Λουκιος και Timothy, the fellow-worker of me, and Lucius and

Ιασων και Σωσιπατρος, οι συγγενεις μου. ²² Ασ- Jason and Sosipater, the relatives of me. Sa- παζομαι υμας εγω Τερτιος, ο γραψας την lute you I Tertius, the one having written the

επιστολην, εν κυριω. ²³ Ασπαζεται υμας letter, in Lord. Salutes you

Γαιος, ο ξενος μου και της εκκλησιας δλης. Gaius, the host of me and of the congregation whole.

Ασπαζεται υμας Εραστος, ο οικονομος της Salutes you Erastus, the treasurer of the

πολεως, και Κουαρτος ο αδελφος. * [24] Η city, and Quartus the brother. [The

¹⁵ Salute Philologus and Julia, Nereus and his SISTER, and Olympus, 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 FAC- TIONS and laying SNARES, contrary to the TEACH- ING which you have learned, and † turn away from them.

¹⁸ For SUCH LIKE ONES as THEY are not in subjec- tion to our Anointed LORD, but to their own † Appe- tite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

¹⁹ YOUR Obedience, in- deed, 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 FEL- LOW-LABORER, and † Lu- cius, and † Jason, and † Sosipater, my BELA- TIVES, salute you.

²² E, Tertius, who WROTE this LETTER, sa- lute you in the Lord.

²³ † Gains, the HOSPI- TABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

* VATICAN MANUSCRIPT.—10. that—omit. 24. omit.

19. indeed—omit.

20. Anointed—

† 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5; 24; 1 Tim. iv. 3. † 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2 John 10. † 18. Phil. iii. 19; 1 Tim. vi. 5. † 19. Matt. x. 16; 1 Cor. xiv. 20. † 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. † 21. Acts xiii. 1. † 21. Acts xvii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts xix. 22; † Tim. iv. 20.

χαρις του κυριου ημων Ιησου Χριστου μετα
 favor of the Lord of us Jesus Anointed with
 παντων υμων. Αμην.] ²⁵ Τω δε δυναμενω
 all of us. So be it.] To him now being able

υμας στηριξαι κατα το ναγγελιον μου και
 you to establish according to the glad tidings of me and
 το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-
 the proclaiming of Jesus Anointed, according to a revelation
 ψιν μυστηριου χρονοις αιωνοις σεσιγημενου.
 of a secret in times of ages has been concealed;

²⁶ φανερωθεντος δε νυν, δια τε γραφων προφη-
 having been manifested but now, through and writings proph-
 τικων, κατ' επιταγην του αιωνιου θεου, εις
 phetic, according to an appointment of the age-lasting God, for
 υπακοην πιστεως, εις παντα τα εθνη γνωρισ-
 obedience of faith, to all the nations having been

θεντος. ²⁷ μονω σοφω θεω, δια Ιησου Χριστου,
 made known; to only wise God, through Jesus Anointed,
 ω η δουξα εις τους αιωνας. Αμην.
 to him the glory for the ages. So be it.

24 * [The FAVOR of our LORD Jesus Christ be with you all. Amen.]

25 Now † to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, ‡ kept concealed in the Times of the Ages,

26 but † now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIONIAN God, has been made known to All the NATIONS, ‡ in order to the Obedience of Faith; 27 † to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

* TO THE ROMANS. WRITTEN FROM CORINTH.

• VATICAN MANUSCRIPT.—*Subscription*—TO THE ROMANS. WRITTEN FROM CORINTH.

† 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 8; Jude 25. † 25. Eph. i. 9;
 iii. 3-5; Col. i. 27. † 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. † 26. Eph. i.
 9; 2 Tim. i. 10; Titus i. 2, 8; † Pet. i. 26. † 26. 2 Tim. vi. 7; Rom. i. 6; xv. 18. † 27.
 2 Tim. i. 17; vi. 16; Jude 23.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

¹ Παυλος, κλητος αποστολος Ιησου Χριστου,
 Paul, called an apostle of Jesus Anointed,
 δια θεληματος θεου, και Σωσθενης ο αδελφος,
 through will of God, and Sosthenes the brother,
² τη εκκλησια του θεου τη ουση εν Κορινθω,
 to the congregation of the God to that being in Corinth,
 ηγιασμενοις εν Χριστω Ιησου, κλητοις αγιοις
 having been sanctified in Anointed Jesus, called saints
 συν πασι τοις επικαλουμενοις το ονομα του
 with all those calling upon the name of the
 κυριου ημων Ιησου Χριστου εν παντι τοπω,
 Lord of us Jesus Anointed in every place,
 αυτων * [τε] και ημων. ³ χαρις υμιν και ειρηνη
 of them [both] and of us; favor to you and peace
 απο θεου πατρος ημων, και κυριου Ιησου Χρισ-
 from God father of us, and Lord Jesus Anointed.
 του. ⁴ Ευχαριστω τω θεω * [μου] παντοτε
 I give thanks to the God [of me] always
 περι υμων, επι τη χαριτι του θεου τη δο-
 concerning you, for the favor of the God for that hav-
 θειση υμιν εν Χριστω Ιησου. ⁵ οτι εν παντι
 ing been given to you in Anointed Jesus; that in every thing
 επλουτισθητε εν αυτω, εν παντι λογω και
 you were enriched in him, in every word and
 παση γνωσει, ⁶ (καθως το μαρτυριον του Χρισ-
 all knowledge, (when the testimony of the Anointed
 του εβεβαιωθη εν υμιν.) ⁷ ωστε υμας μη υστε-
 was confirmed among you,) so that you not to be
 ρεισθαι εν μηδενι χαρισματι, απεκδεχομενους
 inferior in any one gracious gift, waiting for
 τη αποκαλυψιν του κυριου ημων Ιησου Χρισ-
 the revelation of the Lord of us Jesus Anointed;
 του. ⁸ ος και βεβαιωσει υμας εως τελους ανεγ-
 who also will confirm you to an end irrec-
 κλητους εν τη ημερα του κυριου ημων Ιησου
 proachable ones in the day of the Lord of us Jesus
 Χριστου. ⁹ Πιστος ο θεος, δι' ου εκληθητε
 Anointed. Faithful the God, through whom you were called
 εις κοινωνιαν του υιου αυτου Ιησου Χριστου,
 into fellowship of the son of him Jesus Anointed,
 του κυριου ημων. ¹⁰ Παρακαλα δε υμας, αδελ-
 the Lord of us. I entreat and you, brethren,
 φοι, δια του ονοματος του κυριου ημων Ιησου
 through the name of the Lord of us Jesus

CHAPTER I.

1 Paul, † a Constituted
 Apostle of the * Anointed
 Jesus, by the Will of God,
 and ‡ Sosthenes, the BRO-
 THER,
 2 to THAT CONGREGA-
 TION of GOD which is in
 Corinth, having been sanc-
 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,
 † in Every Word, and in
 All Knowledge,
 6 (‡ when the TESTI-
 MONY of the ANOINTEd
 was confirmed among you.)
 7 so that you are not
 inferior in Any one Gift,
 † waiting for the REVELA-
 TION of our LORD Jesus
 Christ;
 8 who also will confirm
 you to the End, Irrec-
 proachable in the DAY
 of our LORD Jesus Anoint-
 ed.
 9 † Faithful is God, by
 whom you were invited
 into † the Fellowship of
 his SON Jesus Christ, our
 LORD.
 10 Now I entreat you,
 Brethren, through the
 NAME of our LORD Jesus

* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS. 1. Anointed Jesus
 2. both—omit. 4. of me—omit.
 † 1. Rom. i. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22.
 † 3. Rom. i. 7; 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. 1 Tim. iii. 10; Titus ii. 13; 2 Pet. i. 12.
 † 8. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. † 9. John xv. 4; xvii. 21;
 1 John i. 3; iv. 13.

ειτε θανατος, ειτε ενεστωτα, ειτε μελλοντα.
or death, or present things, or being about to be,

παντα υμων * [εστιν] ²³ υμεις δε, Χριστου
all things of you [is:] you and, of Anointed;

Χριστος δε, θεου. ΚΕΦ. Δ'. 4. ¹ Ουτως ημεις
Anointed and, of God. Thus us

λογιζεσθω ανθρωπος, ως υπηρετας Χριστου,
let regard a man, as assistants of Anointed,

και οικονομους μυστηριων θεου. ² Ο δε λοι-
and stewards of mysteries of God. What but re-

πον, ζητειται εν τοις οικονομοις, ινα πιστος τις
maning, it is required in the stewards, that faithful one

ευρεθη. ³ Εμοι δε εις ελαχιστον εστιν, ινα υφ'
should be found. To me but for least thing it is, that by

υμων ανακριθω, η υπο ανθρωπινης ημερας.
you I should be condemned, or by a human day;

αλλ' ουδε εμαυτον ανακρινω. ⁴ (ουδεν γαρ εμαυ-
but not even myself do I condemn; (nothing for in my-

τω συνοιδα, αλλ' ουκ εν τουτω δεδικαιωμαι.) ο
self I am conscious, but not in this I have been justified,) he

δε ανακρινων με, κυριος εστιν. ⁵ Οστε μη προ
but condemning me, Lord is. Therefore not before

καιρου τι κρινετε, εως αν ελθη ο κυριος, ος
proper season anything judge you, till may come the Lord, who

και φωτισει τα κρυπτα του σκοτους, και
both will bring to light the things hidden of the darkness, and

φανερωσει τας βουλας των καρδιων. και τοτε
will make manifest the purposes of the hearts, and then

ο επαυνος γενησεται εκαστω στο του θεου.
the praise shall be to each one from the God.

⁶ Ταυτα δε, αδελφοι, μετεσχηματισα εις εμαυ-
These things and, brethren, I figuratively applied to myself

νον και Απολλω δι' υμας, ινα εν ημιν μαθητε
and Apollos on account of you, that by us you may learn

το μη υπερ ο γεγραπται φρονειν, ινα μη εις
that not above what has been written to think, so that not one

υπερ του ενος φυσιουσθε κατα του ετερου.
on behalf of the one you may be puffed up against the other.

⁷ Τις γαρ σε διακρινει; τι δε εχεις, ο ουκ
Who for thee distinguishes? what and hast thou, which not

ελαβες; ει δε και ελαβες, τι καυχασαι
thou didst receive? if and also thou didst receive, why dost thou boast

ως μη λαβων; ⁸ Ηδη κεκορεσμενοι εστε, ηδη
as not having received? Already having been filled you are, already

επλουτησατε, χωρις ημων εβασιλευσατε. και
you were rich, without us you reigned; and

Death; whether Things present, or Things future, —all are yours;

²³ and † you are Christ's, and Christ is God's.

CHAPTER IV.

¹ Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

² But, moreover, it is required in STEWARDS, that every one should be found faithful.

³ Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of 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 Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from GOD.

⁶ Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

⁷ For who distinguishes Thee? and † what hast thou? which thou didst not 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

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20.

† 4. Col. i. 25.

† 5. Rom. iii. 13.

† 6. Rom. xii. 3.

† 5. Matt. vii. 1; Rom. ii. 1, 10; xiv. 4, 10, 13; Rev. xx. 12

† 5. Rom. ii. 29; 2 Cor. v. 10.

† 7 John i. 17; 1 Pet. iv. 10.

† 1. 1 Cor. iii. 5; ix. 17; 2 Cor.

† 6. 1 Cor. i. 12; iii. 4.

† 8

οφελον γε εβασιλευσατε, ινα και ημεις υμιν
I wish indeed you did reign, so that also we with you
συμβασιλευσωμεν. ⁹ Δοκω γαρ, * [οτι] ο θεος
might reign together. I think for, [that] the God

ημιας τους αποστολους εσχατους απεδειξεν, ως
us the apostles last set forth, as
επιθανατιους, οτι θεατρον εγενηθημεν τω
appointed to death, because a spectacle we were made to the
κοσμω και αγγελοις και ανθρωποις. ¹⁰ Ημεις
world and messengers and to men. We

μωρια δια Χριστου, υμεις δε φρονιμοι εν Χρισ-
fools on account of Anointed, you but wise ones in Anointed;
τω ημεις απθενεις, υμεις δε ισχυροι υμεις
we weak ones, you but strong ones, you

ενδοξοι, ημεις δε ατιμοι. ¹¹ Αχρι της ασι
honorable ones, we but ignoble ones. Till the present
ωρας και πειναμεν, και διψωμεν, και γυμνητευ-
hour both we hunger, and we thirst, and we are naked,

ομεν, και κολαφιζουμεθα, και αστατουμεν, ¹² και
and we are beaten, and we are homeless, and
κοπιωμεν εργαζομενοι ταις ιδιαις χερσι λοιδο-
we labor working with the own hands; being

ρουμενοι, ευλογουμεν διωκομενοι, ανεχομεθα;
reviled, we bless; being persecuted, we endure;
¹³ βλασφημουμενοι, παρακαλουμεν ως περικα-
being blasphemed, we exhort; as purgations

θαρματα του κοσμου εγενηθημεν, παντων περι-
of the world we became, of all things off-
ψημα εως αρτι. ¹⁴ Οικ εντριπων υμας γραφω
scrappings till now. Not shaming you I write

ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.
these things, but as children of me beloved I admonish.
¹⁵ Εαν γαρ μυριας παιδαγωγους ενητε εν Χρισ-
If for myriads child-teachers you may have in Anointed,

τω, αλλ' ου πολλους πατερας· εν γαρ Χριστω
but not many fathers; in for Anointed

* [Ιησουν] δια του ευαγγελιου εγω υμας εγεν-
[Jesus] through the glad tidings I you be-
νησα.
got.

¹⁶ Παρακαλω ουν υμας, μιμηται μου γινεσθε.
I exhort therefore you, imitators of me become you.

¹⁷ Δια τουτο επεμψα υμιν Τιμωθρον, ος εστι
On account of this I sent to you Timothy, who is
τεκνον μου αγαπητον και πιστον εν κυριω, ος
a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

⁹ For I think God exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the WORLD, both to Angels and to Men.

¹⁰ † We are † Fools on account of Christ, but you are wise in Christ; † We are weak, but you are strong; you are honorable, but we are † disgraced.

¹¹ † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

¹² and † we labor, working with our own hands. † Being reviled; we bless; being persecuted, we endure;

¹³ being calumniated, we expostulate; † we are become as † the Purgations of the WORLD, the Refuse of all things till now.

¹⁴ I do not write these things to shame you, but as my beloved Children I admonish you.

¹⁵ For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † I begot you through the GLAD TIDINGS.

¹⁶ Therefore, I exhort you, to become † Imitators of me.

¹⁷ On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

* VATICAN MANUSCRIPT.—0. That—omit.

15. Jesus—omit.

† 0. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimoi* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharnata* and *peripseema* are thought to allude to those human expiatory sacrifices which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 0. Rom. viii. 26; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 0. † 0. Heb. x. 39. † 10. 1 Cor. ii. 3. † 10. Acts xvii. 13; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xiii. 0. † 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. † 12. Acts xviii. 3; xx. 34; 1 Thess. ii. 0; 2 Thess. iii. 8; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xxiii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 0. † 13. Lam. iii. 45. † 15. Acts xviii. 11; James 4. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 3; 2 Thess. iii. 0. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 19

ὕμας ἀναμνησεί τας ὁδους μου τας ἐν Χριστῷ,
 you will remind the ways of me those in Anointed,
 καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
 even as every where in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὑμας, ἐφυσί-
 As not coming but of me to you, were puffed
 ὤθησαν τινες. 19 Ἐλευσομαι δε ταχέως πρὸς
 up some. I will come but quickly to

ὑμας, εἰαν ὁ κυριος θελήσῃ, και γνωσομαι ου
 you, if the Lord should will, and I will know not
 τῶν λογων των πεφυσιωμενων, αλλα την δυνα-
 the word of those having been puffed up, but the power.

μιν. 20 ου γαρ ἐν λογῷ ἢ βασιλεια του θεου,
 not for in word the kingdom of the God,
 αλλ' ἐν δυναμει. 21 Τι θελετε: ἐν ῥαβδῷ ελθῶ
 but in power. What do you wish? with a rod I should come

πρὸς ὑμας, ἢ ἐν ἀγαπῇ πνευματι τε πραοτητος;
 to you, or in love in a spirit and of meekness?
 ΚΕΦ. ε'. 5. 1 Ὁλωσ ἀκουεται ἐν ὑμιν πορνεια,
 Actually is heard among you fornication,

και τοιαυτη πορνεια, ἣτις ουδε ἐν τοις ἐθνεσιν,
 and such fornication, which not even among the Gentiles,
 ὥστε γυναικα τινα του πατροσ εχειν. 2 Και ὑμεις
 as a wife one of the father to have. And you

πεφυσιωμενοι εστε; και ουχι μαλλον ἐπενθη-
 having been puffed up are? and not rather lamented,
 σατε, ἵνα ἀρθῇ ἐκ μεσου ὑμῶν ὁ το εργον
 so that might be removed from midst of you he the work

τουτου ποιησασ; 3 Εγω μεν γαρ * [ὡς] ἀπων
 this having done? I indeed for [as] being absent
 τῷ σωματι, παρων δε τῷ πνευματι, ἡδη κεκρικα
 in the body, being present but in the spirit, already have judged

εἰσ παρων, τον ουτω τοντο κατεργασμενον, 4 ἐν
 as being present, him thus this having practised, in
 τῷ ονοματι του κυριου ἡμῶν Ἰησοῦ * [Χριστου,]
 the name of the Lord of us Jesus [Anointed,]

(συναχθεντων ὑμων και του εμου πνευματος,)
 (having been assembled of you and of the my spirit,)
 σὺν τη δυναμει του κυριου ἡμῶν Ἰησοῦ * [Χρισ-
 with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδουναι τον τοιουτον τῷ σατανᾷ εἰσ
 to deliver up that one to the adversary for
 ολεθρον της σαρκος, ἵνα το πνευμα σωθῃ ἐν τη
 destruction of the flesh, so that the spirit may be saved in the

ἡμερᾷ του κυριου * [Ἰησοῦ.] 6 Ου καλον το
 day of the Lord [Jesus.] Not good the

who will remind you of
 THOSE WAYS of mine which
 are in Christ, even as I
 teach everywhere, † in
 every Congregation.

18 And some are puffed
 up, as though I were not
 coming to you;

19 but I will come to
 you soon, † if the LORD
 will, and I will know, not
 the WORD but the POWER
 of THOSE who are PUFFED
 UP.

20 † For the KINGDOM
 of GOD is not in Word,
 but in Power.

21 What do you wish?
 † that I come to you with
 a Rod, or in Love, and in
 a Spirit of Meekness.

CHAPTER V.

1 Incest is certainly
 heard of among you, and
 Such Incest as is not even
 among the GENTILES,
 † that one has his FA-
 THER'S Wife.

2 And you have been
 puffed up, and did not
 rather lament, so that HE
 HAVING DONE this WORK
 might be removed from
 the midst of you.

3 For I, 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 as-
 sembled, and MY Spirit,
 † with the POWER of our
 LORD Jesus,

5 † to deliver up THAT
 PERSON to the ADVERSA-
 RY, for the † Destruction of
 the FLESH, that the
 SPIRIT may be saved in
 the DAY of the LORD.

* VATICAN MANUSCRIPT.—3. as—omit.
 omit.

4. Anointed—omit twice.

5. Jesus—

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to pun-
 ish offenders miraculously with disease and even death. See Acts v. 1—11: xiii. 9—11;
 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

† 17. 1 Cor. xiv. 33. † 10. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 15.
 † 20. 1 Cor. ii. 4; 1 Thess. i. 5. † 21. 2 Cor. x. 2; xiii. 10. † 1. Lev. xviii. 8;
 Deut. xxii. 30; xxvii. 20. † 3. Col. ii. 5. † 4. Matt. xvi. 19; xviii. 18; John xx-
 23; 2 Cor. xiii. 3, 10. † 5. Job ii. 6; Psa. cix. 6; 1 Tim. i 20.

καυχῆμα ὑμῶν. Οὐκ οἶδατε, ὅτι μικρὰ ζύμη
boasting of you. Not know you, that a little leaven

ὅλον το φουραμα ζύμοι; Ἴ Εκκαθαρατε την
whole the mass leavens? Cleanse out the

παλαιαν ζύμην, ἵνα ἡτε νεον φουραμα, καθως
old leaven, that you may be a new mass, as

εστε ἀζύμοι· και γαρ το πασχα ἡμῶν * [ὑπερ
you are unleavened; even for the paschal lamb of us [on behalf
ἡμῶν] ετυθη, Χριστος. 8 Ὅστε ἐυρταζωμεν,
of us] was slain, Anointed. Therefore let us keep the feast,

μη εν ζύμη παλαια, μηδε εν ζύμη κακίας και
not with leaven old, nor with leaven of vice and

πονηρίας, ἀλλ' εν ἀζύμοις ειλικρινείας και ἀλη-
wickedness, but with unleavened things of sincerity and of

θείας. 9 Ἐργασα ὑμῖν εν τη επιστολη, μη συ-
truth. I wrote to you in the letter, not to be

ναναμιγνυσθαι πορνοις. 10 * [Και] ου παντως
associated with fornicators. [And] not altogether

τοῖς πορνοις του κοσμου τουτου, η τοῖς πλεον-
with the fornicators of the world this, or with the covetous

εκταις, η ἀρπαξιν, η ειδωλολατραις· επει οφει-
ones, or extortioners, or idolaters; since you are

λετε αρα εκ του κοσμου εξελθειν. 11 Νυνι δε
bound indeed from the world to come out. Now but

εγραψα ὑμῖν, μη συναμιγνυσθαι, εαν τις,
I wrote to you, not to be associated, if any one,

αδελφος ονομαζομενος, η πορνος, η πλεονεκ-
a brother being named, may be a fornicator, or a covetous per-

της, η ειδωλολατρης, η λοιδορος, η μεθυσος, η
son, or an idolster, or a reviler, or a drunkard, or

ἀρπαξ· τῷ τοιούτῳ μηδε συνεσθιεν· 12 τι
an extortioner; with the such like not even to eat; what

γαρ μοι * [και] τοῦς εξω κρινειν; Ουχι τοῦς
for to me [also] those without to judge? Not those

εσω ὑμεις κρινετε; 13 Τοῦς δε εξω ὁ θεος κρι-
within you judge? Those but without the God will

νει: Εξαρτε τον πονηρον εξ ὑμῶν αυτων.
judge? Pat out the evil one from of yourselves.

ΚΕΦ. 5'. 6.

ἴ Τολμα τις ὑμῶν, πραγμα εχων προς τον
Dare any one of you, a matter having with the
ἕτερον, κρινεσθαι επι των ἀδικων, και ουχι επι
other, to be judged by the unjust ones, and not by

6 † Your BOASTING is not good. Do you not know That † a Little Leaven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCUAL LAMB, Christ, was sacrificed.

8 Therefore, let us † keep the festival, not with old Leaven, nor with † 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 not you judge THOSE WITHIN?

13 But THOSE WITHOUT God will judge. † Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

* VATICAN MANUSCRIPT.—7. on our behalf—omit. Extortioners. 12. also—omit.

10. And—omit.

10. and

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unback.—Macknight.

† 6. 1 Cor. iii. 21; iv. 10; James iv. 10. † 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17.
† 7. Isa. liii. 7; John i. 29; 1 Pet. i. 10; Rev. v. 6, 12. † 8. Exod. xii. 15; xiii. 6.
† 1. Luke xii. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. † 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxi. 21, 22, 24.

των αγιων; ² Η ουκ οιδατε, οτι οι αγιοι του
the saints? Or not know you, that the saints the

κοσμον κρινουσι; και ει εν υμιν κρινεται ο
world will judge? and if by you is judged the

κοσμος, αναξιοι εστε κριτηριων ελαχιστων;
world, inadequate are you for tribunals smallest?

³ ουκ οιδατε, οτι αγγελους κρινουμεν; μητιγε
not know you, that messengers we shall judge? much more then

βιωτικα; ⁴ βιωτικα μεν ουν κριτηρια εαν
things of this life? Things of this life indeed then judgments if

εχητε, τους εξουθενημενους εν τη εκκλησια,
you may have, those having been of no account in the congregation,

τουτους καθιζετε; ⁵ προς εντροπην υμιν λεγω
those do you cause to sit? For shame to you I speak

ουτως ουκ εστι εν υμιν σοφος * [ουδε εις,] ος
thus not one among you wise [not even one,] who

δυνασεται διακριναι ανα μεσον του αδελφου
shall be able to decide between the brethren

αυτου; ⁶ αλλα αδελφος μετα αδελφου κρινεται,
of himself? but a brother with brother is judged,

και τουτο επιεπιστων; ⁷ Ηδη μεν ουν ολως ητ-
and this by unbelievers? Already indeed then certainly a

τημα υμιν εστιν, οτι κριματα εχετε μεθ' εαυτων.
fault to you it is, that law-suits you have with yourselves.

Διατι ουχι μαλλον αδικεισθε; διατι ουχι μαλ-
Why not rather suffer injustice? why not rather

λον αποστερεισθε; ⁸ Αλλα υμεις αδικειτε, και
be defrauded? But you injure, and

αποστερειτε, και ταυτα αδελφους. ⁹ Η ουκ
defraud, and these things brethren. Or not

οιδατε, οτι αδικοι θεου βασιλειαν ου κληρονο-
know you, that unjust ones of God a kingdom not shall in-

μησουσι; Μη πλανασθε· ουτε πορνοι, ουτε
hent? Not be deceived; neither fornicators, nor

ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι,
idolaters, nor adulterers, nor effeminate,

ουτε αρσενοκοιται, ¹⁰ ουτε κλεπται, ουτε πλεον-
nor sodomites, nor thieves, nor covetous

εκται, ουτε μεθυστοι, ου λοιδοροι, ουχ αρπαγες,
persons, nor drunkards, not revilers, not extortioners,

βασιλειαν θεου ου κληρονομησουσι. ¹¹ Και
a kingdom of God not shall inherit. And

ταυτα τινες ητε· αλλα απελουσασθε, αλλα
these things some you were; but you washed yourselves, but

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 An-
gels? Why not 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 ESTEEMED in the
CONGREGATION?

⁵ For shame to you, I
say it. It is so, that there
is not among you a wise
man—not even one—who
shall be able to decide
between his BRETHREN?

⁶ but Brother with
Brother is judged, and
this by Unbelievers?

⁷ Therefore, indeed, it
is now a great Fault in
you, Because you have
Law-suits with each other.
Why not rather † suffer in-
justice? 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 de-
ceived; neither † Fornica-
tors, nor Idolaters, nor
Adulterers, nor Effemi-
nates, nor Sodomites,

¹⁰ nor Thieves, nor
Covetous persons, nor
Drunkards, nor Revilers,
nor Extortioners, shall
inherit the Kingdom of
God.

¹¹ † And such charac-
ters were some of you,
but you were † washed,
but you were separated,

* VATICAN MANUSCRIPT.—5. not even one—omit.

† 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iji. 21; xx. 4
† 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess v. 15. † 9
1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15. † 11
1 Cor. xii. 2; Eph. ii. 2; iv. 22; 8; Col iii. 7; Titus iii. 3. † 11. 1 Cor. 130; Heb
1. 20

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. ¹² Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἐξεστίν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθησομαι ὑπο τινος. ¹³ Τα βρώματα τῆ κοιλια, καὶ ἡ κοιλια τοῖς βρωμασιν ὁ δε θεος καὶ ταυτην καὶ ταυτα καταργησει. Το δε σωμα οὐ τῆ πορνεία, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κυριος τῷ σωματι. ¹⁴ ὁ δε θεος καὶ τὸν κυριον ηγειρε, καὶ ἡμας ἐξεγειρει δια τῆς δυναμεως αὐτου. ¹⁵ Οὐκ οἰδατε, ὅτι τα σωματα ὑμων μελη Χριστου ἐστιν: ἀρα οὐν τα μελη του Χριστου, ποιησω πορνῆς μελη; Μη γεινοι του. ¹⁶ Ἡ οὐκ οἰδατε, ὅτι ὁ κολλωμενος τῆ πορνῆ, ἐν σωμα ἐστιν; (ἐπονται γαρ, φησιν, οἱ δυο εἰς σαρκα μιαν·) ¹⁷ ὁ δε κολλωμενος τῷ κυρίῳ, ἐν πνευμα ἐστι; ¹⁸ Φευγετε τὴν πορνείαν. Παν ἁμαρτημα ὁ εαν ποιησῃ ἀνθρωπος, ἐκτος του σωματος ἐστιν· ὁ δε πορνευων εἰς τὸ ἰδιον σωμα ἁμαρτανει. ¹⁹ Ἡ οὐκ οἰδατε, ὅτι τὸ σωμα ὑμων ναος του ἐν ὑμῖν ἁγίου πνευματος ἐστιν, οὐ ἐχετε ἀπο θεου, καὶ οὐκ ἐστε

of us. All things to me is lawful, but not all things is beneficial; all things to me is lawful, but not I will be brought into subjection by any one. The foods for the belly, and the belly for the foods, the but God both this and these will make useless. The and body not for the fornication, but for the Lord, and the Lord for the body; the and God both the Lord

raised up, and us will raise up through the power of himself. Not know you, that the bodies of you members of Anointed is? Having taken away then the members of the Anointed, shall I make of an harlot members? Not let it be. Or not know you, that the one being joined to the harlot, one body is? (they shall be for, it says, the two for flesh one;) the but one being joined to the Lord, one spirit is; Flee you the fornication. All sins which it may do a man,

outside of the body is; he but committing fornication against the own body sins. Or not know you, that the body of you a temple of the in you holy spirit

is, which you have from God, and not you are

but 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. "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 up Us, by his POWER.

15 Do you not know † That your BODIES are Members of Christ? Having taken away, then, the MEMBERS of CHRIST; shall I make them members of an Harlot? By no means!

16 What! do you not know That he who adheres to the HARLOT is One Body; (for † "the two," it says, "shall be for one 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

but 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. "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 up Us, by his POWER.

15 Do you not know † That your BODIES are Members of Christ? Having taken away, then, the MEMBERS of CHRIST; shall I make them members of an Harlot? By no means!

16 What! do you not know That he who adheres to the HARLOT is One Body; (for † "the two," it says, "shall be for one 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. 14. raised up Us. 19. holy Spirit. † 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 15. Eph. v. 23. † 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. † 16. Gen. ii. 24; Matt. xix. 5; Eph. v. 8. † 17. John xvii. 21—23; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13; Heb. xiii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 10. Rom. xiv. 7, 8. † 20. Acts xi. 29; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 6.

ἐαυτων; ²⁰ Ἠγορασθητε γαρ τιμησ* δοξασατε
of yourselves? You were bought for a price; glorify you
δη τον θεον εν τω σωματι υμων.
Therefore the God in the body of you.

ΚΕΦ. Ζ'. 7.

1 Περὶ δε ὧν εγραψατε * [μοι,] καλον αν-
Concerning but what things you wrote [to me,] good for
θρωπη γυναικος μη ἀπτεσθαι· ² δια δε τα
a man a woman not to touch; on account of but the
πορνειας ἕκαστος την ἑαυτου γυναικα εχετω,
fornications each man the of himself wife let have,
και ἕκαστη τον ιδιον ανδρα εχετω. ³ Τη γυ-
and each woman the own husband let have. To the wife
ναικι ὁ ανηρ την οφειλην αποδιδοτω· ὁμοιως δε
the husband the debt let render; in like manner and
καὶ ἡ γυνη τω ανδρι. ⁴ Ἡ γυνη του ιδιου
also the wife to the husband. The wife of the own
σωματος ουκ εξουσιαζει, αλλ' ὁ ανηρ· ὁμοιως
body not controls, but the husband; in like manner
δε και ὁ ανηρ του ιδιου σωματος ουκ εξουσιαζει,
and also the husband the own body not controls,
αλλ' ἡ γυνη. ⁵ Μη αποστερειτε αλληλους,
but the wife. Not do you deprive each other,
ει μητι αν εκ συμφωνου προς καιρον, ινα
if not from agreement for a season, so that
σχολασητε τη προσευχη· και παλιν επι το
you may be at leisure for the prayer; and again to the
αυτο ητε, ινα μη πειραξη υμας ὁ σατανας
same you may be, so that not may tempt you the adversary
δια την ακρασιαν * [υμων.] ⁶ Τουτο δε λεγω
through the incontinence [of you.] This but I say
κατα συγγνωμεν, ου κατ' επιτανην. ⁷ Θελω
as a concession, not as an injunction. I wish
γαρ παντας ανθρωπουσ ειναι ὡσ και εμαυτον·
for all men to be as even myself;
αλλ' ἕκαστος ιδιον εχει χαρισμα εκ θεου, ὃσ
but each own has gift from God, one
μεν οὕτως, ὃσ δε οὕτ'·· ⁸ Λεγω δε τοισ αγα-
indeed so, another and so. I say but to the nu-
μοισ και ταισ χηραισ· καλον αυτοισ, εαν μειω-
married and to the widows; good for them, if they should
σιν ὡσ καγω· ⁹ εἰ δε ουκ εγκρατευονται,
remain as even I; if but not they possess self-control,
γαμησατωσαν· κρεισσον γαρ εστι γαμησαι, η
let them marry; better for it is to have married, then
πυρουσθαι. ¹⁰ Τοισ δε γεγακηκοσι παραγγελ-
to be inflamed. To those but having been married I charge,
λω, ουκ εγω, αλλ' ὁ κυριος, γυναικα απο
not I, but the Lord, a wife from
ανδρος μη χωρισθηναι, ¹¹ (εαν δε και χωρισ-
an husband not to be separated, (if but even she should be

with a Price; glorify God, then, in your BODY.

CHAPTER VII.

1 Now concerning the things of which you wrote; — † It is well for a Man not to touch a Woman.

2 But on account of FORNICATIONS, let each man have a Wife of his own, and let each woman have her own Husband.

3 † Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.

4 The WIFE controls not her own Body, but the HUSBAND; and in like manner also, the HUSBAND controls not his own Body, but the WIFE.

5 † Do not deprive each other, unless by agreement for a Season, that you may have leisure for PRAYER; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.

6 But this I say as a Concession—not as an Injunction.

7 For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

8 To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as I do;

9 † but if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.

10 And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—

11 but, if she should

* VATICAN MANUSCRIPT.—1. to me—omit.

5. of you—omit.

† 1 ver. 8, 26.

† 3. Exod. xxi. 10; 1 Pet. iii. 7.

† 5. Joel ii. 16; Zech. vii. 3

See Exod. xix. 15; 1 Sam. xxi. 4, 5.

‡ 9. 1 Tim. v. 14.

θη. μενετω αγαμος, η τω ανδρι καταλλα-
separated, let her remain unmarried, or to the husband let her ore-

γητω*) και ανδρα γυναικα μη αφιεναι. ¹² Τοις
conciled;) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, ουχ ο κυριος* ει τις
but remaining things I speak, not the Lord, if any

αδελφος γυναικα εχει απιστον, και αυτη συνευ-
brother a wife has an unbeliever and she thinks

δοκει οικειν μετ' αυτου, μη αφιετω αυτην*
well to dwell with him, not let him dismiss hers;

¹³ και γυνη ητις εχει ανδρα απιστον, και αυτος
and a wife who has a husband an unbeliever, and he

συνευδοκει οικειν μετ' αυτης, μη αφιετω αυτον.
thinks well to dwell with her, not let her dismiss him.

¹⁴ Ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναι-
has been sanctified for the husband the unbelieving in the wife,

κι, και ηγιασται η γυνη η απιστος εν τω
and has been sanctified the wife the unbelieving in the

ανδρι* επει αρα τα τεκνα υμων ακαθαρτ-
husband; otherwise indeed the children of you unclean

εστι, νυν δε αγια εστιν. ¹⁵ Ει δε ο απιστος
is, now but holy is, If but the unbelieving

χωριζεται, χωριζεσθω* ου δεδουλωται ο αδελ-
withdraws, let him withdraw; not is enslaved the brother

η η αδελφη εν τοις τοιουτοις. Εν δε ειρηνη
or the sister with the such like. In but peace

κεκληκεν ημας ο θεος. ¹⁶ Τι γαρ οιδας, γυναι,
has called us the God. How for knowest thou, O wife,

ει τον ανδρα σωσεις: η τι οιδας, ανερ, ει
if the husband thou shalt save? or how knowest thou, O husband, if

την γυναικα σωσεις. ¹⁷ Ει μη εκαστω ως
the wife thou shalt save. If not to each as

εμερισεν ο κυριος, εκαστον ως κεκληκεν ο θεος
distributed the Lord, each one even as has called the God

ουτω περιπατειτω. Και ουτως εν ταις εκκλη-
so let him walk. And thus in the congrega-

σiais πασαις διατασσομαι. ¹⁸ Περιτετμημενος
gations all I appoint. Having been circumcised

τις εκληθη, μη επισπασθω* εν ακρο-
any one was called not let him be uncircumcised; in uncircum-

βυστια τις εκληθη, μη περιτεμνεσθω. ¹⁹ Η
ision any one was called, not let him be circumcised. The

be separated, let her re-
main unmarried, or let her
be reconciled to her HUS-
BAND;—and that a Hus-
band do not dismiss his
Wife.

¹² But to the REMAIN-
ING 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 dis-
miss * the Husband.

¹⁴ For the UNBELIEV-
ING HUSBAND is sancti-
fied in the believing WIFE,
and the UNBELIEVING
WIFE is sanctified in the
* BROTHER; otherwise, in-
deed † your CHILDREN
were impure, but now they
are holy.

¹⁵ But if the UNBE-
LIEVER withdraw, let him
withdraw; the BROTHER
or the SISTER is not en-
slaved in SUCH cases,—
but ‡ in Peace GOD has
called us;—

¹⁶ for how knowest
thou, O Wife, whether
thou shalt save thy HUS-
BAND? or how knowest
thou, O Husband, whe-
ther † thou shalt save thy
WIFE?

¹⁷ If not, as the LORD
has apportioned to each
one, even as GOD has
called each one, so let him
walk. And ‡ thus in all
the CONGREGATIONS I ap-
point.

¹⁸ Was any one called
having been circumcised?
let him not become un-
circumcised; in Uncir-
cumcision * has any one
been called? ‡ let him not
be circumcised.

* VATICAN MANUSCRIPT.—13. the Husband one been called.

14. BROTHER.

18. has any

† 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.

† 14. Mai. ii. 15.

† 15. Rom. xii. 18: xiv. 19: 1 Cor. xiv. 23: Heb. xii. 14.

† 16.

† Pet. iii. 1. † 17. 1 Cor. iv. 17; 2 Cor. xi. 28.

† 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2.

περιτομη ουδεν εστι, και η ακροβυστια ουδεν
circumcision nothing is and the uncircumcision nothing

εστιν, αλλα τηρησεις εντολων θεου. 20 *Εκαστος
is, but keeping of commandments of God. Each

τος εν τη κλησει η εκληθη, εν ταυτη μενετω.
one in the calling in which he was called, in this let him remain

21 Δουλος εκληθης, μη σοι μηλετω* αλλ' ει
A slave wast thou called, not to thee let it be a care; but if

και δυνασαι ελευθερος γενεσθαι, μαλλον χρη-
also thou art able free to become, rather use

σαι. 22 *Ο γαρ εν κυριω κληθεισ δουλος, απε-
He for in Lord being called a slave, a

λευθερος κυριου εστιν ομοιος* [και] ο ελευθερος
freedman of Lord is in like manner [also] the freeman

κληθεισ, δσλος εστι Χριστου. 23 Τιμης ηγο-
being called, a slave is of Anointed. For a price you

ρασθητε* μη γινεσθε δουλοι ανθρωπων.
were bought; not become you slaves of men.

24 *Εκαστος εν ω εκληθη, αδελφοι, εν τω
Each one in which he was called, brethren, in this

μενετω παρα θεω.
let him remain with God.

25 Περει δε των παρθενων; επιταγην κυριου
Concerning and the virgins, a commandment of Lord

ουκ εχω γνωμην δε διδωμι, ως ηληθμενος
not I have, a judgment but I give, as having obtained mercy

υπο κυριου πιστος ειναι. 26 Νομιζω ουν, τοσο-
from Lord faithful to be. I declare then, this

καλον υπαρχειν δια την ενεστωσαν αναγκην,
well to be because of the having been present distress,

οτι καλον ανθρωπω το ουτως ειναι. 27 Δεδε-
that well for a man the thus to be. Art thou hav-

σαι γυναικι, μη ζητει λυσιμ λελυσαι
to; been bound to a wife, not seek thou a release, hast thou been loosed

απο γυναικος, μη ζητει γυναικα. 28 Εαν δε
from a wife, not seek thou a wife. If but

και γημης, ουχ ημαρτες* και εαν
even thou shouldst have married, not thou didst sin; and if

γημη η παρθενος, ουχ ημαρτε* θλιψιν
should have married the virgin, not sheinned; affliction

δε τη σαρκι εξουσιω οι τοιουτοι* εγω δε υμων
but in the flesh shall have those such like; I but you

φειδομαι. 29 Τουτο δε φημι, αδελφοι, ο καιρος
spare. This but I say, Brethren, the season

συνεσταλμενος το λοιπον εστιν* ινα και οι
having been shortened the remainder is; that both those

19 †CIRCUMCISION is nothing, and †UNCIRCUM-
CISION is nothing; †but Keeping God's Command-
ments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 For the Slave BEING CALLED by the Lord, is †the Lord's freedman; in like manner the FREEMAN being called is †Christ's Bond-servant.

23 †Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, †let each one remain with God in that vocation in which he was called.

25 And concerning the †VIRGINS, I have not †a Commandment of the Lord, but I give my Judgment, as †having received mercy from the Lord †to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if * a Virgin should marry, she does not sin; but Affliction in the FLESH such will have;— however, † spare you.

29 But this I say, Brethren, †the TIME being shortened, it remains,

* VATICAN MANUSCRIPT.—22. also—omit. 23. a Virgin.

† 23. So rendered interrogatively by Whitty, Wakefield, and Turnbull. † 25. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex as is evident from verses 26, 27, 32—34, and Rev. xiv. 4. † 25. See Note on verse 12.

† 19. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 3; iii. 24. † 22. John viii. 30; Rom. vi. 13, 22; Philemon 16. † 23. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16. † 24. ver. 20. † 25. verse 10; 2 Cor. viii. 8. † 25. 1 Tim. i. 12. † 29. Math. xiv. 23; Rom. xiii. 11; 1 Pet. iv. 7.

ΕΧΟΝΤΕΣ γυναικας, ὡς μη εχοντες ωσι. ³⁰ και
 having wives, as not having should be, and

οι κλαιοντες, ὡς μη κλαιοντες· και οι χαιρον-
 those weeping, as not weeping; and those rejoicing,

τες, ὡς μη χαιροντες· και οι αγοραζοντες, ὡς
 as not rejoicing; and those buying, as

μη κατεχοντες· ³¹ και οι χρωμενοι τῷ κοσμῷ
 not possessing; and those using the world

τουτω, ὡς μη καταχρωμενοι. Παραγει γαρ
 this, as not abusing. Passes by for

το σχημα του κοσμου τουτου. ³² Θελω δε
 the form of the world this. I wish but

υμας αμεριμνους ειναι. Ὁ αγαμος μεριμνα τα
 you free from anxieties to be. The unmarried cares for the things

του κυριου, πως αρεσει τῷ κυριῳ· ³³ ὁ δε γα-
 of the Lord, how he shall please the Lord; he but having

μησας μεριμνα τα του κοσμου, πως αρεσει
 married cares for the things of the world, how he shall please

τη γυναικι. ³⁴ Μεμερισται ἡ γυνη και ἡ παρ-
 the wife. Has been divided the wife and the virgin;

θενος· ἡ αγαμος μεριμνα τα του κυριου, ἵνα
 the unmarried cares for the things of the Lord, so that

ἡ ἁγια και σωματι και πνευματι· ἡ δε γα-
 may be holy both in body and in spirit; the but one

μησασα μεριμνα * [τα του κοσμου,] πως
 having married cares for [the things of the world,] how

αρεσει τῷ ανδρι. ³⁵ Τουτο δε προς το υμων
 she shall please the husband. This and for the of you

αυτων συμφερον λεγω· ουχ ἵνα βροχον υμιν
 yourselves benefit I say; not that a snare to you

επιβαλω, αλλα προς τα ευσημον και ευπαρε-
 I may throw, but for the decorum and devoted-

δρον τῷ κυριῳ απερισπαστως. ³⁶ Ει δε τις
 ness to the Lord without solicitude. If but any one

ασχημονειν επι την παρθενον αυτου νομιζει,
 to behave indecently toward the virgin of himself thinks,

εαν η ὑπερακος, και οὕτως οφειλει γινεσ-
 if she may be beyond age, and so it is fitting to be;

θαι· ὁ θελει ποιειτω, ουχ ἁμαρτανει· γαμειτω-
 what he wishes let him do, uot he sins; let them

that both THOSE HAVING Wives, should be as not having them;

30 and THOSE who are WEEPING, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 and THOSE who are USING this WORLD, as not using it; † for the † SCENE of this WORLD is passing away.

32 But I wish you to be without anxiety. † 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 † a Snare over you; but for the HONORABLE 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. 34. the THINGS of the WORLD—omit. 34. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. † 35. An allusion to a small casting net, something like the lasso of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † 36. Parthenos, commonly translated virgin, has been rendered as meaning also a state of virginity or celibacy. † 36 Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

37 Ὁς δε ἐστήκεν ἐδραϊος ἐν τῇ καρδίᾳ, marry. Who but he has stood settled in the heart,
 μη ἐχων ἀναγκήν, ἐξουσίαν δε ἐχει περὶ τοῦ not having necessity, control but has concerning the
 ἰδίου θεληματος, καὶ τοῦτο κεκρίκειν ἐν τῇ καρ- own will, and this has resolved in the heart
 διὰ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθενον, of himself she to keep the of himself virgin,
 καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐγαμιζῶν, καλῶς well does. So that even he giving to marriage, well
 ποιεῖ· καὶ ὁ μὴ γαμιζῶν, κρεῖσσον ποιεῖ. does; and he not marrying, better does.
 39 Γυνὴ δεδεταί ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ A wife is bound for so long a time may live the husband
 αὐτῆς· εἰ δε κοιμηθῆ ὁ ἀνὴρ αὐτῆς, ἐλευ- of her; if but should fall asleep the husband of her, free
 θερά ἐστίν ᾧ θελεῖ γαμηθῆναι, μόνον ἐν she is to whom she wills to be married, only in
 κυριῶ. 40 Μακαριώτερα δε ἐστίν, εἰ οὕτω Lord. Happier but she is, if thus
 μείνῃ, κατὰ τὴν ἐμὴν γνῶμην· δοκῶ she should remain according to the my judgment; I think
 δε κτῶ πνεῦμα θεοῦ ἐχειν. and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περὶ δε τῶν εἰδωλοθυτῶν, οἶδαμεν· (ὅτι Concerning and the things offered to idols, we know; (because
 παντες γινωσκιν ἐχομεν· ἡ γινωσκισ φυσιολ, ἡ δε all knowledge we have; the knowledge puffs up, the but
 ἀγαπῆ οἰκοδομεῖ· 2 εἰ * [δε] τις δοκεῖ εἰδεναι love builds up; if [but] any one thinks to have known
 τι, οὐδεπῶ οὐδεν ἐγνώκε καθῶς δεῖ γινω- something, not yet nothing he has known as it behoves to have
 ναι· 3 εἰ δε τις ἀγαπᾶ τον θεον, οὗτος ἐγνώσ- known; if but any one should love the God, this has been
 ται ὑπ' αὐτου·) 4 περὶ τῆς βρωσεως οὐν acknowledged by him;) concerning the eating therefore
 τῶν εἰδωλοθυτῶν, οἶδαμεν, ὅτι οὐδεν εἰδωλον of the things offered to idols, we know, that nothing an idol
 ἐν κοσμῶ, καὶ ὅτι οὐδεῖς θεος ἕτερος, εἰ μὴ εἰς. in world, and that no one God other, if not one.
 5 Καὶ γαρ εἰπερ εἰσι λεγομενοι θεοι, εἴτε ἐν Indeed for though they are being called gods, whether in
 οὐρανῶ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσι θεοι πολλοι, heaven, or on earth; (as they are Gods many,
 καὶ κυριου πολλοι·) 6 * [ἀλλ'] ἡμιν εἰς θεος ὁ and lords many;) [but] to us one God the

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 puffs up, but LOVE builds up.

2 † If any one is confident of knowing anything, he knows it * not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, (we know,) That an † Image is nothing in the World, † and That * no one is God but one.

5 For though there are, indeed, † Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

* VATICAN MANUSCRIPT.—37. shall do well. well; and he who MARRIES not, shall do better.
 am. 2. But—omit. 2. not yet as.

38. MARRIES his VIRGIN shall do the HUSBAND. 40. for I am. 4. no one is God but one. 6. but—omit.

† 39. Rom. vii. 2. 1. Rom. xiv. 14, 22. xlii. 24; 1 Cor. x. 19. iv. 6, 1 Tim. ii. 5.

† 39. 2 Cor. vi. 14. † 2. 1 Cor. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim. vi. 4. † 4. Deut. iv. 39; vi. 4; Isa. xlv. 8; Matt. xii. 29; verse 6; Eph. † 5. John x. 34.

† 1. Acts xv. 20, 29; 1 Cor. x. 10. † 4. 1st. † 4. 1st.

πατηρ, ἐξ οὗ τα παντα, και ημεις εις αυτον·
father, out of whom the all things, and we for him;

και εις κυριος, Ιησους Χριστος, δι' οὗ τα
and one Lord, Jesus Anointed, through whom the
παντα, και ημεις δι' αυτου. 7 Αλλ' ουκ εν
all things, and we through him. But not in

πασιν ἡ γνωσις· τινες δε τη συνειδησει του
all the knowledge; some but in the conscience of the

ειδωλου ἕως αρτι ὡς ειδωλοθυτον εσθιουσι, και
idol till now as offered to an idol they eat, and

ἡ συνειδησις αυτων, ασθενησ ουσα, μολυνεται.
the conscience of them, weak being, is defiled.

8 Βρωμα δε ημας ου παριστησι τω θεῳ· ουτε
Food but us not brings near to the God; neither

* [γαρ] εαν φαγωμεν, περισσευομεν· ουτε εαν
[for] if we should eat, do we abound; nor if

μη φαγωμεν, ὑστερουμεθα. 9 Βλεπετε δε, μη-
not we should eat, are we deficient. Look you but, lest

πως ἡ εξουσια ὑμων αὕτη προσκομμα γενηται
in any way the liberty of you this a stumbling-block may become

τοις ασθενουσιν. 10 Εαν γαρ τις ιδη σε, τον
to those being weak. If for any one may see thee, the

εχοντα γνωσιν, εν ειδωλειφ κατακειμενον, ουχί
one having knowledge, in an idol-temple reclining, not

ἡ συνειδησις αυτου, ασθενουσ οντος, οικοδομη-
the conscience of him, weak being, will be built

θησεται εις το τα ειδωλοθυτα εσθιειν; 11 και
up in order that the things offered to idols to eat? and

απολειται ὁ ασθενων αδελφος επι τη ση γνωσει
will be destroyed the being weak brother by the thy knowledge

δι' ὃν Χριστος απεθανεν. 12 Οὕτω δε
on account of whom Anointed died. Thus but

ἁμαρτανοντες εις τους αδελφους και τυπτοντες
sinning against the brethren and smiting

αυτων την συνειδησιν ασθενουσαν, εις Χριστον
of them the conscience being weak against Anointed

ἁμαρτανετε. 13 Διοπερ ει βρωμα σκανδαλιζει
you sin. Wherefore if food ensnares

τον αδελφον μου, ου μη φαγω κρεα εις τον
the brother of me, not not I may eat flesh to the

αιωνα, ινα μη τον αδελφον μου σκανδαλισω.
age, so that not the brother of me I may ensnare.

ΚΕΦ. θ'. 9.

‡ 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."

7 But this KNOWLEDGE
is not in all; and some,
‡ with the CONSCIOUS-
NESS of the IDOL till now
eat as of an Idol-Sacrifice;
and their CONSCIENCE,
being weak, ‡ is defiled.

8 "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."

9 But ‡ take care lest,
in any way, this your
RIGHT become ‡ a Stum-
bling-block to THOSE BE-
ING WEAK.

10 For if any one should
see * THEE who HAST
Knowledge, reclining in
an Idol's temple, will not
‡ the CONSCIENCE of him
who is weak be strength-
ened for the EATING of
the IDOL-SACRIFICES?

11 * And will not the
WEAK Brother, on account
of whom Christ died, perish
by this THY Knowledge?

12 And thus sinning
against the BROTHEREN,
and smiting Their weak
CONSCIENCE, ‡ you sin
against Christ.

13 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

1 Ουκ ειμι ελευθερος; ουκ ειμι αποστολος;
Not am I a freeman? not am I an apostle?
Ουχι Ιησου * [Χριστου] τον κυριον ημων ἔω-
Not Jesus [Anointed] the Lord of us have

* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—omit. 8. neither
if we should not eat, are we deficient, nor if we should eat, do we abound. 10. HIM
who HAST Knowledge. 11. For by the KNOWLEDGE the WEAK Brother perishes, on ac-
count of whom Christ died. 1. Anointed—omit.
‡ 6. Mal. ii. 10; Eph. iv. 6. ‡ 6. Acts xvii. 28; Rom. xi. 30. ‡ 6. John xiii,
13; Acts ii. 30; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11. ‡ 6. Col. i. 10; Heb. i. 2.
‡ 7. 1 Cor. x. 28, 29. ‡ 7. Rom. xiv. 14, 23. ‡ 8. Rom. xiv. 17. ‡ 9. Gal. v.
13. ‡ 9. Rom. xiv. 13, 20. ‡ 10. 1 Cor. x. 28, 32. ‡ 12. Matt. xxv. 40, 45.
‡ 13. Rom. xiv. 21; 2 Cor. xi. 25. ‡ 1. Acts ix. 15; xiii. 2, &c. ‡ 1. Acts ix. 3, 17, &c.

κακα; ου το εργον μου υμεις εστε εν κυριω;
 accen? not the work of me you are in Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε υμιν
 If to others not I am an apostle, at all events to you

ειμι; η γαρ σφραγισ της εμης αποστολης υμεις
 I am; the for seal of the my apostleship you

εστε εν κυριω. ³ Η εμη απολογία τοις εμε
 are in Lord. The my defence to those me

ανακρινουσιν, αυτη εστι. ⁴ Μη ουκ εχομεν
 condemning, this is. Not not have we

εξουσιαν φαγειν και πιειν; ⁵ Μη ουκ εχομεν
 a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ως και οι
 a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οι αδελφοι του κυριου,
 others apostles, and the brothers of the Lord.

και Κηφας; ⁶ Η μονος εγω και Βαρναβας ουκ
 and Cephas? Or only I and Barnabas noc

εχομεν εξουσιαν του μη εργαζεσθαι; ⁷ Τις
 have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιοις ποτε; τις φυτευει
 serves in war with his own wages any time? who plants

αμπελωνα, και * [εκ] του καρπου αυτου ουκ
 a vineyard, and [from] of the fruit of it not

εσθιει; η τις ποιμαινει ποιμνην, και εκ του
 eats? or who tends a flock, and from of the

γαλακτος της ποιμνης ουκ εσθιει; ⁸ Μη
 milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και
 according to man these things I speak? or not also

ο νομος ταυτα λεγει; ⁹ Εν γαρ τω Μωυσεως
 the law these things says? In for the Moses

νομου γεγραπται· ου φιωσεις βων αλων-
 law it has been written; Not thou shalt inuzzle an ox threshing.

τα. Μη των βων μελει τω θεω; ¹⁰ η δι'
 Not for the oxen cares the God? or on account of

ημας παντως λεγει; Δι' ημας γαρ εγρα-
 us altogether besays? On account of us for it was

φη, οτι επ' ελπιδι οφειλει ο αροτριων αρο-
 written, because in hope it is right he plowing to

τριαν και ο αλων, επ' ελπιδι του μετεχειν.
 plow; and he threshing, in hope of that to partake.

¹¹ Ει ημεις υμιν τα πνευματικα εσπειραμεν,
 If we to you the spiritual things sowed,

μεγα, ει ημεις υμων τα σαρκικα θεριτομεν;
 a great thing, if we of you the fleshly things shall reap?

¹² Ει αλλοι της υμων εξουσιας μετεχουσιν, ου
 If others of the of you right partake, not

not you my WORK in the Lord?

2 If to others I am not an Apostle, yet certainly I am to you; for you are † the SEAL of * My APOSTLESHIP in the Lord.

3 MY DEFENCE to THOSE who CONDEMN Me 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 BROTHERS of the LORD, and † Cephas?

6 Or † and Barnabas, † have we alone no Right * to abstain from labor?

7 † Who serves in war at his Own Expense at any time? Who † plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

8 Do I speak These things according to Man? or does not the LAW also say these things?

9 For in the LAW of MOSES it has been written, † "Thou shalt not muzzle "the Ox threshing?" Is GOD concerned for OXEN?

10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the † PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

11 † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

12 If others are partaking of this Right over

* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. from—omit.

6 to abstain from labor.

7.

† 2. 2 Cor. iii. 2; xii. 12. † 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9. † 5. Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 19. † 6. 2 Thess. i. 8. † 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv 7. † 7. Deut. xx. 6; Prov. xxvii. 18; 1 Cor. iii. 6—8. † 9. Deut. xxv. 4; 1 Tim. v. 18. † 10. 2 Tim. ii. 6. † 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ημεις; Αλλ' ουκ εχρησαμεθα τη εξου-
rather we! But not we did use the right

σια ταυτη· αλλα παντα στεγουμεν, ινα μη
this; but all things we endure, so that not

εγκοπην τινα δωμεν τω ευαγγελιω του Χρισ-
hindrance any we may give to the glad tidings of the Anointed.

του. ¹³ Ουκ οιδατε, οτι οι τα ιερα εργαζο-
Not know you, that those the holy things performing,

μενοι, εκ του ιερου εσθιουσιν; οι τω θυσιασ-
from of the temple eat? those to the alte,

τηριω προσεδρευοντες, τω θυσιαστηριω συμ-
attending, with the altar are

μεριζονται; ¹⁴ Ουτω και ο κυριος διαταξε τοις
partakers? Thus also the Lord has appointed for those

το ευαγγελιον καταγγελλουσιν, εκ του ευαγ-
the glad tidings proclaiming, from of the glad

γγελιου ζην. ¹⁵ Εγω δε ου κεχρημαι ουδενι
tidings to live. I but not have used not one

τουτων. Ουκ εγραψα δε ταυτα, ινα ουτω
of these things. Not I did write and these things, that thus

γενηται εν εμοι· καλον γαρ μοι μαλλον α
it may be done to me; well for to me rather

θανειν, η το καυχημα μου ινα τις κενωση.
die, than the boasting of me that any one should make void.

¹⁶ Εαν γαρ ευαγγελιζωμαι, ουκ εστι μοι
If for I may announce glad tidings, not it is to me

καυχημα· αναγκη γαρ μοι ετικειται· ουαι
a cause of boasting; necessity for to me lies on, woe

γαρ μοι εστιν, εαν μη ευαγγελιζωμαι. ¹⁷ Ει
for to me is, if not I should preach glad tidings. If

γαρ εκων τουτο πρασσω, μισθον εχω· ει δε
for willing this I do, a reward I have; if but

ακων, οικονομιαν πεπιστευμαι. ¹⁸ Τις
unwilling, a stewardship I have been entrusted with. What

ουν μοι εστιν ο μισθος; 'Ινα ευαγγελιζομενος
then to me is the reward? So that announcing glad tidings

αδαπανον θησω το ευαγγελιον * [του Χρισ-
without expense I will place the glad tidings [of the Anointed,]

του,] εις το μη καταχρησασθαι τη εξουσια
in order that not to fully use the authority

μου εν τω ευαγγελιω. ¹⁹ Ελευθερος γαρ ειν
of me is the glad tidings. Free for being

εκ παντων, πασιν εμαυτον εδουλωσα, ινα τους
from all, to all myself I was enslaved, that the

πλειονας κερδησω· ²⁰ και εγενομην τοις Ιουδαι-
more I might gain; and I became to the Jews

you, ought not we rather?
‡ But we did not use this
RIGHT; but we endure all
things, ‡ that we may not
cause any Hindrance to
the GLAD TIDINGS of th:
ANOINTEd.

¹³ ‡ Do you not know
That THOSE who PER-
FORM the TEMPLE SER-
VICES, eat from the TEM-
PLE?—that THOSE AT-
TENDING to the ALTAR
are partakers with th:
ALTAR?

¹⁴ Thus, also, ‡ the
LORD has appointed to
THOSE who PUBLISH the
GLAD TIDINGS, ‡ to live by
the GLAD TIDINGS.

¹⁵ ‡ But I have not
used any of these things;
and I did not write these
things that thus it should
be done to me; ‡ for it
is good for me to die,
rather than that any one
should make my BOAST-
ING void.

¹⁶ For if I should
evangelize, it is no cause
of exultation to me; ‡ be-
cause 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 th.
more.

²⁰ And ‡ to the Jews
I became as a Jew, that

* VATICAN MANUSCRIPT.—13. of the Anointed—omit.

‡ 12. Acts xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. ‡ 12. 2 Cor.
xi. 12. ‡ 13. Lev. vi. 16, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14.
Matt. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3, xx.
34. 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 15. 2 Cor. xi. 10. ‡ 18.
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. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xv. 3; xvii. 18; xxi. 24.

οἷς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδησῶ τοῖς
 as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μη ὡν αὐτος ὑπο
 under law as under law, (not being myself under

νόμον,) ἵνα τοὺς ὑπο νόμον κερδησῶ 21 τοῖς
 law,) that those under law I might gain; to those

ἀνομοῖς ὡς ἀνομος, (μη ὡν ἀνομος θεῷ, ἀλλ'
 without law as without law, (not being without law to God but

ἐννομος Χριστῷ,) ἵνα κερδησῶ ἀνομους.
 within law to Anointed,) that I might gain lawless ones:

22 ἐγενόμην τοῖς ἀσθενεσίν * [ὡς] ἀσθενής, ἵνα
 I became to the weak [as] weak. that

τοὺς ἀσθενεῖς κερδησῶ τοῖς πᾶσι γέγονα τὰ
 the weak ones I might gain; to them all I have become the

πάντα, ἵνα πάντως τινὰς σωσῶ. 23 Τοῦτο δὲ
 all things, that by all means some I may save. This but

ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνός
 I do on account of the glad tidings, that a co-partner

αὐτοῦ γενῶμαι. 24 Οὐκ οἶδατε, ὅτι οἱ ἐν στα-
 of it I may become. Not know you, that those in

δίῳ τρεχόντες, πάντες μὲν τρεχούσιν, εἰς δὲ
 course running, all indeed run, each out

λαμβάνει τὸ βραβεῖον; οὕτω τρεχετέ, ἵνα
 receives the prize Thus run you, that

καταλαβήτε. 25 Πᾶς γὰρ ὁ ἀγωνιζόμενος, πάντα
 you may obtain. Every one but the contending, all things

ἐγκρατενεταί· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν
 possess self-control; they indeed therefore, that a perishable

στεφανὸν λαβύσιν· ἡμεῖς δὲ, ἀφθάρτων. 26 Ἐγὼ
 wreath they may receive; we but, an imperishable. I

τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδηλῶς· οὕτω
 therefore thus run, as not uncertainly thus

πυκτεύω, ὡς οὐκ ἀερα δέρω· 27 ἀλλ' ὑπὸ πιαζῶ
 I box, as not air beating; but I brow-beat:

μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἀλλοίς
 of me the body and lead it captive, lest possibly to others

κηρυξᾶς, αὐτὸς ἀδοκίμος γενῶμαι.
 having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER Law, as under Law, (not being myself under Law,) that I might gain THOSE UNDER Law;

21 to THOSE WITHOUT LAW, as without Law, (yet not being * without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

22 To the WEAK, I became weak, that I might gain the WEAK; † to them ALL I have become * 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 COBATANT is † temperate in all things;—they indeed, that they may receive † a Perishable Crown; but we, † one Imperishable.

26 ¶ 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; lest possibly, having proclaimed to Others, I myself should † become one unapproved.

* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law, that I might gain THOSE WITHOUT LAW. 22. as—omit. 23. All things. 24. all things.

† 24. Some interpreters, read *pantas*, all, instead of *tinias*, some, which reading is adopted by *Parsons*—*Clarke* is of opinion as agreeing better with chap. x. 33. † 25. *Clarke* thinks that *ἐν εὐαγγελίῳ*, glad tidings, should be rendered here *prize or reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training in which each of the athletes engaged, who 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. † 25. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games, of *laurel*, in the *Nemean* games, of *parsley*; and in the *Isthmian* games, of the *pine*;—all of which, though evergreens, soon withered.

† 22. 1 Cor. x. 33. † 23. Rom. xi. 14. † 24. Gal. ii. 2; v. 2; Phil. ii. 16; iii. 14, 2 Tim. iv. 7; Heb. xii. 1. † 25. 2 Tim. ii. 5 † 25. 2 Tim. iv. 8; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. † 27. Rom. viii. 13; Col. iii. 5. † 27. Rom. vi. 18, 19, x. 27. Jer. vi. 80; 2 Cor. xiii. 5, 6.

ΚΕΦ. Ι'. 10.

1 Οὐ θελω γαρ ὑμας αγνοειν, αδελφοι, οτι οι
 Not I wish for you to be ignorant, brethren, that the
 πατερες ἡμων παντες ὑπο την νεφελην ησαν,
 fathers of us all under the cloud were,
 και παντες δια της θαλασσης διηλθον, 2 και
 and all through the sea passed, and
 παντες εις τον Μωυσην εβαπτισαντο εν τη
 all into the Moses were dipped in the
 νεφελη και εν τη θαλασση, 3 και παντες το
 cloud and in the sea, and all the
 κυτο βρωμα πνευματικον εφαγον, 4 και παντες
 same food spiritual did eat, and all
 το αυτο πομα πνευματικον επιον. (επιον
 the same drink spiritual did drink; (they drank
 γαρ εκ πνευματικης ακολουθουσης πετρας· η
 for from spiritual following a rock; the
 δε πετρα ην ο Χριστος.) 5 αλλ' ουκ εν τοις
 but rock was the Anointed;) but not with the
 πλειοσιν αυτων ευδοκησεν ο θεος· κατεστρωθη-
 greater number of them was well-pleased the God; they were laid prostrate
 σαν γαρ εν τη ερημω. 6 Ταυτα δε τυποι ἡμων
 were made for in the desert. These things but types of us
 εγενηθησαν, εις το μη ειναι ἡμας επιθυμητας
 were made, in order that not to be us lusters
 κακων, καθως κακεινοι επεθυμησαν. 7 Μηδε
 of evil things, as even they lusted. Nor
 ειδωλατραι γινεσθε, καθως τινες αυτων ὡς
 image-worshippers become you, as some of them; as
 γεγραπται· Εκαθισεν ο λαος φαγειν και πιειν,
 it has been written; Sat down the people to eat and to drink,
 και ανεστησαν παιζειν. 8 Μηδε πορνεωμεν,
 and stood up to sport. Nor should we fornicate,
 καθως τινες αυτων επορνευσαν, και επεσον εν
 as some of them fornicated, and fell in
 μια ἡμερα εικοσιτρεις χιλιαδες. 9 Μηδε εκπει-
 one day twenty-three thousands. Nor should
 ραζωμεν τον Χριστον, καθως * [και] τινες
 we tempt the Anointed, as [also] some
 αυτων επειρασαν, κα. ὑπο των οφεων απω-
 of them tempted, and by the serpents were
 λουτο. 10 Μηδε γογγυσετε, καθως * [και] τινες
 destroyed. Nor murmured you, as [also] some
 αυτων εγογγυσαν, και απωλοντο ὑπο του ολο-
 of them murmured, and were destroyed by the 'des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren. That our FATHERS were all under †the CLOUD, and all passed through †the SEA;
 2 and that all were immersed into Moses in the CLOUD and in the SEA;
 3 and that all ate †the SAME †spiritual Food,
 4 and all drank †the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED)
 5 With the MOST of them, however, God was not well-pleased; †for they were laid prostrate in the DESERT.
 6 Now these things were made †Types for us, in order that we might not be Cravers after Evil things, †even as they craved.
 7 Nor become you Image worshippers, like some of them; as it has been written, †"THE PEOPLE †sat down to eat "and drink, and stood up "to dance "
 8 Nor should we practice fornication as some of them committed it, †and fell in One Day twenty-three thousand.
 9 Nor should we tempt *the LORD, †as some of them tempted him, and were destroyed by the SERPENTS.
 10 Neither murmur you, †as some of them murmured, †and were destroyed by the DESTROYER.

* VATICAN MANUSCRIPT.—9. the LORD.

9. also—omit.

10. also—omit.

† 8. Or perhaps to be used in the sense of typical. See Rev. xi. 8. The same phrase occurs, 1 Pet. v. 3. the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—Macknight.

† 6. A type, figure. † 7. In ancient times they lay on couches at their meals.—Macknight.

† 1. Exod. xiii. 21; xl. 34—38 &c. † 1. Exod. xiv. 22; Num. xxxiii. 8, &c. † 2. Exod. xvi. 15, 35. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; Jude 5. † 6. Num. xl. 4, 33, 34; Psa. cvi. 14. † 7. Exod. xxvii. 6. † 8. Num. xxv. 1, 9; Psa. cvi. 32. † 9. Exod. xvii. 2, 7; Num. xxi. 4—6. † 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29; xvi. 41. † 10. Num. xiv. 37; xvi. 48.

θρευτου. ¹¹ Ταυτα δε παντα τυποι συνεβαι-
 troyer. These things and all types happened
 νον εκεινοις· εγγραφη δε προς νουθεσιαν ημων
 to them; was written and for admonition of us,
 εις ους τα τελη των αιωνων κατηντησεν.
 on whom the ends of the ages met.

¹² Ωστε ο δοκων εστανει, βλεπετω μη
 So that the one thinking to have stood, let him take care lest
 πεση. ¹³ Πειρασμος υμας ουκ ειληφεν ει μη
 he should fall. A temptation you not has taken if not

ανθρωπινος· πιστος δε ο θεος, ουκ εασει
 belonging to man; faithful but the God, who not will permit
 υμας πειρασθηναι υπερ ο δυνασθε, αλλα ποιη-
 you to be tempted above what you are able, but will
 σει συν τω πειρασμω και την εκβασιν, του
 make with the temptation also the way out, that
 δυνασθαι υπερεγκειν.
 you may be able to hear up under.

¹⁴ Διωπερ, αγαπητοι μου, φυγετε απο της
 Wherefore, beloved ones of me, flee you from the
 ειδωλολατρειας. ¹⁵ Ως φρονιμοις λεγω, κρι-
 timage-worship. As to wise men I speak, judge

νατε υμεις ο φημι. ¹⁶ Το ποτηριον της ευλογιας
 you what I say. The cup of the blessing
 ο ευλογουμεν, ουχι κοινωνια του αιματος του
 which we bless, not a participation of the blood of the

Χριστου εστι; τον αρτον δυ κλωμεν, ουχι κοι-
 Anointed is it? the loaf which we break, not a par-
 νανια του σωματος του Χριστου εστιν;
 ticipation of the body of the Anointed is it?

¹⁷ Οτι εις αρτος, εν σωμα οι πολλοι εσμεν· οι
 Because one loaf, one body the many we are; these
 γαρ παντες εκ του ενος αρτου μετεχομεν.
 for all from of the one loaf partake.

¹⁸ Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οι
 See you the Israel according to flesh; not those
 εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-
 eating the sacrifices partakers of the altar

ριου εισι; ¹⁹ Τι ουν φημι; οτι ειδωλον τι
 are? Why then do I say? because an idol anything
 εστιν; η οτι ειδωλοθυτον τι εστιν; ²⁰ Αλλ',
 is? or because an idol sacrifice anything is? But,

οτι α θυει τα εθνη, δαιμονιοις θυει, και ου
 because what sacrifice the Gentiles, to demons they sacrifice, and not
 θεω· ου θελω δε υμας κοινωνους των δαιμονιων
 to God; not I wish and you partners of the demons

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 Be-loved, † flee away from IMAGE-WORSHIP.

¹⁵ I am speaking as to wise men; judge you what I say.

¹⁶ † The CUP of BLESS-ING, for which we bless God,—is it not a Partici-pation of the BLOOD of the ANOINTED one? † The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

¹⁷ Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

¹⁸ Look at ISRAEL according to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

¹⁹ Why then do I affirm this? Because * what is sacrificed to an image is anything, or Because † an Image is anything?

²⁰ No; but Because what * they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become ASSOCIATES of the DEMONS.

* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9-
 † 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 16. Matt. xxvi. 20—23. † 16. Acts ii,
 42; 1 Cor. xi. 23, 24. † 17. Rom. xii. 5; 1 Cor. xii. 27. † 18. Lev. iii. 3; vii. 15,
 † 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvl. 37.

γινεσθαι. ²¹ Ου δυνασθε ποτηριον κυριου πινειν
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονιων ου δυνασθε τραπεζης
and a cup of demons; not you are able a table

κυριου μετεχειν και τραπεζης δαιμονιων. ²² Η
of Lord to partake and a table of demons. Or

παραζηλουμεν τον κυριον; μη ισχυροτεροι
do we provoke to jealousy the Lord? not stronger

αυτου εσμεν; ²³ Παντα εξεστιν, αλλ' ου παντα
of him we are? All things it is lawful, but not all things

συμφερει παντα εξεστιν, αλλ' ου παντα οικο-
are beneficial; all things it is lawful but not all things builds

δομει. ²⁴ Μηδεις το εαυτου ζητειω, αλλα το
up. No one that of himself let him seek, but that

του ετερου. ²⁵ Παν το εν μακελλω πωλουμε-
o. the other. Every thing that in market is being sold

νον εσθiette, μηδεν ανακρινοντες, δια την
eat you, not asking questions, on account of the

συνειδησιν. ²⁶ του γαρ κυριου η γη και το πλη-
conscience; of the for Lord the earth and the fulness

ρωμα αυτης. ²⁷ Ει * [δε] τις καλει υμας των
of her. If [but] any one inv. you the

απιστων, και θελετε πορευεσθαι, παν το
unbelieving, and you wish to go, everything that

παρatiθεμενον υμιν εσθiette, μηδεν ανακρινον-
is being presented to you eat you, not asking questions,

τες, δια την συνειδησιν. ²⁸ Εαν δε τις υμιν
on account of the conscience. If but any one to you

ειπη· Τουτο ειδωλοθυτον εστι μη εσθiette,
should say. This an idol-sacrifice is; not eat you,

δι εκεινον τον μηνυσαντα, και την συνει-
on account of him the one having disclosed, and the con-

δησιν. ²⁹ Συνειδησιν δε λεγω, ουχι την εαυ-
conscience. Conscience now I say, not that of thy-

του, αλλα την του ετερου. Ινατι γαρ η ελευ-
self but that of the other. Why for η free-

θερα μου κρινεται υπο αλλης συνειδησεως;
dom o me is judged by another conscience?

³⁰ Ει εγω χαριτι μετεχω, τι βλασφημουμαι
if I by favor partake, why am I blamed

υπερ ου εγω ευχαριστω; ³¹ Ειτε ουν εσθiette-
on account of which I give thanks? Whether then you

τε, ειτε πινετε, ειτε τι ποιειτε, παντα εις
eat, or you drink, or anything you do, all things for

²¹ † You cannot drink the Lord's Cup, and † the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

²² Do we provoke the LORD to jealousy? Are we stronger than he?

²³ † "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

²⁴ † Let no one seek HIS OWN, but that of ANOTHER.

²⁵ † Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

²⁶ for † "the EARTH is "the LORD'S, and the FULLNESS of it."

²⁷ If any UNBELIEVER invite you, and you wish to go, † eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

²⁸ But if any one should say to you, "This is *an IDOL-SACRIFICE;" do not eat, † on account of HIM who INFORMED you, and CONSCIENCE.

²⁹ Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. † "But why is my FREEDOM judged by the Conscience of Another?"

³⁰ If I partake with Gratitude, why am I defamed on account of that † for which I give thanks?"

³¹ † Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

* VATICAN MANUSCRIPT.—28. offered in sacrifice.

‡ 21 2 Cor. vi. 15, 16. † 21. Deut. xxxii. 39. † 23. 1 Cor. vi. 12. † 24
Rom. xv. 1, 2; v. 33; 1 Cor. xiii. 5; Phil. ii. 4, 21. † 25. 1 Tim. iv. 4. † 26. Exod.
xix. 5; Deut. x. 14; Psa. xxiv. 1; 1 12. † 27. Luke x. 7. † 28. 1 Cor. vii. 16, 12.
† 29. Rom. xiv. 16. † 30. Rom. xiv. 6; 1 Tim. iv. 3, 4. † 31. Col. iii. 17; 1 Pet.
iv. 11.

δοξαν θεου ποιείτε. ³² Απροσκοποι γινεσθε και
 glory of God do you. Not causes of stumbling become you both
 Ιουδαιοις και Έλλησι και τη εκκλησια του
 and Jews and Greeks and to the congregation of the
 θεου. ³³ καθως καγω παντα πασιν αρεσκω, μη
 God; even as also I all things all men please, not
 ζητων το εμαυτου συμφερον, αλλα το των πολ-
 seeking that of myself being profitable, but that of the many,
 λων, ινα σωθωσι.
 that they may be saved.

ΚΕΦ. ια'. 11.

¹ Μιμηται μου γινεσθε, καθως καγω Χριστου.
 Imitators of me become you, even as also I of Anointed.
² Επαινω δε υμας, * [αδελφοι,] οτι παντα μου
 I praise and you, [brethren,] because all things of me
 μεμνησθε, και καθως παρεδωκα υμιν τας
 you have remembered, and as I delivered to you the
³ παροσσεις κατεχετε. ³ Θελω δε υμας ειδε-
 traditions you retain. I wish but you to have know-
 ραι, οτι παντος ανδρος η κεφαλη ο Χριστος
 ledge, that of every man the head the Anointed
 εστι κεφαλη δε γυναικος, ο ανηρ κεφαλη δε
 is; head but of woman, the man; head but
 Χριστου, ο θεος. ⁴ Πας ανηρ προσευχομενος η
 of Anointed, the God. Every man praying or
 προφητευων κατα κεφαλης εχων, καταισχυνει
 prophesying upon head having, disgraces
 την κεφαλην αυτου. ⁵ Πασα δε γυνη προσευ-
 the head of himself. Every but woman praying
 χομενη η προφητευουσα ανατακαλυπτω τη
 or prophesying uncovered with the
 κεφαλη, καταισχυνει την κεφαλην εαυτης· εν
 head, disgraces the head of herself; one
 ομοιου εστι και το αυτο τη εξυρημενη. ⁶ Ει
 it is and the same with the having been shaven. If
 ομοιου κατακαλυπτεται γυνη, και κειρασθω· ει
 for not is covered a woman, also let her hair be cut off; if
 αισχρον γυναικι το κειρασθαι η ξυρασθαι,
 but a disgrace to a woman the hair to be cut off or to be shaven,
 κα κατακαλυπτεσθω. ⁷ Ανηρ μεν γαρ ουκ οφειλει
 let her be covered. A man indeed for not it is sitting
 κατακαλυπτεσθαι την κεφαλην, εικων και δοξα
 to be covered the head, alikeness and glory
 θεου υπαρχων· γυνη δε δοξα ανδρος εστιν·
 of God being; a woman but glory of a man is;
⁸ ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ
 not for is man from woman, but woman from

³² † Be you inoffensive
 both to Jews and Greeks,
 and † to the CHURCH of
 GOD;
³³ even as † I also
 please all men in all
 things, not seeking MY
 OWN Advantage, but THAT
 of the MANY, so that they
 may be saved.

CHAPTER XI.

¹ Become † Imitators of
 me, even as I also am of
 Christ.
² And, Brethren, I
 praise you, † Because you
 have remembered all My
 [instructions,] and retain
 the OBSERVANCES as I
 delivered them to you.
³ But I wish you to
 know, † That the ANOIN-
 TED is HEAD of Every
 Man; and the † Head of
 Woman, the MAN; and
 † the Head of the Anointed,
 GOD.
⁴ Every Man praying
 or prophesying, having
 his Head covered, dis-
 graces his HEAD;
⁵ but Every Woman
 praying or prophesying
 with her HEAD uncovered,
 disgraces her HEAD; for
 it is just the same as if it
 were SHAVEN.
⁶ For if a Woman be
 unveiled, * let her hair
 also be cut off or shaven;
 but if it is † Disgraceful
 to a Woman to have her
 HAIR CUT OFF, or to be
 shaven, let her be veiled.
⁷ Now a Man, indeed,
 ought not to cover the
 HEAD, he being God's
 Glorious Likeness; but
 Woman is Man's Glory;
 as the Church, which
 is her body, which
 she herself cleanseth with
 water by the word,
 that she may present
 herself to God, as a
 glorious church, not
 having spot, or wrinkle,
 or any such thing;
 but that she should
 be holy and without
 blemish.
⁸ As the Church
 is cleansed with
 water by the word,
 that she may
 present herself
 to God, as a
 glorious church,
 not having spot,
 or wrinkle, or
 any such thing;
 but that she
 should be holy
 and without
 blemish.

* VATICAN MANUSCRIPT.—2. brethren—omit. shaven.

6. let her hair also be cut off or

† 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. † 32. Acts xx. 28; 1 Cor. xi. 23
 † 33. Rom. xv. 2; 1 Cor. ix. 19, 22. † 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 2. 1 Cor. iv. 17. † 3. Eph. v. 23. † 3. Gen. iii. 16, 1
 Gen. ii. 11, 12; 1 Pet. iii. 1, 5, 6. † 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7-9
 † 6. Num. v. 18; Deut. xxii. 5. † 8. Gen. ii. 21, 22.

ανορις· ⁹ και γαρ ουκ εκτισθη ανηρ δια την
man; even for not was created man on account of the

γυναικα, αλλα γυνη δια τον ανδρα. ¹⁰ Δια
woman, but woman on account of the man. On account of

τουτο οπειλει η γυνη εξουσιαν εχειν επι της
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους. ¹¹ Πλην
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-
neither woman without man, nor man without woman,

κος, εν κυριω. ¹² Ωσπερ γαρ η γυνη εκ του
in Lord. As for the woman from the

ανδρος, ουτω και ο ανηρ δια της γυναικος· τα
man. so also the man through the woman; the

δε παντα εκ του θεου. ¹³ Εν υμιν αυτοις κρι-
but all things out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτον τω
you; becoming is it a woman uncovered to the

θειω προσευχεσθαι; ¹⁴ Η ουδε αυτη η φυσικη
God to pray? Or not even herself the nature

διδασκει υμας, οτι ανηρ μεν εαν κομα,
teaches you, that a man indeed if he should wear long hair,

ατιμια αυτω εστι; ¹⁵ Γυνη δε εαν κομα,
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου
a glory to her it is? because the hair instead of a covering

δεδοται αυτη. ¹⁶ Ει δε τις δοκει φιλονεικος
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνηθειαν ουκ εχουμεν,
to be, we such like custom no.

ουδε αι εκκλησαι του θεου. ¹⁷ Τουτω δε
nor the congregations of the God. This but

παραγγελλωι ουκ επαινω, οτι ουκ εις το κριετ-
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συνηρξεσθε. ¹⁸ Πρωτον
but for the worse you come together. First

μεν γαρ, συνηρχομενον υμιν εν εκκλησια,
indeed for, being come together of you in an assembly,

ακουω σχισματα εν υμιν υπαρχειν· και μερος
I hear divisions among you to be; and of a part

τι πιστευω· ¹⁹ Δει γαρ και αιρεσεις εν
certain I believe; it is necessary for also heresies among

9 † for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought † to have † Authority on the HEAD, on account of the ANGELS.

11 However, † neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; † but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, † any one is disposed to be contentious, † we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 † for it is necessary that there should be Factions among you, † so that

† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*Macknight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. ii. 18, 21, 23. † 10. Gen. xxiv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36.
† 10. 1 Tim. vi. 4. † 16. 1 Cor. vii. 17; xiv. 33. † 19. Matt. xviii. 4; Luke xvii. 2;
Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 19. Luke ii. 35; 1 John ii. 19.

και ο αὐτος κυριος· ⁶ και διαιρεσεις ενεργημα-
and the same Lord; and varieties of workings
των εισιν, ο δε αυτος θεος, ο ενεργων τα παντα
are, the but same God, who is working the all things
εν πασιν. ⁷ Ἐκαστῳ δε διδοται ἡ φανερωσις
in all. To each one but is given the manifestation
του πνευματος προς το συμφερον· ⁸ ὡ μὲν γὰρ
of the spirit for the benefit; to one indeed for
δια του πνευματος διδοται λογος σοφιας,
through the spirit is given a word of wisdom,
αλλῳ δε λογος γνωσεως, κατα το αυτο πνευ-
to another and a word of knowledge, according to the same spirit;
μα· ⁹ ετερω δε πιστις, εν τῳ αυτῳ πνευματι·
to another and faith, by the same spirit;
αλλῳ δε χαρισματα ιαματων, εν τῳ αυτῳ πνευ-
to another and gracious gifts of cures, by the same spirit;
ματι· ¹⁰ αλλῳ δε ενεργηματα δυναμεων, αλλῳ
to another and in workings of powers, to another
ε: προφητεια, αλλῳ δε διακρισεις πνευματων,
and prophecy, to another and discernings of spirits,
ετερῳ δε γενη γλωσσων, * [αλλῳ δε ἐρημη-
to another and kinds of tongues, [to another and an interpreta-
νεια γλωσσων.] ¹¹ Παντα δε ταυτα ενεργει
tion of tongues.] All but these things works
το εν και το αυτο πνευμα, διαιρουν ιδια εκασ-
that one and the same spirit, distributing particularly to each
τῳ καθως βουλεται. ¹² Καθαπερ γαρ το σωμα
one as it will. Just as for the body
εν εστι, και μελη εχει πολλα, παντα δε τα
one is, and members has many, all but the
μελη του σωματος * [του ενος,] πολλα οντα,
members of the body [of the one,] many being,
εν εστι σωμα· οὕτω και ο Χριστος. ¹³ Και
one is body; thus also the Anointed. Even
γαρ εν εἰνι πνευματι ἡμεις παντες εις εν σωμα
for in one spirit we all into one body
εβαπτισθημεν· ειτε Ιουδαιοι, ειτε Ἕλληνες,
were dipped; whether Jews, or Greeks,
ειτε δουλοι, ειτε ελευθεροι· και παντες * [εις]
whether slaves, or freemen; and all [into]
εν πνευμα εποτισθημεν. ¹⁴ Και γαρ το σωμα
one spirit were made to drink. Also for the body
ουκ εστιν εν μελος, αλλα πολλα. ¹⁵ Εαν ειπῃ
not is one member, but many. If should say

6 and there are Varieties of Workings, † and * the SAME God is HE who WORKS ALL things among all.

7 † And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, † a Word of Wisdom; and to another, † a Word of Knowledge, according to the SAME Spirit;

9 and to another, † Faith by the SAME Spirit; and to another, † Gifts of Cures by the * SAME Spirit.

10 And to another, † Operations of Mighty works; and to another, † Prophecy; and to another, † Discriminations of Spirits; and to another, † Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 † For just as the BODY is one, and has many Members, but All the MEMBERS of the BODY, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit † we were all immersed into One Body.— whether † Jews or Greeks, whether † Slaves or Freemen; and † were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the foot should

* VATICAN MANUSCRIPT.—6. and the SAME God is HE. and to another, Interpretation of Languages—omit. into—omit.

9. the ONE Spirit. 12. of the one—omit.

10. 13.

† 6. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11.
† 8. 1 Cor. ii. 6, 7. † 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. † 9. 2 Cor. xiii. 2.
† 9. Mark xvi. 18. † 10. verse 28; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 23.
† 10. Acts ii. 4; x. 40; xix 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 16. † 13. Rom. vi. 4, 5.
† 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—39

ὁ πους* Ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ
the foot; Because not I am a hand, not I am from of the

σωματος· οὐ παρα τοῦτο οὐκ ἐστὶν ἐκ τοῦ σω-
body; not from this not is it from of the body?

ματος; ¹⁶ Καὶ εἰαν εἶπῃ το οὐς* Ὅτι οὐκ εἰμι
And if should say the ear; Because not I am

οφθαλμος, οὐκ εἰμι ἐκ τοῦ σωματος· οὐ παρα
an eye, not I am from of the body; not from

τοῦτο οὐκ ἐστὶν ἐκ τοῦ σωματος; ¹⁷ Εἰ
this not is it from of the body? If

ὅλον το σωμα οφθαλμος, πού ἢ ἀκοῆ; εἰ ὅλον
whole the body an eye, where the hearing? if whole

ἀκοῆ, πού ἢ ὀσφρησις; ¹⁸ Νυνὶ δὲ ὁ θεὸς ἐθετο
hearing, where the smell? Now but the God placed

τα μελη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σωματι,
the members, one each of them in the body,

καθὼς ἠθελῆσεν. ¹⁹ Εἰ δὲ ἦν τα πάντα ἐν με-
aa he would. If but was the all one mem-

λος, πού το σωμα; ²⁰ Νυν δὲ πολλὰ μὲν μελη,
ber, where the body? Now but many indeed members,

ἐν δὲ σωμα. ²¹ Οὐ δύναται ὁ οφθαλμὸς εἰπεῖν
one but body. Not is able the eye to say

τῇ χειρὶ· Χρειαὶ σου οὐκ ἐχῶ· ἢ παλιν ἢ
to the hand; Need of thee not I have; or again

κεφαλῇ τοῖς ποσὶ· Χρειαὶ ὑμῶν οὐκ ἐχῶ.
head to the feet; Need of you not I have.

²² Ἀλλὰ πολλὰ μᾶλλον τα δοκουντα μελη τοῦ
But much more the seeming members of the

σωματος ασθενεστερα ὑπαρχειν, αναγκαῖα ἐστὶ·
body more feeble to be, necessary it is;

²³ καὶ ἃ δοκουμεν ἀτιμωτερα εἶναι τοῦ σωματος,
and those we think less honourable to be of the body,

τοῦτοις τιμὴν περισσοτεραν περιτιθεμεν· καὶ τα
to these honor more abundant we place around; and the

ἀσχημονα ἡμῶν εὐσχημοσυνῆν περισσοτεραν
uncemely parts of us comeliness more abundant

ἔχει· ²⁴ τα δὲ εὐσχημονα ἡμῶν, οὐ χρειαὶ ἔχει.
has; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνεκερασε το σωμα, τῷ ὑστερουν-
But the God combined the body, to the part being in-

τι περισσοτεραν δους τιμὴν, ²⁵ ἵνα μὴ ἢ
ferior more abundant having given honor, a: that not may be

σχίσμα ἐν τῷ σωματι, ἀλλὰ το αὐτο ὑπερ
divisions in the body, but the same on behalf

ἄλλῶν μεριμνωσι τα μελη. ²⁶ Καὶ εἴτε
each other may be concerned the members. And whether

say—"Because I am not a Hand, I am no part of the BODY,"—is it for this not of the BODY?

¹⁶ And if the EAR should say, "Because I am not an Eye, I am not of the BODY,"—is it for this not of the BODY?

¹⁷ If the WHOLE were an Eye, where is the the HEARING? If the Whole were Hearing, where is the SMELL?

¹⁸ But now, † GOD has placed the MEMBERS, each One of them in the BODY, ‡ as he would.

¹⁹ And if the WHOLE were One Member, where is the BODY?

²⁰ But now, indeed, there are Many Members, but One Body.

²¹ The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

²² But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

²³ and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

²⁴ but our COMELY parts have no Need. GOD, however, put together the BODY, having given *some-what more abundantly to THAT part which was LACKING,

²⁵ so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

²⁶ and whether One

* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which was LACKING.

‡ 18. verse 28.

† 18. Rom. xii. 3; 1 Cor. iii. 5; verse 11.

πασχει ἐν μέλος, συμπασχει παντα τα μελη·
 suffers one member, suffers with all the members;
 ειτε δοξάζεται ἐν μέλος, συγχαίρει παντα τα
 or is glorified one member, rejoices with all the
 μελη. ²⁷ Ὑμεῖς δε εστε σωμα Χριστου, και
 members. You but are a body of Anointed, and
 μελη εκ μερους. ²⁸ Και οὐς μεν εθετο ὁ θεος
 members from parts. And these indeed placed the God
 ἐν τη εκκλησια πρωτον αποστολους, δευτερον
 in the congregation first apostles, second
 προφητας, τριτον διδασκαλους, επειτα δυνα-
 prophets, third teachers, after that pow-
 μεις, ειτα χαρισματα ιαματων, αντιληψεις,
 ers, theo gracious gifts of cures, helpers,
 κυβερνησεις, γενη γλωσσων. ²⁹ Μη παντες,
 directors, kinds of tongues. Not all,
 αποστολοι: μη παντες, προφηται; μη παντες,
 apostles? not all, prophets? not all,
 διδασκαλοι: Μη παντες, δυναμεις; ³⁰ Μη παν-
 teachers? Not all, powers? Not all,
 τες, χαρισματα εχουσιν ιαματων; μη παντες,
 gracious gifts have of cures? not all,
 γλωσσαις λαλουσι; μη παντες διερμηνευουσι;
 with tongues speak? not all interpret?

³¹ Ζηλουτε δε τα χαρισματα τα κρειττονα.
 You earnestly desire but the gracious gifts those better.
 Και ετι καθ' ὑπερβολην ὁδον ὑμιν δεικνυμι.
 And yet a more excellent way to you I point out.
 ΚΕΦ. ιγ'. 13. ¹ Εαν ταις γλωσσαις των
 If with the tongues of the

ανθρωπων λαλω και των αγγελων, αγαπην δε
 men I speak and of the messengers, love but
 μη εχω, γεγονα χαλκος ηχων η κυμβαλον
 not I have, I have become brass sounding or a cymbal
 αλαλαξου. ² Και εαν εχω προφητειαν, και
 noisy. And if I have prophecy, and
 ειδω τα μυστηρια παντα και πασαν την γνωσιν,
 I know the secrets all and all the knowledge,
 και εαν εχω πασαν την πιστιν, ὡστε ορη
 and if I have all the faith, so that mountains
 μεθιστανειν, αγαπην δε μη εχω, ουδεν ειμι.
 to remove, love but not have, nothing I am.
³ Και εαν ψωμισω παντα τα ὑπαρχοντα μου,
 And if I bestow all the possessions of me,
 και εαν παραδο το σωμα μου ινα κατησωμαι,
 and if I should give the body of me so that it should be burned,
 αγαπην δε μη εχω, ουδεν ωφελουμαι. ⁴ Ἡ
 love but not have, nothing I am profited. The
 αγαπη μακροθυμει, χρηστευεται· ἡ αγαπη ου
 love suffers long, is gentle; the love not
 ζηλοι· * [ἡ αγαπη] ου περπερευεται, ου φυσι-
 envies; [the love] not is boastful, not is puffed

Member suffer, All the MEMBERS sympathize; or, whether * One Member is glorified, All the MEMBERS rejoice with it.

²⁷ Now † you are a Body of Christ, † and Members in part.

²⁸ And those whom † God placed in the CONGREGATION, are first † Apostles; second, † Prophets; third, Teachers; next, † Powers; then, † Gifts of Cures; † Assistants; † Directors; different Languages.

²⁹ All are not Apostles; all are not Prophets; all are not Teachers; all are not Powers;

³⁰ all have not Gifts of Cures; all do not speak in different Languages; all do not interpret.

³¹ † But you earnestly desire the * MORE EMINENT GIFTS; and yet a much more Excellent Way I point out to you.

CHAPTER XIII.

¹ If I should speak in the LANGUAGES of MEN and of ANGELS, but have not Love, I have become sounding Brass or a noisy Cymbal.

² And if I have † Prophecy, and know all SECRETS and All KNOWLEDGE, and if I have All Faith, so as to remove Mountains, but have not Love, I am nothing.

³ † If I distribute all my POSSESSIONS in feeding the poor, and if I deliver up my BODY to be burned, but have not Love, I am profited nothing.

⁴ † LOVE suffers long and is kind. LOVE does not envy. LOVE is not boastful; is not puffed up;

* VAT. MANUSCRIPT.—26. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omit.
 † 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 28.
 Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6. † 28.
 verse 10. † 28. verse 9. † 28. Num. xi. 17. † 28. Rom. xii. 8; 1 Tim. v. 17;
 Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 30. † 2. 1 Cor. xii. 8—10, 28; xiv. 1, &c. See
 Matt. vii. 22 † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

οὐται, ⁵ οὐκ ἀσχημονεῖ; οὐ ζητεῖ τὰ ἑαυτῆς, οὐ
 up. not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, οὐ λογιζεται τὸ κακόν, ⁶ οὐ χαίρει
 is provoked to anger; not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ⁷ παν-
 in the iniquity, rejoices with but the truth, all things

τὰ στέγει, πάντα πιστεύει, πάντα ἐλπίζει,
 covers, all things believes, all things hopes,

πάντα ὑπομένει. ⁸ ἡ ἀγάπη οὐδέποτε ἐκπίπτει·
 all things endures; the love not at any time falls off;

εἴτε δὲ προφητεῖαι, καταργηθῶσονται· εἴτε
 whether but prophecies, they will be done away; whether

γλωσσαι, παύσονται· εἴτε γνῶσις, καταργηθη-
 tongues, they will cease; whether knowledge, it will be done

σεται. ⁹ Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ
 away From parts for we know, and from

μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ
 parts we prophesy; when but may come the

τελείου, * [τότε] τὸ ἐκ μέρους καταργηθήσεται.
 perfect, [then] that from parts will be done away.

¹¹ Ὅτε ἦμην νηπίος, ὡς νηπίος ἐλάλου, ὡς
 When I was a babe, as a babe I spoke, as

νηπίος ἐφρονουν, ὡς νηπίος ἐλογίζομην· ὅτε
 a babe I thought, as a babe reasoned; since

* [δέ] γεγόνα ἀνὴρ, κατήρηγκα τὰ τοῦ νηπίου.
 [but] I have become a man, I have put away the things of the babe.

¹² Βλέπομεν γὰρ ἀρτί δι' ἑσοπτρου ἐν αἰνιγματι,
 We see for now through a glass in an enigma,

τότε δὲ πρόσωπον πρὸς πρόσωπον· ἀρτί γινώσ-
 then but face to face; now I know

κω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
 from parts, then but I shall know fully even as also

ἐπεγνώσθην. ¹³ Νυνὶ δὲ μένει πίστις, ἐλπίς,
 I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ
 love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. ιδ'. 14. ¹ Διωκετε τὴν ἀγα-
 love. Pursue you the love;

πην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ
 earnestly desire but the spiritual, rather but

ἵνα προφητεύητε. ² Ὁ γὰρ λαλῶν γλωσση,
 that you may prophesy. The for one speaking with a tongue,

5 acts not unbecom-
 ingly; † seeks not * THAT
 which is not HER OWN; is
 not provoked to anger;
 does not impute evil;

6 † rejoices not with
 INIQUITY, ‡ but rejoices
 with the TRUTH;

7 covers all things;
 believes all things; hopes
 for all things; endures all
 things.

8 LOVE fails not at any
 time; but if there be
 "Prophecies," they will
 be done away; or if,
 "Languages," they will
 cease; or if, "Knowledge,"
 it will be made useless.

9 For Partitively we
 know, and Partitively we
 prophesy;

10 but when the PER-
 FECT thing comes, THAT
 which is PARTITIVE will be
 done away.

11 When I was a Child,
 as a Child I talked; as a
 Child I thought; as a
 Child I reasoned; but
 when I became a Man, I
 put away the MANNERS OF
 THE CHILD.

12. For † now we see
 through a † [dim] Glass
 obscurely; but then we
 shall see Face to Face.
 Now, I know Partitively,
 but then I shall know
 fully, even as also I have
 been fully known.

13 But now these
 THREE remain,—Faith,
 Hope, Love;—but of these
 the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue LOVE,
 and † be emulous of the
 SPIRITUAL gifts; ‡ but
 rather that you may pro-
 phesy.

2 For HE who is SPEAK-
 ING in a foreign Language,

* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN.
 11. but—omit.

10. then—omit.

† 12. The *esoptrou* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like: through which they saw, indeed, the objects without, but obscurely.—*Bloomfield*.

‡ 1. 5. 1 Cor. x. 24; Phil. ii. 4. ‡ 6. Pse. x. 3; Rom. i. 32. † 6. 2 John 4.
 † 12. 2 Cor. iiii. 18; v. 7; Phil. iii. 17. † 1. 1. 1 Cor. xii. 81. † 1. Num. xi. 25, 29.

ο̅κ̅ α̅ν̅θ̅ρ̅ω̅π̅ο̅ι̅ς λα̅λ̅ει, α̅λ̅λ̅α τ̅ω̅ θ̅ε̅ω̅· ο̅υ̅δ̅ει̅ς γ̅α̅ρ
not to men speak, but to the God; no one for

α̅κ̅ου̅ει, π̅ν̅ευ̅μα̅τι δ̅ε λα̅λ̅ει μ̅υσ̅τ̅η̅ρ̅ια· ³ ὁ δ̅ε
hears, in spirit but he speaks mysteries; the but

π̅ρ̅ο̅φ̅η̅τ̅ε̅υ̅ω̅ν, α̅ν̅θ̅ρ̅ω̅π̅ο̅ι̅ς λα̅λ̅ει ο̅ι̅κ̅ο̅δο̅μ̅η̅ν και̅
one prophesying, to men speaks edification and

π̅α̅ρ̅α̅κ̅λ̅η̅σ̅ι̅ν και̅ π̅α̅ρ̅α̅μ̅υ̅θ̅ι̅αν. ⁴ Ὁ λα̅λ̅ω̅ν
exhortation and consolation. The one speaking

γ̅λ̅ω̅σ̅σ̅η̅, ἑ̅α̅υ̅τ̅ο̅ν ο̅ι̅κ̅ο̅δο̅μ̅ει· ὁ δ̅ε π̅ρ̅ο̅φ̅η̅τ̅ε̅υ̅ω̅ν,
with a tongue, himself builds up; the but one prophesying,

ε̅κ̅κ̅λ̅η̅σ̅ι̅αν ο̅ι̅κ̅ο̅δο̅μ̅ει. ⁵ Θ̅ε̅λω̅ δ̅ε π̅α̅ν̅τ̅α̅ς ὑ̅μ̅α̅ς
a congregation builds up. I wish and all you

λα̅λ̅ειν γ̅λ̅ω̅σ̅σ̅αι̅ς, μ̅α̅λ̅λ̅ο̅ν δ̅ε ἵ̅να π̅ρ̅ο̅φ̅η̅-
to speak with tongues, rather but that you may

τ̅ε̅ν̅τ̅ε̅· μ̅ε̅ι̅ζ̅ω̅ν γ̅α̅ρ ὁ π̅ρ̅ο̅φ̅η̅τ̅ε̅υ̅ω̅ν ἢ ὁ λα̅λ̅ω̅ν
prophecy, greater for the one prophesying than the one speaking

γ̅λ̅ω̅σ̅σ̅αι̅ς, ε̅κ̅τ̅ο̅ς ε̅ἴ μ̅η̅ δ̅ι̅ε̅ρ̅μ̅η̅ν̅ε̅υ̅η̅, ἵ̅να ἡ̅ ε̅κ̅κ̅λ̅η̅-
with tongues, unless if not he should interpret, so that the congrega-

σ̅ι̅α ο̅ι̅κ̅ο̅δο̅μ̅η̅ν λα̅β̅η̅. ⁶ Ν̅υ̅ν̅ι δ̅ε, α̅δ̅ε̅λ̅φ̅ο̅ι, ε̅α̅ν
tion edification may receive. Now but, brethren, if

ε̅λ̅θ̅ω π̅ρ̅ο̅ς ὑ̅μ̅α̅ς γ̅λ̅ω̅σ̅σ̅αι̅ς λα̅λ̅ω̅ν, τ̅ι ὑ̅μ̅α̅ς
I should come to you with tongues speaking, what you

ω̅φ̅ε̅λ̅η̅σ̅ω, ε̅α̅ν μ̅η̅ ὑ̅μ̅ι̅ν λα̅λ̅η̅σ̅ω ἢ ε̅ν α̅π̅ο̅κα̅λ̅υ̅-
shall I profit, if not to you I shall speak either in a revelation,

ψ̅ε̅ι, ἢ ε̅ν γ̅ν̅ω̅σ̅ε̅ι, ἢ ε̅ν π̅ρ̅ο̅φ̅η̅τ̅ε̅ἰ̅α̅, ἢ ε̅ν δ̅ι̅δ̅α̅χ̅ῃ̅;
or in knowledge, or in a prophecy, or in teaching?

⁷ Ὅμ̅ω̅ς τ̅α α̅ψ̅υ̅χα φ̅ω̅ν̅η̅ν δ̅ι̅δ̅ο̅ν̅τ̅α, ε̅ἴτ̅ε α̅υ̅-
In like manner the things without life a sound giving, whether a

λ̅ο̅ς, ε̅ἴτ̅ε κ̅ι̅θ̅α̅ρ̅α, ε̅ἴ̅ν̅ α̅δ̅ι̅α̅σ̅τ̅ο̅λ̅ῃ̅ν τ̅ο̅ι̅ς φ̅θ̅ο̅ν̅γ̅ο̅ι̅ς μ̅η̅
flute, or a harp, if a difference to the notes not

δ̅ω̅, π̅ω̅ς γ̅ν̅ω̅σ̅θ̅ῆ̅τ̅αι̅ τ̅ο̅ α̅υ̅λ̅ο̅υ̅μ̅ε̅ν̅ο̅ν ἢ
they should give, how shall be known that being played on flute or

τ̅ο̅ κ̅ι̅θ̅α̅ρ̅ι̅ζ̅ο̅μ̅ε̅ν̅ο̅ν; ⁸ Κα̅ι γ̅α̅ρ ε̅α̅ν α̅δ̅ῆ̅λ̅ο̅ν φ̅ω̅ν̅η̅ν
that being played on harp? Also for if an uncertain sound

σ̅α̅λ̅π̅ι̅γ̅ξ̅ δ̅ω̅, τ̅ι̅ς π̅α̅ρ̅α̅σ̅κ̅ε̅υ̅α̅σ̅ε̅τ̅αι̅ ε̅ἰ̅ς π̅ο̅λ̅ε̅-
a trumpet should give, who will prepare himself for battle?

μ̅ο̅ν; ⁹ Ὅ̅τ̅ω̅ και̅ ὑ̅μ̅ε̅ι̅ς δ̅ι̅α τ̅ῆ̅ς γ̅λ̅ω̅σ̅σ̅ῆ̅ς ε̅α̅ν
So also you through the tongue if

μ̅η̅ ε̅υ̅σ̅ῆ̅μ̅ο̅ν λ̅ο̅γ̅ο̅ν δ̅ω̅τ̅ε, π̅ω̅ς γ̅ν̅ω̅σ̅θ̅ῆ̅σ̅ε̅τ̅αι̅ τ̅ο̅
not a well-marked word you give, how shall be known that

λα̅λ̅ο̅υ̅μ̅ε̅ν̅ο̅ν, ε̅σ̅ε̅σ̅θ̅ε γ̅α̅ρ ε̅ἰ̅ς α̅ε̅ρ̅α λα̅λ̅ο̅υ̅ν̅τ̅ε̅ς.
having been spoken? you will be for into air speaking.

¹⁰ Τ̅ο̅σ̅α̅υ̅τ̅α, ε̅ἴ τ̅υ̅χ̅ο̅ι, γ̅ε̅ν̅ῃ̅ φ̅ω̅ν̅ω̅ν ε̅σ̅τ̅ι̅ν ε̅ν κ̅ο̅σ̅-
So many, if it may be, kinds of voices is in world,

μ̅ῶ, και̅ ο̅υ̅δ̅ε̅ν * [α̅υ̅τ̅ω̅ν] α̅φ̅ω̅ν̅ο̅ν. ¹¹ Ε̅α̅ν ο̅υ̅ν
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.

³ HE who is PROPHECYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

⁴ THE SPEAKER in a foreign Language edifies Himself; but HE who PROPHECIES edifies the Congregation.

⁵ I am willing, indeed, for you all to speak in different Languages; but rather that you should prophesy; for greater is HE who PROPHECIES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

⁶ And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by † a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

⁷ 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?

⁸ For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

⁹ So even YOU by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is SPOKEN? For you will be speaking to the Air.

¹⁰ It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

* VATICAN MANUSCRIPT.—2. God.

7. Difference of Sound.

10 of them—omit

† 6. ver. 20.

μη ειδω την δυναμιν της φωνης, εσομαι τω
not I know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρ-
one speaking a barbarian; and the one speaking, to me a bar-
βαρος. ¹² Ουτω και υμεις, επει ζηλωται εστε
barian. So also you, since zealots you are

πνευματων, προς την οικαδομην της εκκλησιας
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. ¹³ Διοτι ο λαλων
seek you that you may abound. Where is the one speaking

γλωσση, προσευχεσθω ινα διερμηνευη. ¹⁴ Εαν
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. ¹⁵ Τι
prays, the but mind of me unfruitful is. What

ουν εστι; Προσευξομαι τω πνευματι, προσευ-
then is it? I will pray with the spirit, I will

ξομαι δε και τω νοι· ψαλω τω
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω * [δε] και τω νοι.
spirit I will sing praise [but] also with the understanding.

¹⁶ Επει, εαν ευλογησης τη πνευματι, ο αναπλη-
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των τοπων του ιδιωτου πως ερει το αμην
the place of the private person how shall say the amen

επι τη ση ευχαριστια; επειδη τι λεγεις οαμν
on the thy thanksgiving? since what thou sayest act

οιδε. ¹⁷ Συ μεν γαρ καλως ευχαριστεισ· αλλ'
he knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομειται.
the other not is built up.

¹⁸ Ευχαριστω τω θεω, παντων υμων μαλλον
I give thanks to the God, all of you more

γλωσσαις, λαλων· ¹⁹ αλλ' εν εκκλησια θελω
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοου μου λαλησαι, ινα
five words through the understanding of me to have spoken, that

ται αλλους καταχησω, η μυριους λιγους εν
to others I may instruct, than a myriad words in

γλωσση. ²⁰ Αδελφοι, μη παιδια γινεσθε ταις
a tongue. Brethren, not children become you in the

φρεων· αλλα τη κακια νηπιαζετε, ταις δε
mind, but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; † I will sing praise in the SPIRIT, but I will sing praise also with † the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY † Thanks-giving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to God, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, † become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

* VATICAN MANUSCRIPT.—15. but—omit.

† 15. Eph. v. 19; Col. iii. 16. † 15. Psa. xlvii. 7. † 16. 1 Cor. xi. 24. † 20. Psa. cxvii. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 16; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2,

ὄρεσι τελειοὶ γίνεσθε. ²¹ Ἐν τῷ νόμῳ γεγ-
auds perfect ones become you. In the law it has

ραπταί· Ὅτι ἐν ἑτερογλωσσοῖς καὶ ἐν χεῖλεσιν
been written; That by other tongues and by lips

ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
others I will speak to the people this, and not even so

εἰσακουσονται μου, λέγει κύριος. ²² Ὅστε αἱ
will they listen to me, says Lord. So that the

γλωσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευού-
tongues for a sign are, not to those believing;

σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ
but to the unbeliever; the but prophesying not

τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστευουσιν. ²³ Ἐὰν
to the unbelieving, but to those believing. If

οὖν * [συν] ἐλθῆ ἡ ἐκκλησία ὅλη ἐπὶ τὸ
therefore should come [together] the congregation whole to the

αὐτό, καὶ πάντες γλωσσαις λαλήσω, εἰτε λῶσι
same, and all with tongues should speak, should come in

δὲ ἰδιῶται, * [ἢ ἀπιστοί,] οὐκ ἐροῦσιν, ὅτι
and unlearned ones, [or unbelievers,] not will they say, that

μαίνεσθε; ²⁴ Ἐὰν δὲ πάντες προφητεύωσιν,
you are mad? If but all should prophesy,

εἰσελθῆ δὲ τις ἀπίστος, ἢ ἰδιῶτης, ἐλεγχεται
should come in and any one unbelieving, or unlearned, he is convinced

ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ
by all, he is examined by all, the

κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ
secrets of the heart of him manifest become; and

οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ
so falling on a face he will worship the

θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν
God, announcing, that the God really among you

ἐστί. ²⁶ Τί οὖν ἐστί, ἀδελφοί; Ὅταν συνερ-
is. Why then is it, brethren? When you may

χῆσθε, ἕκαστος * [ὑμῶν] ψαλμὸν ἔχει, διδα-
some together, each one [of you] a psalm has, teach-

χὴν ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,
ing has, a tongue has, a revelation has,

ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γίνεσ-
an interpretation has; all things for building up let be

θῶ. ²⁷ εἶτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ
done. It with a tongue any one speaks, by two, or

τὸ πλεῖστον τρεῖς, καὶ ἀνα μερὸς· καὶ εἰς διερ-
the most three, and in succession; and one let

μηννεύτω. ²⁸ Ἐὰν δὲ μὴ ἢ διερμηνευτής,
interpret. If but not may be an interpreter,

σιγατῶ ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ
let him be silent in congregation; to himself but let him speak and

21 In the LAW it has been written, † "With
 "Other Languages, and
 "with the Lips of others
 "I will speak to this
 "PEOPLE; and neither
 "so will the listen to me,
 "says the Lord."

22 So that the LAN-
 GUAGES are for a Sign,
 not to the BELIEVERS,
 but to the UNBELIEVERS;
 the PROPHESYING, how-
 ever, is not for the UN-
 BELIEVERS, but for the
 BELIEVERS.

23 If, therefore, the
 whole CONGREGATION
 should come into ONE
 PLACE, and all should
 speak in foreign Lan-
 guages, and there should
 come in illiterate persons
 or unbelievers, will they
 not say, † That you are
 insane?

24 But if all should
 prophesy, and any unbe-
 lieving or illiterate person
 should enter, he is con-
 vinced by all, he is exam-
 ined 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 as-
 semble, each one has a
 Psalm—† has a Discourse
 * has a Revelation—has a
 Language—has an Inter-
 pretation? † 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 In-
 terpreter, let him be silent
 in the Congregation; and
 let him speak to Himself
 and to God.

* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26.
 of you—omit. 26. has a Revelation, has a Language, has an Interpretation.
 † 21. 1. Jea. xxviii. 11, 12. † 23. Acts ii. 13. † 25. Isa. xlv. 14, Zech. viii. 23.
 ὁ. 1 Cor. xii. 8—10; verse 6. † 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph iv. 12.

τῶν ἄλλων. ²⁹ Προφῆται δὲ δύο ἢ τρεῖς λαλεῖ-
 to the end. Prophets but two or three let
 τῶσαν, καὶ οἱ ἄλλοι διακρινετώσαν. ³⁰ εἰ δὲ
 speak, and the others discern; if but
 ἄλλο ἀποκαλυφθῆ καθήμενος, ὁ πρῶτος σιγα-
 to another may be revealed sitting by, the first let be
 τῶ. ³¹ Δυνασθε γὰρ καθ' ἕνα πάντες προφητεu-
 silent You are able for one by one all to prophesy,
 εῖν, ἵνα πάντες μάθωνσι, καὶ πάντες παρακα-
 chat all may learn, and all may be
 λωνταί. ³² καὶ πνεύματα προφητῶν προφηταῖς
 comforted; and spirits of prophets to prophets
 ὑποτάσσεται. ³³ οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ
 are subject; not for is of confusion the
 θεός, ἀλλ' εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλη-
 God, but of peace. As in all the congrega-
 σιαῖς τῶν ἁγίων, ³⁴ αἱ γυναῖκες * [ὑμῶν] ἐν
 gations of the saints, the women [of you] in
 ταῖς ἐκκλησιαῖς σιγατώσαν· οὐ γὰρ ἐπιτετραπ-
 the congregations let be silent; not for it has been
 ται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς
 permitted to them to speak, but to be submissive, as
 καὶ ὁ νόμος λέγει. ³⁵ εἰ δὲ τι μάθειν θέλου-
 even the law says. If and anything to learn they
 σιν, ἐν οἴκῳ τοῦ ἰδίου ἀνδρᾶς ἐπερωτάτωσαν·
 wish, in a house the own husbands let them ask;
 αἰσχρὸν γὰρ ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λα-
 an indecent thing for it is women in a congregation to
 λεῖν. ³⁶ Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν;
 speak. Or from you the word of the God went out?
 ἢ εἰς ὑμᾶς μόνους κατήχησεν; ³⁷ εἰ τις δοκεῖ
 or to you alone did it come? If any one thinks
 προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκειτω
 a prophet to be or spiritual, let him acknowledge
 ἃ γράφω ὑμῖν, ὅτι κυρίου εἰσὶν ἐντο-
 the things I write to you, because of Lord they are command-
 λαι. ³⁸ εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω. ³⁹ Ὅστε,
 ments; if but any one is ignorant, let him be ignorant. So that,
 ἀδελφοί, ζήλουτε τὸ προφητεῦν, καὶ τὸ
 brethren, be you zealous that to prophesy, and that
 λαλεῖν γλώσσαις μὴ κωλύετε. ⁴⁰ πάντα δὲ
 to speak with tongues not hinder you; all things but
 εὐσχημονῶς καὶ κατὰ τάξιν γινέσθω.
 in a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and † let the OTHERS judge;
 30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.
 31 For you can all prophesy one by one, so that all may learn, and all may be comforted.
 32 And the Spiritual gifts of Prophets are subject to Prophets;
 33 for God is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,
 34 † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but * let them be submissive; † even as the LAW also says;
 35 and if they wish to learn anything, let them ask their OWN Husbands at Home; for it is an indecent thing for * a Woman to speak in the Assembly.
 36 Did the WORD of God go out from you, or did it only extend to you?
 37 † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, * That they are Commandments of the Lord;
 38 but if any be ignorant, let him be ignorant.
 39 Wherefore, Brethren, † earnestly desire to PROPHECY; and forbid not to * SPEAK in foreign Languages;
 40 † but let all things be done in a becoming manner, and according to Order.

* VATICAN MANUSCRIPT.—34. you.—omit. 34. let them be submissive. 35. a Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.
 † 29. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x. 7; 1 John iv. 3
 † 29. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

ΚΕΦ. ιε'. 15.

Ἰγνωρίζω δε ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον
 I declare but to you, brethren, the glad tidings
 ὃ εὐηγγελισαμην ὑμῖν, ὃ και παραλαβετε,
 which I announced as glad tidings to you, which also you received,
 ἐν ᾧ και ἐστήκατε, ² δι' οὐ και σωζεσθε·
 in which also you have stood, through which also you are being saved;
 (τινι λόγῳ εὐηγγελισαμεν ὑμῖν εἰ κατεχετε·)
 (by a certain word I announced as glad tidings to you if you retain;)
 ἐκτος εἰ μη εἰκη ἐπιστευσατε. ³ Παρεδωκα
 except if not inconsiderately you believed. I delivered
 γαρ ὑμῖν ἐν πρώτοις ὃ και παρελαβον· ὅτι
 for to you among first things what also I received; that
 Χριστος ἀπέθανεν ὑπὲρ των ἁμαρτιων ἡμων,
 Anointed died on behalf of the sins of us,
 κατα τας γραφας· ⁴ και ὅτι εταφη, και ὅτι
 according to the writings; and that he was buried, and that
 ἐγηνερται τη τριτη ἡμερα, κατα τας γραφας·
 he was raised the third day, according to the writings;
⁵ και ὅτι ὠφθη Κηφα, εἰτα τοις δωδεκα. ⁶ Επει-
 and that he was seen by Cephas, then by the twelve. After that
 τα ὠφθη ἐπαινω πεντακοσιοις ἀδελφοις ἐφαπαξ,
 he was seen above by five hundred brethren at once,
 ἐξ ὧν οἱ πλειους μενουσιν ἕως ἀρτι, τινες δε
 out of whom the greater number remain till now, some but
 και ἐκοιμηθησαν. ⁷ Επειτα ὠφθη Ἰακωβ· εἰτα
 also have fallen asleep. After that he was seen by James; then
 τοις ἀποστολοις πασιν. ⁸ Ἐσχάτον δε παντων,
 by the apostles all. Last end of all,
 ὥσπερι τῷ ἐκτροματι, ὠφθη καμοι. ⁹ (Ἐγω
 just as if by the abortion, he was seen also by me. (I
 γαρ εἰμι ὁ ἐλαχιστος των ἀποστολων· ὃς οὐκ
 for am the least of the apostles; who not
 εἰμι ἱκανος καλεῖσθαι ἀποστολος, διοτι ἐδιωξα
 am fit to be called an apostle, because I persecuted
 την ἐκκλησιαν του θεου. ¹⁰ Χαριτι δε θεου εἰμι
 the congregation of the God. By favor but of God I am
 ὃ εἰμι· και ἡ χάρις αὐτου ἡ εἰς ἐμε, οὐ κενη
 what I am; and the favor of him that to me, not vain
 ἐγενηθη, ἀλλα περισσοτερον αὐτων παντων
 was made, but more abundantly of them all
 ἐκοπιασα· οὐκ ἐγω δε, ἀλλ' ἡ χάρις του θεου
 I labored; not I but, but the favor of the God

CHAPTER. XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS † which I evangelized to you, and which you received; in which also you have stood, † 2 and through which you are being saved, if you retain a certain Word I evangelized to you; † unless, indeed, you believed inconsiderately. † 3 For I delivered to you among the chief things, † what also I received, That Christ died on behalf of our sins † according to the SCRIPTURES; † 4 and That he was buried; and That he was raised the THIRD Day † according to the SCRIPTURES; † 5 and That he was seen † by Cephas; then † by the TWELVE; † 6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep. † 7 After that, he was seen by James; then, † by all the APOSTLES; † 8 and, † last of all, he was seen by me also, as if by the ONE PREMATURELY BORN; † 9 for † I am † the LEAST of the APOSTLES, WHO am not worthy to be called an Apostle, † because I persecuted the CHURCH of GOD. † 10 But what I am † I am by the Favor of God; and THAT FAVOR of his towards me was not fruitless; † for I labored more abundantly than all of them; † yet not † I, * but the FAVOR of GOD with me.

* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

† 1. Gal. i. 11. † 2. Rom. i. 16; 1 Cor. i. 21. † 3. Gal. i. 12. † 4. Psa. xli. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xxvi. 25; 1 Pet. i. 11; ii. 24. † 5. Psa. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 46; Acts ii. 25—31; xiii. 33—35; xxvi. 22, 23; 1 Pet. i. 11. † 6. Luke xxiv. 34 † 7. Luke xxiv. 50; Acts i. 8, 4. † 8. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. † 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. † 10. Eph. ii. 7, 8. † 11. 2 Cor. x. 23; xii. 11. † 12. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.

ἢ συν εμοι.) ¹¹ Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,
that with me.) Whether therefore I, or they,
 οὕτω κηρυσσομεν, καὶ οὕτως ἐπιστευσατε.
thus we proclaim, and thus you believed.

¹² Εἰ δὲ Χριστὸς κηρυσσεται, ὅτι ἐκ νεκρῶν
If but Anointed is proclaimed, that out of dead ones
 ἐγηγηρται, πῶς λεγοῦσι τινες ἐν ὑμῖν, ὅτι
has been raised, how say some among you, that
 ἀναστασις νεκρῶν οὐκ ἐστίν. ¹³ Εἰ δὲ ἀναστα-
a resurrection of dead ones not is? If but a resurrec-
 σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς ἐγηγηρται.
tion of dead ones not is, not even Anointed has been raised,

¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγηγηρται, κενὸν ἀρὰ το
if but Anointed not has been raised, void then the
 κηρυγμα ἡμῶν, κενὴ * [δὲ] καὶ ἡ πίστις ὑμῶν.
preaching of us, void [and] also the faith of you.

¹⁵ Εὐρισκομεθα δὲ καὶ ψευδομαρτυρες τοῦ θεοῦ.
We are found and even false witnesses of the God;
 ὅτι ἐμαρτυρησαμεν κατὰ τοῦ θεοῦ, ὅτι ἠγειρε
because we testified concerning the God, that he raised up
 τὸν Χριστὸν, ὃν οὐκ ἠγειρεν, εἴπερ ἀρὰ νεκροὶ
the Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγειρονται. ¹⁶ Εἰ γὰρ νεκροὶ οὐκ ἐγειρον-
not are raised up. If for dead ones not are raised
 ται, οὐδὲ Χριστὸς ἐγηγηρται. ¹⁷ εἰ δὲ Χριστὸς
up, not even Anointed has been raised; if but Anointed
 οὐκ ἐγηγηρται, ματαία ἡ πίστις ὑμῶν· ἐτι ἐστὲ
not has been raised, deceptive the faith of you; still you are
 ἐν ταῖς ἁμαρτίαις ὑμῶν. ¹⁸ ἀρὰ καὶ οἱ κοιμηθεν-
in the sins of you; them also those havin fallen

τες ἐν Χριστῷ, ἀπώλοντο. ¹⁹ Ὅτι ἐν τῇ ζῳῇ
asleep in Anointed, perished. If in the life

ταυτῇ ἠλπικοτες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-
this having been hoping we are in Anointed alone, more
 εἰνοτεροὶ πάντων ἀνθρώπων ἐσμεν. ²⁰ Νῦν δὲ
pitiable of all men we are. Now but

Χριστὸς ἐγηγηρται ἐκ νεκρῶν, ἀπαρνή των
Anointed has been raised up out of dead ones, a first-fruit of those
 κεικοιμημένων.
having fallen asleep.

²¹ Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ
Since for through a man the death, also
 δι' ἀνθρώπου ἀναστασις νεκρῶν. ²² Ὡς πῆρ
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω
for in the Adam all die, so
 καὶ ἐν τῷ Χριστῷ πάντες ζῳοποιηθῶσονται.
also in the Anointed all will be made alive.

11 Whether I, then, or
 thrp, thus we preach,
 and thus you believed.

12 But if it is pro-
 claimed That Christ has
 been raised from the
 Dead, how say some
 among you That there
 is not a Resurrection of
 the Dead?

13 But if there is not
 a Resurrection of the Dead,
 †neither has Christ been
 raised;

14 and if Christ has
 not been raised, void cer-
 tainly is our PROCLAMA-
 TION, and void is your
 FAITH.

15 And we are found
 even False witnesses con-
 cerning GOD; ‡ Because
 we testified in regard to
 GOD, That he raised up
 the ANOINTED one: whom
 he did not raise up, if
 indeed Dead persons are
 not raised.

16 For if Dead persons
 are not raised up, neither
 has Christ been raised;

17 and if Christ has
 not been raised, your
 FAITH * is deceptive;
 † you are still in your
 SINS;

18 then, also, THOSE
 HAVING FALLEN ASLEEP
 in Christ, have perished.

19 ‡ If in this LIFE
 only we have hope in
 Christ, we are more piti-
 able than All Men.

20 But now ‡ Christ has
 been raised from the
 Dead, ‡ a First-fruit of
 THOSE HAVING FALLEN
 ASLEEP.

21 For ‡ since through
 a Man, there is * Death,
 † through a Man, also,
 there is a Resurrection of
 the Dead;

22 for as by ADAM All
 die, so by the ANOINTED
 also, will All be restored to
 life.

* VATICAN MANUSCRIPT.—14. and—omit. 17. is deceptive. 21. Death.
 † 13. 1 Thess. iv. 14. † 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30. † 17. Rom. iv. 25
 † 19. 2 Tim. iii. 12. † 20. 1 Pet. i. 3. † 20. Acts xxvi. 23; verse 23; Col. i. 18
 Rev. i. 5. † 21. Rom. v. 12, 17. † 21. John xi 25; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ιδιω ταγματι· απαρχη
 Each one and in the own band; a first-fruit
 Χριστος, επειτα οι του Χριστου, εν τη παρου-
 Anointed, after that those of the Anointed, in the presence
 σια αυτου· 24 ειτα το τελος, όταν παραι-
 of him; then the end, when he should have de-
 δω την βασιλειαν τῷ θεῷ και πατρι, όταν
 livered up the kingdom to the God and father, when
 καταργηση πασαν αρχην και πασαν εξου-
 he should have abrogated all government and all autho-
 ριαν και δυναμιν. 25 Δει γαρ αυτον βασιλει-
 rity and power. It behoves for him to reign,
 ει, αχρὶς οὐ αν θη παντας τους εχθρους
 till he may have placed all the enemies
 ὑπο τους ποδας αυτου. 26 Εσχατος εχθρος
 under the feet of him. Last enemy
 καταργειται ὁ θανατος· 27 παντα γαρ ὑπετα-
 is rendered powerless the death; all things for he subjected
 ξεν ὑπο τους ποδας αυτου. Ὅταν δε ειπῃ,
 under the feet of him. When but it may be said,
 ὅτι παντα ὑποτετακται, δηλον, ὅτι εκτος του
 that all things have been subjected, it is evident, that is excepted the
 ὑποταξαντος αυτω τα παντα. 28 Ὅταν δε ὑπο-
 one having subjected to him the all things. When but maybe
 ταγη αυτω τα παντα, τοτε * [και] αυτος ὁ υἱος
 subjected to him the all things, ther [and] himself the son
 ὑποταγησεται τῷ ὑποταξαντι αυτω τα παντα,
 will be subject to the one having subjected to him the all things,
 ἵνα ἢ ὁ θεος * [τα] παντα εν κσιν. 29 Επει
 so that may be the God [the] all things in all. Otherwise
 τι ποιησουσιν οι βαπτιζομενοι ὑπερ των νεκ-
 what shall they do those being dipped en behalf of the dead
 ρων, ει ὁλως νεκροι ουκ εγειρονται; τι και
 ones, if at all dead ones not are raised up? why and
 βαπτιζονται ὑπερ αυτων; 30 Τι και ἡμεις κιν-
 are they dipped on behalf of them? Why and we are in
 δυνευομεν πασαν ὥραν; 31 Καθ' ἡμεραν αποθ-
 danger every hour Every day I
 νησκω, νη την ὑμετεραν κавησιν, ἣν εχω εν
 die, by the your boasting, which I have in
 Χριστῷ Ἰησου τῷ κυριῷ ἡμων. 32 Ει κατα
 Anointed Jesus the Lord of us. If according to

23 But † each one is his own rank; Christ † First-fruit; afterwards, those who are CHRIST'S at his APPEARING.

24 (Then, the END, when he shall give up the KINGDOM to the GOD and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign † till he has placed ALL ENEMIES under his FEET.

26 EVEN DEATH, the Last Enemy, † will be rendered powerless;

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 him.

28 † And when he shall have subdued ALL things, to him † then the SON himself will be subject to HIM who SLDUED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will THOSE do who are BEING IMYERSED on behalf of the DEAD? If the Dead are not raised at all, why then are they immersed on their behalf?

30 and † why are we in danger I very Hour?

31 I solemnly declare, † by * the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, † † that I am dying daily.

* VATICAN MANUSCRIPT.—23. also—omit. Brethren, which.

23. the—omit.

31. your boasting,

† 29. Clarke, after saying that this is the most difficult passage in the New Testament and quoting Matt. xx. 22, 23; Mark x. 33; 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.
 † 23. verse 20; 1 Thess. iv. 15—17. † 25. Psa. cx. 1; Acts vi. 34, 35. Eph. i. 22; Heb i. 13; x. 13. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psa. viii. 6; Heb. ii. 8. † 28. † 29. Phil. iii. 21. † 29. 1 Cor. iii. 23; xi. 3. † 30. 2 Cor. xi. 26; Gal. v. 11. † 31. 1 Thess. ii. 19. † 31. Rom. viii. 36; 1 Cor. iv. 9; 2 Cor. iv. 16, 11; xi. 23.

ἄνθρωπον ἐθηριομαχῆσα ἐν Ἐφεσῷ, τι μοι το
 man I fought with a wild beast in Ephesus, what to me the

οφελος; ἐι νεκροὶ οὐκ ἐγειρονται, φαγωμεν καὶ
 profit? if dead ones not are raised up, we may eat and

πιωμεν· αὐριον γὰρ ἀποθνήσκομεν. ³³ Μὴ πλά-
 we may drink; to-morrow for we die. Not be you

νασθε. Φθειρυσιν ἦθη χρηστὰ ὀμίλιαι κακαί.
 led astray. Corrupt hab.ts virtuous companionships evil.

³⁴ Ἐκνήψατε δίκαιως, καὶ μὴ ἁμαρτανετε· ἄγνων·
 Awake you as it is fit, and not sin you; igno-

σιαν γὰρ θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν
 rance for of God some have; for shame

ὕμιν λεγῶ. ³⁵ Ἄλλ' ἐρεῖ τις· Πῶς ἐγειρονται
 to you I speak. But will say some one; How are raised up

οἱ νεκροὶ; ποῦ δὲ σωματὶ ἐρχονται; ³⁶ Ἀφ-
 the dead ones? in what and body do they come? O fool.

ρον· σὺ δὲ σπείρεις, οὐ ζῶσποριεῖται, ἐὰν μὴ
 ish one; thou what sowest, not is made alive, if not

ἀποθάνῃ· ³⁷ καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενη-
 it should die; and what thou sowest, not that body that going

σομενον σπείρεις, ἀλλὰ γυμνον κόκκον, εἰ
 to be born thou sowest, but sowed grain, if

τυχοῖ, σίτου, ἢ τίνος τῶν λοιπῶν· ³⁸ ὁ δὲ θεὸς
 it may happen, of wheat, or some of the others; the but God

αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἕκαστῷ
 to it gives a body as he willed, and to each

τῶν σπερματῶν * [τὸ] ἰδίου σώμα. ³⁹ Οὐ πᾶσα
 of the seeds [the] own body. Not all

σαρξ, ἢ αὐτῆ σαρξ· ἀλλὰ ἀλλῆ μὲν ἀνθρώπων,
 flesh, the same flesh· but one indeed of men,

ἀλλῆ δὲ σαρξ κτηνῶν, ἀλλῆ δὲ ἰχθυῶν, ἀλλῆ
 another and flesh of cattle, another and of fishes, another

δὲ πτηνῶν. ⁴⁰ Καὶ σώματα ἐπουρανια, καὶ
 and of birds. And bodies heavenly, and

σώματα ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-
 bodies earthly; but one indeed that of the heaven-

των δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. ⁴¹ Ἄλλῃ
 les glory, another and that of the earthly. One Another.

δόξα ἡλίου, καὶ ἀλλῃ δόξα σελήνης, καὶ ἀλλῃ
 glory of sun, and another glory of moon, and another

δόξα ἀστέρων· ἀστὴρ γὰρ ἀπτερος διαφέρει ἐν
 glory of stars; a star for from a star differs in

δόξῃ. ⁴² Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.
 glory. Thus and the resurrection of the dead ones.

Σπείρεται ἐν φθορᾷ, ἐγειρεται ἐν ἀφθαρσίᾳ·
 It is sown in corruption, it is raised in incorruption.

⁴³ σπείρεται ἐν ἀτιμίᾳ, ἐγειρεται ἐν δόξῃ· σπεί-
 it is sown in dishonor, it is raised in glory; tis

ρεται ἐν ἀσθενείᾳ, ἐγειρεται ἐν δυνάμει·
 sown in weakness, it is raised in power;

³² If, as men do, † I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, † Let us eat and drink, for to-morrow we die.

³³ Be not led astray; † vicious intercourse corrupts virtuous Habits.

³⁴ † Awake to sobriety, as it is fit, and sin not; † for some are Ignorant of God; † for Shame to you I say it.

³⁵ But some one will say, "How are the Dead raised up? and in What Body do they come?"

³⁶ O senseless man! † what thou sowest is not made alive unless it die;

³⁷ and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

³⁸ but GOD gives 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 heav- enly 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 Cor- ruption, it is raised in Incorruption;

⁴³ † it is sown in Dis- honor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

* VATICAN MANUSCRIPT.—38. the—omit.

39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 8. † 32. Isa. xlii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. † 33. 1 Cor. v. 6. † 34. Rom. xiii. 11; Eph. v. 14. † 34. 1 Thess. iv. 5. † 35. 1 Cor. vi. 5. † 36. John xii. 24. † 42. Dan. xii. 2; Matt. xiii. 43. † 43. Phil. iii. 21

⁴⁴ σπειρεται σωμα ψυχικον, εγειρεται σωμα
 it is sown a body soulical, it is raised a body
 πνευματικον. Εστι σωμα ψυχικον, και εστι
 spiritual. Is a body soulical, and is
 * [σωμα] πνευματικον. ⁴⁵ Οδτω και γεγραπται·
 [a body] spiritual. So and it has been written;
 Εγενετο ο πρωτος * [ανθρωπος] Αδαμ εις ψυχην
 Was made the first [man] Adam into a soul
 ζωσαν· ο εσχατος Αδαμ εις πνευμα ζωοποιουν.
 living; the last Adam into a spirit life-giving.
⁴⁶ Αλλ' ου πρωτον το πνευματικον, αλλα το
 But not first the spiritual, but the
 ψυχικον· επειτα το πνευματικον. ⁴⁷ Ο πρωτος
 soulical; afterwards the spiritual. The first
 ανθρωπος, εκ γης χοικος· ο δευτερος ανθρωπος,
 man, from earth earthy; the second man,
 * [ο κυριος] εξ ουρανου. ⁴⁸ Οιος ο χοικος, τοι-
 [the Lord] from heaven. Of what kind the earthy, such
 ουτοι και οι χοικοι· και οιος ο επουρανιος,
 like also the earthy ones; and of what kind the heavenly,
 τοιουτοι και οι επουρανιοι· ⁴⁹ και καθως εφορεσ-
 like also the heavenly ones; and even as we bore
 αμεν την εικονα του χοικου, φορεσομεν και την
 the image of the earthy, we shall bear also the
 εικονα του επουρανιου. ⁵⁰ Τουτο δε φημι,
 imge of the heavenly. This and I say,
 αδελφοι, οτι σαρξ και αιμα βασιλειαν θεου
 brethren, that flesh and blood a kingdom of God
 κληρονομησαι ου δυναται, ουδε η φθορα την
 to inherit not ase able, nor the corruption the
 αφθαρσιαν κληρονομει. ⁵¹ Ιδου, μυστηριον
 incorruption shall inherit. Lo, a mystery
 υμιν λεγω· Παντες μεν ου κοιμηθησομεθα·
 to you I speak; All indeed not we shall be asleep;
 παντες δε αλλαγησομεθα, ⁵² εν ατομω, εν ρι-
 all but we shall be changed, in a moment, in a twink-
 πη οφθαλμου, εν τη εσχατη σαλπιγγι. (Σαλ-
 ling of an eye, in the last trumpet. (It shall
 πισει γαρ, και οι νεκροι εγερθησονται αφθαρ-
 sound for, and the dead ones shall be raised incor-
 τοι, και ημεις αλλαγησομεθα.) ⁵³ Δει γαρ
 ruptible, and we shall be changed.) It is necessary for
 το φθαρτον τουτο ενδυσασθαι αφθαρσιαν, και
 the corruptible this to be clothed with incorruption, and
 το θνητον τουτο ενδυσασθαι αθανασιαν.
 the mortal this to be clothed with immortality.
⁵⁴ Όταν δε το φθαρτον τουτο ενδυσηται αφθαρ-
 When but the corruptible this shall be clothed with incor-
 ρσιαν, και το θνητον τουτο ενδυσηται αθανασιαν,
 ruption, and the mortal this shall be clothed with immortality,

⁴⁴ it is sown an animal Body, it is raised a spiritual Body. * If there is an animal Body, there is also a spiritual Body.

⁴⁵ And so it has been written, The FIRST Adam † "became a living Soul;" ‡ the LAST Adam, † a life-giving Spirit.

⁴⁶ The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

⁴⁷ † The FIRST Man was from the Ground, † earthy; the SECOND Man is † from Heaven.

⁴⁸ Of what kind the EARTHY one, such also the EARTHY ones; † and of what kind the HEAVENLY one, such also the HEAVENLY ones;

⁴⁹ and † even as we bore the LIKENESS of the EARTHY one, † we shall also bear the LIKENESS of the HEAVENLY one.

⁵⁰ And I say this, Brethren, Because † Flesh and Blood cannot inherit the Kingdom of GOD; nor shall CORRUPTION inherit INCORRUPTION.

⁵¹ Behold! a Secret I disclose to you; † We shall not all sleep, but we shall all be changed.—

⁵² in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; † for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

⁵³ For this CORRUPTIBLE must be clothed with Incorruptibility, and † this MORTAL must be clothed with Immortality.

⁵⁴ And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. the Lord—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 31. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 49. Phil. iii. 21; 1 John iii. 2. † 50. John iii. 3, 5. † 51. 1 Thess. iv. 15—17. † 52. Matt. xxiv. 31; John v. 21; 1 Thess. iv. 16. † 53. 2 Cor. v. 4.

τοτε γενησεται ο λογος ο γεγραμμενος· Κατε-
 then will happen the word that having been written; Was
 ποτη ο θανατος εις νικος. ⁵⁵ Που σου, θανα-
 swallowed up the death into victory. Where of thee, O death,
 τε, το κεντρον; που σου, αδη, το νικος;
 the sting? where of thee, O unseen, the victory?
⁵⁶ Το δε κεντρον του θανατου, η αμαρτια· η δε
 The but sting of the death, the sin; the and
 δυναμις της αμαρτίας, ο νομος. ⁵⁷ Τφ δε θεφ
 power of the sin, the law. To the but God
 χαρις, τφ διδοντι ημιν, το νικος δια του
 thanks, to the one having given to us, the victory through the
 κυριου ημων Ιησου Χριστου. ⁵⁸ Ωστε, αδελ-
 Lord of us Jesus Anointed. Wherefore, brethren
 φει μου αγαπητοι, εδθαισι γινεσθε, αμετακινη-
 ren of me beloved, steadfast be you, unmovable,
 το, περισπενοντες εν τφ εργφ του κυριου
 abounding in the work of the Lord
 παντοτε, ειδοτες, οτι ο κοπος υμων ουκ εστι
 at all times, knowing, that the labor of you not is
 κενος εν κυριφ.
 vain in Lord.

ΚΕΦ. 15'. 16.

¹ Περι δε της λογιας της εις τους αγιους,
 Concerning and the collection that for the saints,
 ωσπερ διαταξαταις εκκλησιαις της Γαλατίας,
 as I appointed to the congregations of the Galatia,
 ούτω κα υμεις ποιησατε. ² Κατα μιαν σαββα-
 so also you do. Every first of week
 των εκαστου υμων παρ' εαυτφ τιθετω, θησαν-
 each one of you by itself let him place, treasure-
 ριζων, οτι αν ευοδωται· ινα μη οταν
 lay up, what thing he may be prospered; so that not when
 ελθω, τοτε λογιαι γινωνται. ³ Όταν δε
 I may come, then collections may be made. When and
 παραγενωμαι, ούς εαν δοκιμασητε, δι' επισ-
 I may arrive, whom if you may approve, by let-
 τολων τουτους πεμψω απενεγκειν την χαριν
 tert these I will send to carry the gift
 υμων εις Ιερουσαλημ· ⁴ εαν δε η αξιον του
 of you to Jerusalem; if but it may be worthy of the
 κζμε πορευεσθαι, συν εμοι πορευσονται.
 even me to go, with me they shall go.
⁵ Ελευσομαι δε προς υμας, οταν Μακεδονιαν
 I will come but to you, when Macedonia
 διελθω· (Μακεδονιαν γαρ διερχομαι·)
 I may have passed through; Macedonia for I pass through;
 προς υμας δε τυχον παραμενω, η και παρα-
 with you and it may happen I will remain, or even I shall

clothed with immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, † "DEATH was swallowed up in Victory!"

⁵⁵ Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

⁵⁶ The STING of DEATH is SIN, and the † POWER of SIN is the LAW;

⁵⁷ † but Thanks to THAT GOD, who GIVES † 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 † etters, I will send to convey your GIFT to Jerusalem;

⁴ † and if it be proper that even I should go, they shall go with me.

⁵ And I will come to you, † when I have passed through Macedonia; for I am coming by Macedonia;

⁶ and, perhaps, I shall remain with You, or even

† 2. As *kata polin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata mian sabbatoon* signifies the first day of every week.—*Macknight*.

† 54. Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14. † 56. Rom. iv. 15; v. 15; vii. 5, 13.
 † 57. Rom. vii. 25. † 57. 1 John v. 4, 5. † 58. 2 Pet. iii. 14. † 1. Acts xi.
 † 9. 1 Cor. xiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 7.
 † 3. 2 Cor. viii. 10. † 4. 2 Cor. viii. 4, 10. † 5. Acts xix. 21; 2 Cor. x. 16.

χειμασω, ινα υμεις με προπεμψητε ου εαν πορ-
winter, so that you me may send before where if I may

ευωμαι. 7 Ου θελω γαρ υμας αρτι εν παρο-
go. Not I wish for you now in passing

δω ιδειν· ελπιζω γαρ χρονον τινα επιμειναι
by to see; I hope for time some to remain

προς υμας, εαν ο κυριος επιτρεπη. 8 Επιμεινω
with you, if the Lord should permit. I shall remain

δε εν Εφεσω εως της πεντηκοστης· 9 θυρα γαρ
but in Ephesus til' the pentecost; a door for

μοι ανεργε μεγαλη και ενεργης, και αντικειμε-
to me has been opened great and effective, and opposers

νοι πολλοι. 10 Εαν δε ελθη Τιμοθεος, βλε-
many. If and should have come Timothy, see

τετε, ινα αφοβως γενηται προς υμας· το γαρ
you, that without fear he may be to you; the for

εργον κυριου εργαζεται ως * [και] εγω· 11 μη
work of Lord he works as [even] I: not

τις ουν αυτον εξουθενηση. Προπεμψατε δε
any one therefore him may despise. Send on before and

αυτον εν ειρηνη, ινα ελθη προς με· εκδεχομαι
him in peace, so that he may come to me; I expect

γαρ αυτον * [μετα των αδελφων.] 12 Περι δε
for him [with the brethren] Concerning and

Απολλω του αδελφου, πολλα παρεκαλεσα
Apollon the brother, much I entreated

οντον, ινα ελθη προς υμας μετα των
him, that he would go to you with the

αδελφων· και παντως ουκ ην θελημα, ινα νυν
brethren and at all not was will, that now

ελθη· ελευσεται δε, όταν ευκαιρηση. 13 Γρη-
he should go; he will go but, when he may find opportunity. Watch

γορειτε, στηκετε εν τη πιστει, ανδριζεσθε,
you, stand you firm in the faith, be you manly,

κραταιουσθε· 14 παντα υμων εν αγαπη γινεσθω.
be you strong; all things of you in love let be done.

¶ Παρακαλω δε υμας, αδελφοι· οιδατε την
I entreat and you, brethren; you know the

οικιαν Στεφανα, οτι εστιν απαρχη της Αχαιας,
household of Stephanas, that it is a first-fruit of the Achaia,

και εις διακονιαν τοις αγιαις εταξεν εαυτους·
and for service to the saints they devoted themselves:

16 ινα και υμεις υποτασσησθε τοις τοιουτοις,
that also you should be submissive to the suchlike persons,

pass the winter, that you may send Me forward wherever I may go.

7 For I do not wish to see You now in passing, since I hope to remain some Time with you, † if the LORD 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 † Opposers.

10 Now, if Timothy should have come, take care that he may be among you without fear; for † he performs the work of the Lord, even as also I do.

11 † Let no one, therefore, despise him; but send him forward † in Peace, that he may come to me; for I am expecting him with the BRETHREN.

12 But concerning † 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 ACHAIJA, and that they have devoted themselves to † Service for the SAINTS.

16 † that you also be submissive to SUCH, and to Every one who CO-OPERATES and labors.

* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BRETHREN—omit.

† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. † 9. Acts xix. 9. † 10. Acts xix. 22; 1 Cor. iv. 17. † 10. Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. † 11. 1 Tim. iv. 12. † 11. Acts xv. 23. † 12. 1 Cor. i. 12; iii. 5. † 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. i. 8. † 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. † 13. E. ph. vi. 10; Col. i. 11. † 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. † 15. 1 Cor. i. 16. † 15. Rom. xvi. 5. † 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 20. † 15. Heb. xiii. 17.

και παντι τω συνεργουντικω κοπιωντι. ¹⁷ Χαί-
 and to every one to the one working with and laboring with. I rejoice
 ρω δε επι τη παρουσια Στεφανα και Φουρτουνα-
 but on the presence of Stephanas and Fortunatus
 του και Αχαικου, οτι το υμων υστερημα ουτοι
 and Achaicus, because the of you want these
 ανεπληρωσαν. ¹⁸ ανεπαυσαν γαρ το εμον πνευ-
 supplied; they refreshed for the my spirit
 μα και το υμων. Επιγινωσκετε ουν τους τοι-
 and that of you. Acknowledge therefore the such
 ουτους. ¹⁹ Ασπαζονται υμας αι εκκλησiai της
 like persons. Salute you the congregations of the
 Ασιας. Ασπαζονται υμας εν κυριω πολλα
 Asia. Salute you in Lord much
 Ακυλα και Πρισκιλλα, συν τη κατ' οικον
 Aquila and Priscilla, with the in house
 αυτων εκκλησια. ²⁰ Ασπαζονται υμας οι αδελ-
 of them congregation. Salute you the brethren
 φοι παντες. Ασπατασθε αλληλους εν φιλη-
 ren all. Salute you each other with a kiss
 ματι αγιω. ²¹ Ο ασπασμος τη εμη χειρι Παυ-
 holy. The salutation with the my hand of Paul.
 λου. ²² Ει τις ου φιλει τον κυριον * [Ιησουν
 If any one not has affection for the Lord [Jesus
 Χριστον,] ητω αναθεμα μαραν αθα. ²³ Η
 Anointed,] let him be accursed; the Lord comes. The
 χαρις του κυριου Ιησου * [Χριστου] μεθ' υμων.
 favor of the Lord Jesus [Anointed] with you.
²⁴ Η αγαπη μου μετα παντων υμων εν Χριστω
 The love of me with all of you in Anointed
 Ιησου. * [Αμην.]
 Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus. Because these brethren supplied the Want of you;

18 † for they have refreshed MY Spirit and YOURS. ‡ Acknowledge, therefore, SUCH brethren.

19 THE CONGREGATIONS of ASIA salute you. Aquila and * Priscilla, † together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BROTHERS salute you. † Salute each other with a holy Kiss.

21 † This is the SALU TATION of Paul with MY OWN Hand.

22 If any one love not the LORD, † let him be accursed. ‡ The Lord comes.

23 † The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed—omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

‡ 18. Col. iv. 8. † 19. Rom. xvi. 15, 16; Phil. 2. 2. † 20. Rom. xvi. 16. † 21. Col. iv. 13, 2 Thess. iii. 17. † 22. Eph. vi. 24. † 23. Rom. xvi. 20.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.
 [OF PAUL AN EPISTLE] TO CORINTHIANS SECOND.
 SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

† Πάυλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια
 Paul, an apostle of Jesus Anointed through
 θελήματος θεοῦ, καὶ Τιμοθεὸς ὁ ἀδελφός, τῆ
 will of God, and Timothy the brother, to the
 ἐκκλησίᾳ τοῦ θεοῦ τῆ οὐσῆ ἐν Κορινθῶ, συν
 congregation of the God to that being in Corinth, with
 τοῖς ἁγίοις πασι τοῖς οὐσιν ἐν ὅλῃ τῇ Ἀχαίᾳ·
 the saints to all those being in whole the Achaia;
 2 χάρις ὑμῖν καὶ εἰρήνη ἀπο θεοῦ πατρὸς ἡμῶν,
 favor to you and peace from God a father of you,
 καὶ κυρίου Ἰησοῦ Χριστοῦ. 3 Ἐυλογητὸς ὁ θεὸς
 and Lord Jesus Anointed. 3 Worthy of praise the God
 καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
 and father of the Lord of us Jesus Anointed, the
 πατὴρ τῶν οὐκτιμῶν, καὶ θεὸς πάσης παρα-
 father of the mercies, and God of all com-
 κλησεως, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
 fort, the one comforting us in all the
 θλίψει ἡμῶν, εἰς τὸ δυνασθαι ἡμᾶς παρακαλεῖν
 affliction of us, in order that to be able us to comfort
 τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλησεως, ἧς
 those in every affliction, by means of the comfort, of which
 παρακαλουμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ. 5 ὅτι καθὼς
 we are comforted ourselves by the God; because as
 περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,
 abound's the sufferings of the Anointed in us,
 οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παρα-
 so by means of the Anointed abound's also the com-
 κλησις ἡμῶν. 6 Εἴτε δε θλιβομεθα, ὑπερ
 fort of us. Whether but we are afflicted, on behalf
 τῆς ὑμῶν παρακλησεως, * [καὶ σωτηριως.] εἴτε
 of the of you comfort, [and salvation:] whether
 παρακαλουμεθα, ὑπερ τῆς ὑμῶν παρακλησεως,
 we are comforted, on behalf of the of you comfort,
 τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
 of that operating in patient endurance of the same
 παθηματι, ὧν καὶ ἡμεῖς πασχομεν (καὶ ἡ
 sufferings, which also we suffer; (and the
 ἐλπίς ἡμῶν βεβαία ὑπὲρ ὧν.) 7 εἰδοτες, ὅτι
 hope of us stedfast on behalf of you; knowing, that
 ὡσπερ κοινῶν ἐστε τῶν παθηματιν, οὕτω καὶ
 as partakers you are of the sufferings, so also
 τῆς παρακλησεως. 8 Οὐ γὰρ θελομεν ὑμᾶς αγ-
 of the comfort. Not for we wish you to
 νοεῖν, ἀδελφοί, ὑπερ τῆς θλίψεως ἡμῶν τῆς
 be ignorant, brethren, concerning the affliction of us of that

CHAPTER I.

1 Paul, † an Apostle of the * Anointed Jesus, by the Will of God, and Timothy the BROTHER, to THAT CONGREGATION of GOD which is in Corinth, † together with all THOSE SAINTS who ARE in the Whole of ACHAEA;
 2 † Favor to you, and Peace, from God our Father and the Lord Jesus Christ.
 3 † Blessed be the GOD and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,
 4 who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by GOD;
 5 because † as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abound's also our COMFORT.
 6 And whether we be afflicted, † it is * on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;
 7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SUFFERINGS, so also of the COMFORT.
 8 For we do not wish you, Brethren, to be ignorant concerning THAT

* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS. 1. Anointed Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for YOUR Comfort and Salvation, knowing, That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. † 1. Phil. i. 1; Col. i. 2.
 † 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. f. 1; 2 Thess. i. 2; Phile. 3.
 † 3. Eph. i. 3; 1 Pet. i. 3. † 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. † 6. 2 Cor. iv. 15.
 † 7. Rom. viii. 17; 2 Tim. ii. 18.

γενομένης * [ἡμῖν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-
 happening [to us] in the Asia, that according to excess
 βολὴν ἐβαρῆθημεν ὑπὲρ δυνάμιν, ὥστε ἐξα-
 we were pressed above strength, so that to be
 πορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. ⁹ ἀλλὰ αὐτοὶ ἐν
 in despair us even of the life; but ourselves in
 ἑαυτοῖς τὸ ἀποκρίμα τοῦ θανάτου ἐσχηκαμεν,
 ourselves the sentence of the death we have,
 ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπι-
 so that not having trusted we should in ourselves, but in
 τῷ θεῷ τῷ ἐγειροῦντι τοὺς νεκρούς. ¹⁰ ὃς ἐκ
 the God that one raising up the dead ones; who from
 τηλικούτου θανάτου ἐρῦσατο ἡμᾶς, καὶ ῥύεται·
 so great a death rescued us, and doo rescue;
 εἰς ὃν ἠλπίκαμεν, ὅτι καὶ ἐτι ῥύσεται, ¹¹ συνυ-
 in whom we have hoped, that even still he will rescue, co-
 πουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,
 operating also you on behalf of us in the prayer,
 ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
 that from many faces the for us gift
 δια πολλῶν εὐχαριστήθῃ ὑπὲρ ἡμῶν. ¹² Ἡ
 through many might be given thanks on behalf of us. The
 γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ ματυρίον τῆς
 for boasting of us this is, the testimony of the
 συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητῇ καὶ εἰλικρι-
 conscience of us, that in simplicity and sincerity
 νείᾳ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρι-
 of God, (not in wisdom fleshly, but in favor
 τι θεοῦ) ἀνεστραφημεν ἐν τῷ κόσμῳ, περισσο-
 of God) we conducted in the world, more abun-
 τερῶς δὲ πρὸς ὑμᾶς. ¹³ Οὐ γὰρ ἀλλὰ γραφομεν
 dantly but to you. Not for other things we write
 ὑμῖν, ἀλλ' ἢ ἀναγινώσκειτε, * [ἢ ἀναγινώσ-
 to you, but what you read, [or what you acknow-
 κετε·] ἐλπίζω δὲ, ὅτι * [καὶ] ἕως τέλους ἐπιγ-
 ledge,] I hope and, that [even] till end you
 νώσεσθε, ¹⁴ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπο
 will acknowledge, as also you acknowledged us from
 μέρους· ὅτι καυχῆμα ὑμῶν ἐσμεν, καθάπερ καὶ
 parts; because a boasting of you we are, even as also
 ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.
 you of us, in the day of the Lord Jesus.
¹⁵ Καὶ ταύτῃ τῇ πεποιθῆσθαι ἐβουλόμην πρὸς
 And in this the confidence I wished to
 ὑμᾶς εἰσελθεῖν πρότερον, ἵνα δευτέραν χάριν
 you to come before, so that a second favor
 ἐχῆτε· ¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-
 you may have, and through you to pass through into Macedo-
 νίαν, καὶ πάλιν ἀπὸ Μακεδονίας εἰσελθεῖν πρὸς
 nia, and again from Macedonia to come to

‡ AFFLICTION of ours which HAPPENED in ASIA, That * excessively above Strength we were pressed, so that we despaired even of LIFE;
 9 but we had 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

* VATICAN MANUSCRIPT.—8. to us—omit. 8. excessively above strength we were pressed. 10. will rescue. 12. Purity and godly Sincerity. 13. or what you acknowledge—omit. 13. even—omit. 14. our Lord Jesus. 15. Second Joy.
 † 11. Prosoopon, like the Latin persona, is a mask with an open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—Sharpe.
 ‡ 8. Acts xix. 23; 1 Cor. xv. 32; xvi. 9. ‡ 9. Jer. xvii. 5, 7. ‡ 10. 2 Pet. ii. 9.
 ‡ 11. Rom. xv. 30; Phil. i. 19; Philemon 22. ‡ 11. 2 Cor. iv. 15. ‡ 12. 2 Cor. ii. 17; iv. 2. ‡ 12. 2 Cor. ii. 4, 13. ‡ 14. 2 Cor. v. 12. ‡ 14. Ph. i. ii. 16; iv. 1; 1 Thess. ii. 19, 20. ‡ 15. 1 Cor. iv. 9. ‡ 15. Rom. i. 11. ‡ 16. 1 Cor. xvi. 5, 6.

ὑμας, και ὑφ' ὑμων προπεμφθηναι εις την Ιου-
 daean. 17 Τουτο ουν βουλευομενος, μητι αρα
 δεα. This therefore wishing, not certainly
 τη ελαφρια εχρησαμην; η α βουλευομαι,
 in the lightness did I use? or the things I purpose,
 κατα σαρκα βουλευομαι, ινα η παρ' εμοι το
 according to flesh do I purpose, that may be with me the
 ναι ναι, και το ου ου; 18 Πιστος δε ο θεος,
 yes yes, and the no no? Faithful but the God,
 οτι ο λογος ἡμων ο προς υμας ουκ εγενετο
 that the word, of us that to you not was
 ναι και ου. 19 Ο γαρ του θεου υιος Ιησους
 yes and no. The for of the God son Jesus
 Χριστος, ο εν υμιν δι' ἡμων κηρυχθεισ,
 Anointed, that among you by means of us having been preached,
 (δι' εμου και Σιλουανου και Τιμοθεου,) ουκ
 (by means of me and Silvanus and Timothy,) not
 εγενετο ναι και ου, αλλα ναι εν αυτω γεγονεν,
 became yes and no, but yes in him has become,
 20 (οσαι γαρ επαγγελιαι θεου, εν αυτω το ναι,
 [as many for promises of God, in him the yes,
 και εν αυτω το αμην,] τω θεω προς δοξαν δι'
 and in him the so be it,) to the God for glory on account
 ὑμων. 21 Ο δε βεβαιων ἡμας συν υμιν εις
 of us. The but one establishing us with you for
 Χριστον, και χριστας ἡμας, θεος. 22 ο και σφρα-
 Anointed, and having anointed us, God; he so having
 γισαμενος ἡμας, και δους του αρθραβανα του
 sealed us, and having given the pledge of the
 πνευματος εν ταις καρδιαις ἡμων. 23 Εγω δε
 spirit in the hearts of us. I but
 μαρτυρα τον θεον επικαλουμαι επι την εμην
 a witness the God call upon to the my
 ψυχην, οτι φειδομενος ὑμων ουκετι ηλθον εις
 soul, that sparing you not yet I came to
 Κορινθον. 24 ουχ οτι κυριευομεν ὑμων της πισ-
 Corinth; not because we lord it over you of the faith,
 τews, αλλα συνεργοι εσμεν της χαρας ὑμων; τη
 but fellow-workers we are of the joy of you; in the
 γαρ πιστει εστηκατε. ΚΕΦ. Β'. 2. 1 Εκρινα
 for faith you have stood. I decided
 δε εμαυτω τουτο, το μη παλιεν εν λυπη προς
 but with myself this, that not again in grief to
 υμας ελθειν. 2 Ει γαρ εγω λυπω υμας, και τις
 you to come. If for I grieve you, indeed who
 ε[εστιν] δευφραινων με, ει μη ο λυπουμενος εε
 [is] the one gladdening me, if not the one being grieved from

You to be sent forward into JUDEA.

17 This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed according to the flesh, that there should be with me both the YES, yes, and the NO, no?

18 † But God is witness, That THAT WORD of ours which was toward you * is not yes and no;

19 for that son of God, Jesus Christ, who was PROCLAIMED to You by Us,— by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

20 † For whatever be the Promises of God, they are in him YES, * and in him † AMEN, to the Glory of God through us.

21 Now HE ESTABLISHING us with you in Christ, and † having anointed us, is THAT God

22 who also † has SEALED us, and † given the PLEDGE of the SPIRIT in our HEARTS.

23 But † I invoke GOD as a Witness to MY SOUL; † That, sparing you, I have not yet come to Corinth;

24 not † Because we domineer over You through the FAITH, but because we are Associates of your Joy; for † in the FAITH you have stood firm.

CHAPTER II.

1 But I decided this with myself, * not to COME again to you, in Grief.

2 For if I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

VATICAN MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him AMEN. 2. 18—omit.

† 18. The original phrase, pistos ho theos, is the same form of an oath with The Eternal liveth! that is, "As certainly as the Eternal God liveth." † 20. Nai, yes, was the word used by the Greeks or affirming anything; Amen was the word used by the Hebrews for the same purpose—Macknight.

1 17. 2 Cor. x. 2. 20. Rom. xv. 8, 9. 21. 1 John ii. 20, 27. 22. Eph. i. 13; iv. 5; 2 Tim. ii. 19; Rev. ii. 17. 22. 2 Cor. v. 5; Eph. i. 14. 23. Eph. i. 14. 24. 2 Cor. xi. 31; Gal. i. 20; 1 Phil. i. 6. 23. 1 Cor. iv. 21; 2 Cor. ii. 3; xii. 20; xiii. 2, 10. 24. 1 Cor. iii. 5; 1 Pet. v. 3. 24. 1 Cor. xv. 1. 24. 1 Cor. i. 23; xii. 20, 21; xiii. 10.

μου; ³ Και εγραψα * [υμιν] τουτο αυτο, ινα
me? And I wrote [to you] this same thing, so that

μη ελθων λυτην εχω αφ' ων εδει με
not having come grief I have from of whom it behoves me
χαιρειν· πεποιθεις επι παντας υμας, οτι η εμη
to rejoice; having confided in all you, that the my

χαρα παντων υμων εστιν. ⁴ Εκ γαρ πολλης
joy of all of you it is. Out of for much

λυψεως και συνοχης καρδιας εγραψα υμιν δια
affliction and anguish of heart I wrote to you through

πολλων δακρυων, ουχ ινα λυπηθητε, αλλα την
many tears, not that you might be grieved, but the

αγαπην ινα γνωτε, ην εχω περισσοτερως
love that you might know, which I have more abundantly

εις υμας. ⁵ Ει δε τις λελυπηκεν, ουκ εμε λελυ-
towards you. If but any one has been grieved, not me he has

πηκεν, αλλ' απο μερους, ινα μη επιβαρω,
grieved, but from parts, that not I may bear hard upon,

παντας υμας. ⁶ Ικανον τω τοιουτω η επιτιμια
all you. Sufficient to the such one the censure

αιτη η υπο των πλειονων. ⁷ ωστε τουναντιον
this which by the majority; so that on the other hand

* [μαλλον] υμας χαρισασθαι και παρακαλσαι.
[rather] you to freely forgive and to comfort.

μηπως τη περισσοτερα λυπη καταποθη ο τοι-
lest by the more abundant grief should be swallowed the such

ουτος. ⁸ Διο παρακαλω υμας κυρωσαι εις
one. Wherefore I entreat you to publicly confirm it

αυτου αγαπην. ⁹ Εις τουτο γαρ και εγραψα
him love. In order to this for also I wrote,

ινα γνω την δοκιμην υμων, ει εις παντα
that I might know the proof of you, if to all things

υπηκοοι εστε. ¹⁰ Οι δε τι χαριζεσθε, και
obedient you are. To whom but anything you freely forgive, also

εγω και γαρ εγω ο κεχαρισμαι, ει τι κεχα-
I; even for I what have freely forgiven, if anything I have

ρισμαι, δι' υμας, εν προσωπη Χριστου·
freely forgiven, an account of you, in presence of Anointed;

¹¹ ινα μη πλεονεκτηθωμεν υπο του σατανα· ου
that not we should be overreached by the adversary; not

γαρ αυτου το νοηματα αγνοουμεν.
for of him the devices we are ignorant.

¹² Ελθων δε εις την Τρωαδα εις το ευαγγελιον
Having come but to the Troas for the glad tidings

του Χριστου, και θυρας μοι ανεωγμενης εν
of the Anointed, and a door to me having been opened by

κυριω, ουκ εσχηκα ανεσιν τω πνευματι μου, τω
Lord, not I had rest in the spirit of me, by the

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 out of Much Affliction and Distress of Heart I wrote to you through many Tears; † not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

⁵ But † if any one has caused grief, he has not ‡ grieved Me, except from a part; that I may not overcharge you all.

⁶ Sufficient for SUCH a person is THIS † PUNISHMENT, which was inflicted by the MAJORITY.

⁷ † So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by EXCESSIVE SORROW.

⁸ Wherefore, I entreat you publicly to confirm your Love towards him.

⁹ Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are † obedient in all things.

¹⁰ But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

¹¹ that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

¹² But † having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and ‡ a Door having been opened to me by the Lord, † I had no Rest in my SPIRIT, because I

* VATICAN MANUSCRIPT.—S. to you—omit.

7. rather—omit.

† 3. 2 Cor. xii. 21.

† 3. 2 Cor. vii. 10; viii. 22; Gal. v. 10.

† 4. 2 Cor. vii. 8, 9, 12.

‡ 5. 1 Cor. v. 1.

‡ 5. Gal. iv. 12.

† 6. 1 Cor. v. 4, 5; 1 Tim. v. 20.

† 7. Gal.

vi. 1.

† 9. 2 Cor. vii. 15; x. 6.

† 12. Acts xvi. 8; xi. 6.

† 12. 1 Cor. xxi. 6.

‡ 12. 2 Cor. vii. 5, 6.

μη ευρειν με Τιτον τον αδελφον μου.¹³ αλλα
 not to come me Titus the brother of me; but
 αποταξαμενος αυτοις, εξηλθον εις Μακεδονιαν.
 having bade farewell to them, I went forth into Macedonia.

¹⁴ Τω δε θεω χαρις τω παντοτε θριαμβευοντι
 To the but God thanks to that always leading to triumph

ημιας εν τω Χριστω, και την οσμην της γνωστως
 us in the Anointed, and the odor of the Anointed

αυτου φανερουντι δι' ημων εν παντι τοπω.
 of himself is manifesting through us in every place.

¹⁵ 'Οτι Χριστου ευωδια εσμεν τω θεω εν τοις
 That of Anointed a sweet odor we are to the God in those

σωζομενοις και εν τοις απολλυμενοις.¹⁶ οις
 being saved and in those perishing; to the

μεν, οσμη θανατου εις θανατον. οις δε, οσμη
 indeed, an odor of death into death; to those but, odor

ζωης εις ζωην. Και προς ταυτα τις ικανος?
 of life into life. And for these things who sufficient?

¹⁷ Ου γαρ εσμεν ως οι πολλοι, καπηλευοντες
 Not for we are like the many, adulterating

τον λογον του θεου. αλλ' ως εξ ειλικρινειας, αλλ'
 the word of the God: but as from sincerity, but

ως εκ θεου, κατενωπιον * [του] θεου, εν Χοις-
 as from God, in presence [of the] God, in Anointed

τω λαλουμεν. ΚΕΦ. γ'. 3. ¹ Αρχομεθα παλιν
 we speak. Do we begin again

εαυτους συνιστανειν; η μη χρησθησιν, ως τινες,
 ourselves to commend? or not we need, as some,

συστατικων επιστολων προς υμας, η εξ υμων
 of recommendation letters to you, or from you.

* [συστατικων;] ² Η επιστολη ημων υμεις
 [of recommendation?] The letter of us you

εστε, εγγεγραμμενη εν ταις καρδιαις ημων,
 are, having been written in the hearts of you,

γινωσκομενη και αναγινωκομενη υπο παντων
 being known and being read by all

ανθρωπων.³ φανερουμενοι, οτι εστε επιστολη
 men; being manifest, that you are a letter

Χριστου διακονηθεισα υφ' ημων, εγγεγραμμενη
 of Anointed having been ministered by us, having been written

ου μελανι, αλλα πνευματι θεου ζωντος, ουκ εν ο
 not with ink, but by spirit of God living, but not on

FOUND not Titus my BRO-
 THER;

¹³ but having bid them
 farewell, I went forth into
 Macedonia.

¹⁴ Now, thanks be to
 THAT GOD, who always
 † LEADS us forth to TRI-
 UMPH with the ANOINTE

ONE, and who diffuses by
 us the FRAGRANCE of the
 KNOWLEDGE of him, in
 Every Place.

¹⁵ Because we are a
 Sweet odor of Christ to
 GOD, † among THOSE who
 are BEING SAVED, and
 † among THOSE who ARE

PERISHING;
¹⁶ † to these, indeed, an
 Odor of Death to Death,
 and to those, an Odor of
 Life to Life; and † for
 these things who is qual-
 ified?

¹⁷ For we are not like
 the MANY, † † trafficking
 the WORD of GOD; but
 really † from sincerity,
 and as from God, in the
 presence of God, we speak
 concerning Christ.

CHAPTER III.

¹ † Are we beginning
 again to recommend Our-
 selves? or do we require,
 as some, † Recommenda-
 tory Letters to you, or from
 you?

² † You are our LETTER,
 (written on our HEARTS,)
 known and being read by
 All Men;

³ it being plainly de-
 clared that you are a Let-
 ter of Christ † delivered by
 us, * and written not with
 ink, but with the Spirit of
 the living God, † not on
 Stone-tablets, but † on

* VATICAN MANUSCRIPT.—17. of the—omit.
 and written.

1. of recommendation—omit.

3.

† 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 strewed with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or *sophisticating* the word of God; referring to the practice of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—“which adulterate and negotiate the word of God for their own lucre and advantage.”

† 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7. & † 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 2; xi. 13; 2 Pet. ii. 3. † 17. 2 Cor. i. 12; iv. 2. † 1. 2 Cor. v. 12; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 2. 1 Cor. ix. 2. † 3. 1 Cor. iii. 5. † 3. Exod. xxiv. 12; xxxiv. 1. † 3. Psa. xl. 5; Jer. xxxi. 33; Ezek. xi. 19; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.
 tablets of stones, but on tablets of hearts fleshly.
 4 Πεποιθησιν δε τοιαυτην εχομεν δια του Χρισ-
 Confidence but such we have through the Anointed
 του προς τον θεον· 5 ουχ οτι ικανοι εσμεν αφ'
 towards the God; not because sufficient we are from
 εαυτων, λογισασθαι τι, ως εξ εαυτων, αλλ'
 ourselves, to reason anything, as from ourselves, but
 η ικανοτης ημων εκ του θεου· 6 ος και ικανωσεν
 the sufficiency of us from of the God; who also qualified
 ημας διακονους καινης διαθηκης, ου γραμματος,
 us servants of a new covenant, not of letter,
 αλλα πνευματος· το γαρ γραμμα αποκτεινει,
 but of spirit; the for letter kills,
 το δε πνευμα ζωοποιει. 7 Ει δε η δια: νια του
 the but spirit gives life. If but the service of the
 θανατου εν γραμμασιν, εντετυπωμενη * [εν]
 death in letters, having been engraved [in]
 λιθοις, εγενηθη εν δοξη, ωστε μη δυνασθαι
 stones, was made in glory, so that not to be able
 ατεινισαι τους υιους Ισραηλ εις το προσωπον
 to look steadily the sons of Israel into the face
 Μωσews, δια την δοξαν του προσωπου αυτου,
 of Moses, on account of the glory of the face of him,
 την καταργουμενην· 8 π:ς ουχι μαλλον η δια-
 that passing away; how not rather the ser-
 κονια του πνευματος εν: ι εν δοξη; 9 Ει γαρ η
 vice of the spirit shall be in glory? If for the
 διακονια της κατακρισεως, δοξα· πολλω μαλλον
 service of the condemnation, glory; much more
 περιτπειει η διακονια της δικαιοσυνης εν δοξη.
 abounds the service of the righteousness in glory.
 10 Και γαρ ου δεδοξασται το δεδοξασμενον εν
 Even for not has been glorified that having been glorified in
 τω τω μ:ει, ενεκεν της υπερβαλλουσης
 this the respect, on account of the surpassing
 δοξης. 11 Ει γα. το καταργουμενον, δια
 glory. If for that is being annulled, through
 δοξης· πολλω μαλλον το μενον, εν δοξη.
 glory; by much more that remaining, in glory.
 12 Εχοντες ουν τοιαυτην ελπιδα, πολλη παρ-
 Having therefore such a hope, much free-
 ρησια χ:ωαεθα· 13 και ου, καθαπερ Μωσews
 dom we use; and not, as Moses
 ετιθει καλυμμα επι το προσωπον εαυτου, προς
 placed a veil on the face of himself, for
 το μη ατεινισαι τους υιους Ισραηλ εις το τελος
 the not to gaze intently the sons of Israel to the end
 του καταργουμενου. 14 ('Αλλ' επωρωθη 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 †not 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 kills, ‡ but the SPIRIT makes alive.

7 Now, if ‡ the DISPENSATION of DEATH, † engraved in Letters on Stones, was attended with Glory, ‡ so that the SONS of Israel were unable to look steadily into the FACE of Moses, because of THE BRIGHTNESS of his COUNTENANCE;—which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the † DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY † of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT is BEING ANNULLED through 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.

* VATICAN MANUSCRIPT.—7. in—omit.

† 5. John xv. 5; 2 Cor. ii. 16. † 5. 1 Cor. xv. 10; Phil. ii. 10. † 6. 1 Cor. iii. 5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11. † 6. Jer. xxxi. 31; Matt. xxvi. 28; Heb. viii. 6, 8. † 6. Rom. ii. 27, 29; vii. 6. † 6. Rom. iii. 20; iv. 15; vii. 9—11; Gal. iii. 10. † 6. John vi. 63; Rom. viii. 2. † 7. Rom. vii. 10. † 7. Exod. xxxiv. 1, 28; Deut. x. 1. † 7. Exod. xxxiv. 20, 30, 35. † 8. Gal. iii. 5. † 9. Rom. i. 17; iii. 21. † 12. 2 Cor. vii. 4; Eph. vi. 19. † 13. Exod. xxxiv. 33, 35. † 13. Rom. x. 4; Gal. iii. 23.

νοηματα αυτων· αχρι γαρ της σημερον το αυτο
 minds of them; till for the to-day the same
 καλυμμα επι τη αναγνωσει της παλαιας διαθη-
 veil on the reading of the old covenant,
 ης, μενει, μη ανακαλυπτομενον, οτι εν Χριστω
 remains, not being discovered, because by Anointed
 καταργειται· ¹⁵ αλλ' εως σημερον, ηνικα ανα-
 it is taken away; but till to-day, when is
 γινωσκεται Μωυσης, καλυμμα επι την καρδιαν
 read Moses, a veil on the heart
 αυτων κειται. ¹⁶ Ηνικα δ' αν επιστρεψη προς
 of them lies. When but it may turn to
 κυριον, περιαιρειται το καλυμμα. ¹⁷ Ο δε κυριος
 Lord, is taken from around the veil. The but Lord
 το πνευμα εστιν· ου δε το πνευμα κυριου
 the spirit is; where and the spirit of Lord
 * [εκει] ελευθερια.) ¹⁸ Ημεις δε παντες ανα-
 [there] freedom.) We but all having
 κεκαλυμμενω προσωπῳ την δοξαν κυριου κατο-
 been unveiled in a face the glory of Lord behold-
 π. ριζομενοι, την αυτην εικονα μεταμορφουμεθα
 ing as in a mirror, the same image we are transformed
 απο δοξης εις δοξαν, καθαπερ απο κυριου πνευ-
 from glory to glory, even as from Lord of
 ματος ΚΕΦ. δ'. 4. ¹ Δια τουτο εχοντες την
 spirit. On account of this being the
 διακονιαν ταυτην, καθως ελεθημεν, ουκ εκκα-
 service this, even as we received mercy, not we
 κουμεν· ² αλλ' απειπαμεθα τα κρυπτα της αισ-
 faint; but were refused the secrets of the shame,
 χυνης, μη περιπατουυτες εν πανουργια, μηδε
 not walkin- in craftiness, nor
 δολουντες τον λογον του θεου, αλλω τη φανε-
 falsifying the word of the God, but by the manifes-
 ρωσει της αληθειας συριστωντες εαυτους προς
 tation of the truth recommending ourselves to
 πασαν συνειδησιν ανθρωπων, ενωπιον του θεου.
 every conscience of men, in presence of the God.
³ Ει δε και εστι κεκαλυμμενον το ευαγγελιον
 If but even it is having been veiled the glad tidings
 ημων, εν τοις απωλλυμενοις εστι κεκαλυμμε-
 of us, among those being destroyed it is having been
 νον· ⁴ εν οις ο θεος του αιωνος τουτου ετυφ-
 veiled; in whom the God of the age this blinded
 λωσε τα νοηματα των απιστων, εις το μη
 the minds of the unbelieving ones, in order that not
 αυγασα: τον φωτισμον του ευαγγελιου της
 to see distinctly the effulgence of the glad tidings of the
 δοξης του Χριστου, ος εστιν εικων του θεου.
 glory of the Anointed one, who is an image of the God.

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 we all beholding † the GLORY of the Lord in a Face Unveiled, † are transformed into the SAME Likeness, from Glory to Glory, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having † this MINISTRY, even as we received Mercy, we faint not; 2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, † nor falsifying the WORD of GOD; but, by the EXHIBITION of the TRUTH, † approving ourselves to Every Human Conscience in the sight of GOD. 3 (But if, indeed, our GLAD TIDINGS be veiled, † they have been veiled to THOSE who are PERISHING; 4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the ANOINTEd one, † who is the Likeness of GOD.)

* VATICAN MANUSCRIPT.—17. there—omit.

† 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xviii. 20; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. † 16. Exod. xxxiv. 34; Rom. xi. 23, 26. † 18. Isa. xxv. 7. † 17. ver. 6; 1 Cor. xv. 45. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 29; 1 Cor. xv. 43; Col. iii. 10. † 1. 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 3. 2 Cor. v. 11; vi. 4. † 3. 1 Cor. i. 13; 2 Cor. ii. 15; 1 Thess. ii. 10. † 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

ὅου γαρ ἑαυτους κηρυσσομεν, αλλα Χριστον
 Not for ourselves we proclaim, but Anointed
 Ἰησουν κυριον· ἑαυτους δε, δουλους ὑμων δια
 Jesus a Lord; ourselves and, slaves of you through
 Ἰησουν. ὅτι ὁ θεος ὁ εἰπων εκ σκοτους
 Jesus. Because the God that commanding out of darkness
 φως λαμψαι, ὁς ελαμψεν εν ταις καρδιαις ἡμων,
 light to shine, who shone in the hearts of us,
 προς φωτισμον της γνωσεως της δοξης του θεου
 for illumination of the knowledge of the glory of the God
 εν προσωπῳ * [Ἰησου] Χριστου. Ἔχομεν δε
 in face [of Jesus] Anointed. We have but
 τον θησαυρον τουτον εν οσῳ ακινοις εκευεσιν,
 the treasure this in earthen vessels,
 ἵνα ἡ ὑπερβολη της δυναμews η του θεου,
 so that the superabounding of the power may be of the God,
 και μη εξ ἡμων· ὃ εν παντι θλιβομενοι, αλλ' ου
 and not out of us; in everything being afflicted, but not
 στενοχωρουμενοι· απορουμεν, ἰ; αλλ' ουκ εξα-
 being straitened; being perplexed; but not being
 πορουμενοι· ὃ διωκομενοι, αλλ ουρ εγκαταλει-
 in despair; being persecuted, but not being forsaken;
 πομενοι· καταβαλλομενοι, αλλ' ουκ απολλυμε-
 being cast down, but not being des-
 νοι· ὃ παντοτε την νεκρωσιν του Ἰησου εν τῳ
 troyed; always the putting to death of the Jesus in the
 σωματι περιφεροντες ἵνα και ἡ ζωη του Ἰησου
 body bear, that also the life of the Jesus
 εν τῳ σωματι ἡμων φανερωθη. Ἰ Αει γαρ
 in the body of us may be manifested. Always for
 ἡμεις οἱ ζωντες, εις θανατον παραδιδομεθα δια
 we the living, to death are delivered because of
 Ἰησου, ἵνα και ἡ ζωη του Ἰησου φανερωθη εν
 Jesus, that also the life of the Jesus may be manifested in
 τη θνητη σαρκι ἡμων. ὃ ὃστε ὁ θανατος εν
 the mortal flesh of us. So that the death in
 ἡμιν ενεργεῖται, ἡ δε ζωη εν ὑμιν. ὃ ἔχοντες
 us works, the but life in you. Having
 δε το αυτο πνευμα της πιστewς, κατα το
 out the same spirit of the faith, according to that
 γεγραμμενον· Επιστευσα, διο ελαλησα· και
 having been written; I believed, therefore I spoke; also
 ἡμεις πιστευομεν, διο και λαλομεν· ὃ εἰδο-
 we believe, therefore and we speak; know-
 ρες, ὃτι ὁ εγειρας τον * [κυριον] Ἰησουν, και
 ing, that the one raising up the [Lord] Jesus, also
 ἡμας δια Ἰησου εγειρει, και παραστησει συν
 us through Jesus will raise up, and will present with
 ὑμιν. ὃ Τα γαρ παντα δι' ὑμας, ἵνα ἡ χαρις
 you. The for all things on account of you, that the favor

6 † For we do not pro-
 claim Ourselves, but the
 Anointed Jesus, as Lord;
 and ourselves † your Bond-
 servants on account of
 Jesus.
 6 Because THAT GOD
 † who COMMANDED the
 LIGHT to shine out of
 DARKNESS, † shone into our
 HEARTS for ILLUMINATING
 with the KNOWLEDGE of
 the GLORY of GOD in the
 face of Jesus Christ.
 7 But we have this
 TREASURE in † Earthen
 Vessels, in order † that
 the EXCELLENCE of the
 POWER may be of GOD,
 and not from us;
 8 † being afflicted in
 every thing, but not dis-
 tressed; being perplexed,
 but not in despair;
 9 being persecuted, but
 not deserted; being thrown
 down, but not destroyed;
 10 † always carrying
 about in the BODY, the
 dying state of JESUS,
 † that the LIFE of JESUS
 may also be manifested
 in our BODY.
 11 For we who are LIV-
 ING are always delivered
 up to Death † on account
 of Jesus; in order that the
 LIFE of JESUS also may be
 manifested in our MORTAL
 Flesh;
 12 so that DEATH is
 working in us, but LIFE in
 you.
 13 But having † the
 SAME Spirit of FAITH, ac-
 cording to that HAVING
 BEEN WRITTEN; † "I be-
 lieved, therefore I spoke;"
 we also believe, and there-
 fore we speak;
 14 knowing That † he
 who RAISED UP JESUS,
 will also raise Us up* with
 Jesus, and will present us
 with you.
 15 For † ALL these things
 are on your account, † that

* VATICAN MANUSCRIPT.—8. Jesus—omit. 14. LORD—omit. 14. with.
 † 5. 1 Cor. i. 13, 23; x. 33. † 5. 1 Cor. ix. 19; 2 Cor. i. 24. † 6. Gen. i. 1.
 † 6. 2 Pet. i. 19. † 7. 2 Cor. v. 1. † 7. 1 Cor. ii. 5; 2 Cor. xii. 9. † 8. 2 Cor. vi. 5.
 † 10. 1 Cor. xv. 31; 2 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10. † 10. Rom. vii. 17.
 † 11. Rom. viii. 36. † 13. Rom. i. 12; 2 Pet. i. 11.
 † 13. Ps. cxvi. 10. † 14. Rom. viii. 11; 1 Cor. vi. 14. † 15. Col. i. 24; 2 Tim. ii. 11.
 † 15. 2 Cor. i. 11; viii. 19; ix. 11—12.

πλεονασσα δια των πλειονων, την ευχαριστιαν
having abounded through the many, the thanksgiving
περισσευση εις την δοξαν του θεου. 16 Διο
might superabound to the glory of the God. Wherefore

ουκ εκκακουμεν· αλλ' ει και ο εξω ημων ανθρω-
not we faint; but if even the outward of us man
πος διαφθειρεται, αλλ' ο εσωθεν ανακαινυται
is wasted, yet the inward is renewed

ημερα και ημερη. 17 Το γαρ παραυτικα ελαφ-
by day and by day. The for momentary light-

ρουν της θλιψεως * [ημων,] καθ' υπερβολην εις
ness of the affliction [o-us,] according to an exceeding on

υπερβολην αιωνιον βαρος δοξης κατεργαζεται
an exceeding age-lasting weight glory works out

ημιν· 18 μη σκοπουντων ημων τα βλεπομενα,
for us; not looking of us the things being seen,

αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,
but the things not being seen· the things being seen,

προσκαιρα· τα δε μη βλεπομενα, αιωνια.
transient things; the things but now being seen, age-lasting things.

ΚΕΦ. 5. 1 Οιδαμεν γαρ, οτι, εαν η επι-
We know for, that, if the earthly

γειος ημων οικια του σκηνους καταλη, οικο-
of us house of the tent should be taken down, a build-

δομην εκ θεου εχομεν, οικιαν αχειροποιητον,
ing from God we have, a house not made by hands,

αιωνιον, εν τοις ουρανοις. 2 Και γαρ εν τούτω
age-lasting, in the heavens. Even for in this

στεναζομεν, το οικητηριον ημων τω εξ ουρανο
we groan, the house of us that from heaven

επενδυσασθαι επιποθουντες. 3 Ειγε και ενδυ-
to be invested earnestly desiring. If at least and having

σαμενοι, ου γυμνοι ευρεθησομεθα. 4 Και γαρ
been invested, not naked once we have indeed for

η οντες εν τω σκηνει στεναζομεν βαρουμενοι·
those being in the tent groan being oppressed;

οψ' ω ου θελομεν εκδυσασθαι, αλλ' επενδυ-
in which not we wish to be undressed, but to be in-

σασθαι, ινα καταποθη τι ανητων υπο της
vested, that may be swallow up the mortal by the

ζωης. 5 Ο δε κατεργασμενος ημας εις αυτο
life. The and one having worked out us for same

τουτο θεος· ο * [και] δους ημιν τον αρβαβωνα
this God; that [also] having given to us the pledge

του πνευματος. 6 Θαρρουντες ουν παντοτε, και
of the spirit. Being confident therefore always, and

ειδυτες, οτι ενδημουντες εν τω σωματι, εκδη-
knowing, that being at home in the body, we are

the bounding 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 †INNER 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 †we aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are aionian.

CHAPTER V.

1 For we know, That if the TENT of our †EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, 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 †has GIVEN to us the PLEDGE of the SPIRIT.

6 Therefore, being always confident, and knowing That being at home in the BODY, we are from

* VATICAN MANUSCRIPT.—16. OUR INNER. 17. of us—omit. 5. also—omit.

† 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. ii. 4. † 17. Matt. v. 12; Rom. viii. 18; 1 Pet. i. 2, 6; v. 10. † 18. Rom. viii. 23; 2 Cor. v. 7; Heb. xi. 1. † 1. Job iv. 19; 2 Cor. iv. 7; 2 Pet. i. 13, 14. † 2. Rom. viii. 23. † 4. 1 Cor. xv. 53, 54; 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.

ουμεν απο του κυριου (δια πιστεως γαρ
 from home from the Lord, (by means of faith for

περιπατουμεν ου δια ειδους) θαρρουμεν
 we are walking, not by means of sight,) we are confident

δε, και ευδοκουμεν μαλλον εκδημησαι εκ του
 but, also we are well-pleased rather to be from home out of the

σωματος, και ενδημησαι προς τον κυριον διο
 body, and to be at home with the Lord, wherefore

και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε
 also we are very ambitious, whether being at home, or

εκδημουντες, ευαρεστοι αυτην ειναι. Τους
 being from home, (well-pleasing to him) to be. The

γαρ παντας ημας φανερωθηαι δε εμπροσ-
 for all us to appear it is necessary before

θεν του βηματος του Χριστου, ινα κομισηται
 of the tribunal of the Anointed, that may receive

εκαστος τα δια του σωματος, προς α επι-
 each one the things through the body, according to what was

ραξεν, ειτε αγαθον, ειτε κακον.
 practised, whether good, or bad.

11 Ειδοτες ουν του φοβου του κυριου, ανθρω-
 knowing therefore the fear of the Lord, men

πους πειθομεν, θεω δε πεφανερωμεθα ελιψω
 we persuade, to God but we have been manifested; I hope

δε: και εν ταις συνειδητεσιν υμων πεφανερωσθαι.
 and also in the consciences of you to have been manifested.

12 Ου * [γαρ] παλιν εαυτους συνιστανομεν υμιν,
 Nat. [for] again ourselves do we recommend to you,

αλλα αφρημην διδοντες υμιν καυχηματος υπερ
 but opportunity giving to you of boasting on

ημων ινα εχητε προς τους εν προσωπω κυχω-
 of us, that you may have for those in face boasting.

μενους, και ου καρδια. 13 Ειτε γαρ εξεστημεν,
 and no in heart. Even if for we are besides ourselves,

θεω ειτε σωφρинуομεν, υμιν. 14 Η γαρ αγα-
 to God; and if we are of sound mind, to you The for love

πη του Χριστου συνεχει ημας, 15 κριναντας
 of the Anointed constrains us, having judged

τους, οτι ει εις υπερ παντων απεθανεν - αρα
 this, that if one on behalf of all died, then

οι παντες απεθανον και υπερ παντων απεθα-
 they all died, and on behalf of all he died,

νεν, ινα οι ζωντες μηκει εαυτοις ζωσιν, αλλα
 that the living no longer to themselves should live, but

τω υπερ αυτων αποθανοντι και εγερθεντι.
 to him on behalf of them having died and having been raised up.

home, away from the LORD;

7 (for † we are walking by Faith, not by Sight;)

8 but we are confident, and † well-pleased rather to be separated from the BODY, and to be at home with the LORD.

9 And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him.

10 † For we must ALL appear before the TRIBUNAL of the ANOINTEd, † so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

11 Knowing therefore the †TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

12 We are not †recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the LOVE of the ANOINTEd one constrains US,

15 judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

* VATICAN MANUSCRIPT.—12. For omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18. † 8. Phil. i. 23. † 10. Rom. xiv 10.
 † 10. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii. 12. † 11. Job xxxi.
 23; Heb. x. 31; Jude 23. † 11. 2 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom.
 v. 15. † 15. Rom. vi. 11, 12; xiv. 7, 8; 1. Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

6 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδενα οἶδαμεν κατὰ
So that we from the now no one know according to

σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
flesh; if and even we knew according to flesh

Χριστοῦ, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17 Ὁ ἁ-
Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καινῇ κτίσει· τὰ ἀρχαῖα
that if any one in Anointed, new creation; the things old

παρῆλθεν, ἰδοὺ, γέγονε καινὰ * [τὰ πάντα.]
passed away, lo, has become new [the all things.]

18 Τα δε πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος
The but all things out of the God, that one having reconciled

ἡμᾶς ἑαυτῷ διὰ * [Ἰησοῦ] Χριστοῦ, καὶ δόντος
us to himself through [Jesus] Anointed, and having given

ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὁ ὅς
us the service of the reconciliation. Namely

ἔτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάττων
the God was in Anointed a world reconciling

ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
to himself, not reckoning to them the fault

αὐτῶν, καὶ θεμενός ἐν ἡμῖν τὸν λόγον τῆς
of them, and having placed in us the word of the

καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύο-
reconciliation. On behalf of Anointed therefore we are ambas-

μεν, ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν
sadors, as if the God beseeching through us;

δεόμεθα ὑπὲρ Χριστοῦ, καταλλαγῆτε τῷ θεῷ.
we pray on behalf of Anointed, be you reconciled to the God.

21 Τοῦ * [γὰρ] μὴ γνοῦντα ἁμαρτιαν, ὑπὲρ ἡμῶν
Him [for] not having known sin, on behalf of us

ἁμαρτιαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-
ein was made, that we might become righteous-

σύνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 6. 1 Σὺνερ-
ness of God in him. Wo. sing

γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενόν
together but also we exhort, not in van

τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει
the favor of the God to receive you; (he say.

γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σοῦ καὶ ἐν ἡμέρᾳ
for; In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοί. Ἰδοὺ, νῦν καιρὸς ευ-
of salvation I helped thee. Lo, now a season well-

16 So that we, from this time, respect † No one on account of flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one be in Christ, he is † a New Creation; † the old things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † God was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambassadors; as if God were inviting through us, we entreat, on behalf of Christ, —be you reconciled to God!

21 For † HIM who KNEW no Sin, he made † a Sin-offering on our behalf, † that we might become God's Righteousness in him.

CHAPTER VI.

1 And being also co-laborers, we exhort you not to receive the FAVOR of God in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

* VATICAN MANUSCRIPT.—17. all things—omit. 18. Jesus—omit. 21. For—omit.

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his flesh. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious. † 21. There are many passages in the Old Testament; where *amartia*, *sin*, signifies a *sin-offering*. 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. 26, 28; xiii. 11.—*Macknight*.

† 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Epa. ii. 15; Rev. xxi. 5. † 18. Rom. v. 10; Eph. ii. 16; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. 1 Sa. lii. 6, 9, 12; Oml. iii. 13. 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; x. 3. † 2. Isa. lxi. 8.

προσδεκτος, ιδου, νυν ημερα σωτηριας.)
 accepted, lo, now a day of salvation.)

1 Μηδεμιαν εν μηδενι δικοντες προσκοπην, ινα
 No one in any thing giving offence, so that

μη μωμηθη η διακονια· 4 αλλ' εν παντι
 not may be blamed the service; but in every thing

συνιστωντες εαυτους ως θεου διακονοι, εν υπο-
 establishing ourselves as of God servants, in pa-

μιονη πολλη εν θλιψεσι, εν αναγκαις, εν στε-
 tience much in afflictions, in necessities, in dis-

νοχωριαις, 5 εν πληγαις, εν φυλακαις, εν ακα-
 tresses, in stripes, in prisons, in tu-

ταστασ.αις, εν κοποις, εν αγρυπνιαις, εν
 mulls, in labors, in watchings, in

νηστειαις· 6 εν αγνοτητι, εν γνωσει, εν μακρο-
 fastings; in purity, in knowledge, in long-suf-

θυμια, εν χρηστοτητι, εν πνευματι αγιω, εν
 fering, in kindness, in spirit holy, in

αγαπη ανυποκριτω, 7 εν λογω αληθειας, εν
 love unfeigned, in a word truth, in

δυναμει θεου· δια των οπλων της δικαιοσυνης
 power of God; through the arms of the righteousness

των δεξιων και αριστερων, 8 δια δοξης και ατι-
 of the rights and of lefts, through glory and dis-

μιας, δια δυσφημιας και ευφημιας· ως πλανοι
 grace, through bad fame and good fame; as deceivers

και αληθεις· 9 ως αγνοουμενοι, και επιγινωσκο-
 and true; as being ignorant, and being duly appre-

μενοι· ως αποθνησκοντες, και ιδου ζωμεν· ως
 ciated; as dying, and lo we live; as

παιδευομενοι, και μη θανατουμενοι· 10 ως λυπου-
 being corrected, and not put to death; as being

μενοι, αι δε χαιροντες· ως πτωχοι, πολλοις
 grieved, always but rejoicing; as poor, many

δε πλουτιζοντες· ως μηδεν εχοντες, και παντα
 but making rich; as nothing having, and all things

κατεχοντες. 11 Το στομα ημων ανεωγε προς
 possessing. The mouth of us has been opened to

υμας, Κορινθιοι, η καρδια ημων πεπλατυνται.
 you, O Corinthians, the heart of us has been enlarged.

12 Ου στενοχωρεισθε εν ημιν· στενοχωρεισθε δε
 Not you are straitened in us; you are straitened but

εν τοις σπαγγυνοις υμων. 13 Την δε αυτην αντι-
 in the bowels of you. The but same recom-

μισθιαν, (ως τεκνοις λεγω,) πλατυνητε και
 pense, (as to children I speak,) be enlarged also

υμεις.
 you.

14 Μη γινεσθε ετεροζυγουντες απιστοις· τις
 Not be you unequally yoking with unbelievers; what

γαρ μετοχη δικαιοσυνη και ανομια; τις δε
 for participation righteousness and lawlessness? what and

well-accepted Season; behold! now is a Day of Sal-
 vation;)

3 † giving No Offence in
 any thing, that the MINIS-
 TRATION may not be
 blamed;

4 but in everything es-
 tablishing ourselves † as
 God's Servants, by much
 patient endurance in
 Afflictions, in Necessities,
 in Distresses;

5 † in Stripes, in Pris-
 ons, in Tumults; in La-
 bors, in Watchings, in
 Fastings;

6 by Purity, by Know-
 ledge, by Forbearance; by
 Kindness, by a holy Spirit,
 by Love undissembled,

7 † by the Word of
 Truth, by the Power of
 God; † through THOSE
 ARMS of Righteousness, on
 the RIGHT hand and Left;

8 through Glory and
 Disgrace; through Bad
 fame and Good fame; as
 Deceivers, and yet true;

9 † as being ignorant,
 yet being duly appre-
 ciated; † as dying, yet be-
 hold! we live; as chas-
 tised, yet not put to death;

10 as grieving, but al-
 ways rejoicing; as poor,
 but enriching many; as
 having Nothing, yet pos-
 sessing All things.

11 Our MOUTH is opened
 toward you, O Corinthi-
 ans! our HEART has been
 enlarged.

12 You are not strait-
 ened in us, † but you are
 contracted in your own
 TENDER AFFECTIONS.

13 But as a re-pay-
 ment for the SAME, († I speak
 as to Children,) be you
 also enlarged.

14 † Be not unequally
 yoked with Unbelievers;
 for † What Participation
 has Righteousness with
 Iniquity? * or what Com-

* VATICAN MANUSCRIPT.—14. or what.

† 3. 1 Cor. x. 32. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 7. 2 Cor. iv. 2.
 † 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9.
 † 2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix.
 † Deut. vii. 2, 3; 1 Cor. v. 9; vii. 39. † 14. 1 Kings- xviii. 21 1 Cor. x. : Eph. v. 7, 11

κοινωνια φωτι προς σκοτος; ¹⁵ Τις δε συμφωνη-
fellowship light with darkness? What and agreement
σις Χριστω προς Βελιαρ; η τις μερις πιστω
of an Anointed with Beliar? or what portion to a believer

μετα απιστου; ¹⁶ Τις δε συγκαταθεσις ναφ θεφ
with an unbeliever? what and connection a temple of God

μετα ειδωλων; Υμεις γαρ ναος θεου εστε ζων-
with idols? You for a temple of God are living;

τας· καθως ειπεν ο θεος· Οτι ενοικησω εν
as said the God; That I will indwell among

αυτοις, και εμπεριπατησω· και εσομαι αυτων
them, and will walk about in; and I will be to them

θεος, και αυτοι εσονται μοι λαος. ¹⁷ Διο εξελ-
a God, and they shall be to me a people. Wherefore come

θετε εκ μεσου αυτων και αφορισθητε, λεγει
you out from midst of them and be you separated, says

κυριος, και ακαθαρτου μη απτεσθε· καγω εισδε-
Lord, and of an unclean thing not touch you; and I will re-
ξομαι υμιας, ¹⁸ και εσομαι υμιν εις πατερα, και
ceive you, and I will be to you for a father, and

υμεις εσεσθε μοι εις υιους και θυγατερας, λεγει
you shall be to me for sons and daughters, says

κυριου παντοκρατωρ. ΚΕΦ. ζ'. 7. ¹ Ταυτας
Lord Almighty. These

ουν εχοντες τας επαγγελιας, αγαπητοι, καθα-
therefore having the promises, beloved ones, let us

ριτωμεν εαυτους απο παντος μολυσμου σαρκος
cleanse ourselves from all pollution of flesh

και πνευματος, επιτελουντες αγιωσυνην εν
and spirit, perfecting holiness in

φεβφ θεου. ² Χωρησατε ημας· ουδενα ηδικη-
fear of God. Receive you us; no one we in-
σαμην, ουδενα εφθειραμεν, ουδενα επλεονεκτη-
jured, no one we corrupted, no one we defrauded.

σαμεν. ³ Ου προς κατακρισιν λεγω· προειρηκα
Not for condemnation I speak; before I said

γαρ, οτι εν ταις καρδιαις ημων εστε εις το
for, that in the hearts of us you are in order that

συναποθανειν και συζην. ⁴ Πολλη μοι παρρη-
to die together and to live together. Much with me boldness

σια προς υμας, πολλη μοι καυχησις υπερ υμων·
towards you, much with me boasting on behalf of you;

πεπληρωμαι τη παρακλησει, υπερπερισσενομαι
I have been filled with the consolation, I am overflowing

τη χαρα επι παση τη θλιψει ημων. ⁵ Και γαρ
with the joy in all the affliction of us. Indeed for

Communion has Light with
Darkness?

¹⁵ and What Accord-
ance has Christ with † Bel-
liar? or What Portion has
a Believer with an Unbe-
liever?

¹⁶ And What Connec-
tion has God's Temple
with Idols? † for *we are
a Temple of the living
God; as GOD said, † "I
"will dwell among them,
"and walk among them;
"and I will be Their God,
"and they shall be to Me
"a People."

¹⁷ Wherefore, † "depar-
t
"from the Midst of them,
"and be separated," says
the Lord, "and touch not
"the impure; and I will
"receive you,

¹⁸ † "and I will be to
"you for a Father, and
"you shall be to Me for
"Sons and Daughters, says
"the Lord Almighty."

CHAPTER VII.

¹ Having, therefore,
† These PROMISES, Bel-
loved, let us purify our-
selves from all Pollution
of Flesh and Spirit, per-
fecting Holiness in the
Fear of God.

² Receive us; † we have
injured No one; we have
corrupted No one; we
have defrauded No one.

³ I speak not for Cou-
demnation; † for I pre-
viously said, That it is in
our HEARTS to DIE TO-
GETHER, and to live to-
gether.

⁴ † Great is my Confi-
dence in regard to you;
† great is My Boasting on
your behalf; † I have been
filled with CONSOLATION;
I am overflowing with JOY
in All our AFFLICTION.

* VATICAN MANUSCRIPT.—10. we are.

† 25. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. *Beliar* is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peschito-Syriac, by the word *Satan*.

† 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.
xxvi. 12; Jer. xxxi. 33; Ezek. xxxvi. 28; Zech. viii. 8.
† 17. Isa. lli. 11. † 18. Jer. xxxi. 1, 9. † 1. 1 John iii. 3. † 2. Acts xx. 33; 2 Cor. xii. 17. † 3. 2 Cor. v. 11, 12. † 4. 2 Cor. iii. 12. † 4. 1 Cor. i. 4; 2 Cor. i. 11. † 16. Exod. xxix. 45; Lev. † 17. Isa. lli. 11. † 18. Jer. xxxi. 1, 9. † 1. 1 John iii. 3. † 2. Acts xx. 33; 2 Cor. xii. 17. † 3. 2 Cor. v. 11, 12. † 4. Phil. ii. 17; Col. i. 24

ελθοντων ἡμων εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆ-
having come of us into Macedonia, not had
κεν ἀνεσιν ἢ σαρξ ἡμων, ἀλλ' ἐν παντί θλιβο-
rest the flesh of us, but in everything being dis-
μενοι· ἐξῶθεν μάχαι, ἐσῶθεν φόβοι. ⁶ Ἀλλ'
tressed; without fights, within fears. But

ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς
the one comforting the lowly ones, comforted us

ὁ θεὸς ἐν τῇ παρουσίᾳ Τιτου· ⁷ οὐ μόνον δὲ ἐν
the God by the presence of Titus; not only and by

τῇ παρουσίᾳ αὐτου, ἀλλὰ καὶ ἐν τῇ παρακλήσει
the presence of him, but also by the comfort

ἣν παρεκλήθη ἐφ' ὑμῖν, ἀναγγελλῶν ἡμῖν
with which he was comforted over you, announcing to us

τὴν ὑμῶν ἐπιποθήσιν, τὸν ὑμῶν ὄδυρμον, τὸν
the of you earnest desire, the of you lamentation, the

ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον
of you zeal on behalf of me; so that me more

χαρῆσαι. ⁸ Ὅτι εἰ καὶ ἐλυπήσα ὑμᾶς ἐν τῇ
to have rejoiced. Because if even I grieved you by the

ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελομην·
letter, not I do repent, if indeed I did repent;

βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
I see for that the letter that, it even for

ὥραν, ἐλυπήσεν ὑμᾶς. ⁹ Νῦν χαίρω, οὐχ ὅτι
an hour, I grieved you. Now I rejoice, not because

ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετανοίαν·
you were grieved, but because you were grieved in order to reformation;

ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενί
you were grieved for according to God, so that in nothing

ζημιώθητε ἐξ ἡμῶν. ¹⁰ Ἐγὼ γὰρ κατὰ θεόν
you might suffer loss from us. The for according to God

λυπῆ μετανοίαν εἰς σωτηρίαν ἀμεταμέλητον
sorrow reformation for salvation not to be repented of

κατεργάζεται· ἡ δὲ τοῦ κόσμου λυπῆ θάνατον
works out; the but of the world sorrow death

κατεργάζεται. ¹¹ Ἰδοὺ γὰρ αὐτοῦ τοῦτο τὸ
works out. Lo for same this thing

κατὰ θεὸν λυπήθηναί * [ὑμᾶς,] πόσῃν κατείρ-
according to God to have been grieved [you,] how much it

γάσατο ὑμῖν σπουδῆν· ἀλλὰ ἀπολογίαν, ἀλλὰ
worked in you diligence; but a defence, but

ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθήσιν,
indignation, but fear, but earnest desire,

ἀλλὰ ζῆλον, ἀλλ' ἐκδικήσιν· ἐν παντί συνεσ-
but zeal, but punishment; in every thing you

τήσατε ἑαυτοὺς ἀγνοῦς εἶναι * [ἐν] τῇ πράγ-
proved yourselves pure to be [in] the mat-
ματι. ¹² Ἄρα εἰ καὶ ἔγραψα ὑμῖν οὐχ εἰνεκεν
ter. Therefore if indeed I wrote to you not on account

τοῦ ἀδικησαντος, οὐδὲ εἰνεκεν τοῦ ἀδικήθεν-
of the one having been wronged, nor on account of the one having done

5 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 † God who
COMFORTS the DISCON-
SOLETE, 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 ac-
count, 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 LET-
TER, 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 Be-
cause you were grieved,
but Because you were
grieved in order to Reform-
ation; for you were
grieved according to God,
so that you might suffer
loss from us in nothing.

10 † For the SORROW ac-
cording to God produces
Reformation for Salvation,
not to be repented of;
‡ but the SORROW of the
WORLD produces Death.

11 For behold this very
thing,—to be GRIEVED ac-
cording to God,—How
much Earnestness it pro-
duced in you! what an
Apology! what Indigna-
tion! 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 suf-
fered the WRONG, * nor
indeed on HIS account
WHO did the WRONG, † but

* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 12. you
—omit. 11. in—omit. 12. nor indeed on HIS account.

† 5. 2 Cor. ii. 13. † 5. 2 Cor. iv. 8. † 6. 2 Cor. i. 4. † 6. See 2 Cor. v. 13
* 10. 2 Sam. xii. 13; Matt. xxvi. 75. † 10. Prov. xvii. 22. † 12. 2 Cor. ii. 4

τος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
 πρὸς; but on account of the to have been manifested the diligence
 ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ
 of us that on behalf of you toward you, in presence of the
 θεοῦ. ¹³ Δια τοῦτο παρακεκλημέθα ἐπὶ τὴν παρα-
 God. On account of this we comforted the com-
 κλησῆαι ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχαρη-
 fort of you; more abundantly and rather we re-
 μέν ἐπὶ τῇ χαρᾷ Τιτοῦ, ὅτι ἀναπεπαυται τὸ
 joiced in the joy of Titus, because has been refreshed the
 πνεῦμα αὐτοῦ ἀπο πάντων ὑμῶν· ¹⁴ ὅτι εἰ τι
 spirit of him from all of you; because if anything
 αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατησχυνθῆν·
 to him on behalf of you I have boasted, not I was ashamed;
 ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν,
 but as all things in truth we spoke to you,
 ὁὕτω καὶ ἡ καυχῆσις ἡμῶν ἢ ἐπὶ Τιτοῦ, ἀληθεῖα
 so also the boasting of us that to Titus, truth
 ἐγενήθη· ¹⁵ καὶ τὰ σπλᾶγχνα αὐτοῦ περισσο-
 became; and the bowels of him more abun-
 τέρως εἰς ὑμᾶς ἐστίν. * ἐμνησκόμενου τὴν
 dantly for you is, remembering the
 πάντων ὑμῶν ὑπακοῆν, ὡς φόβον καὶ τρέ-
 of all of you obedience, as with fear and trem-
 μους ἐδέξασθε αὐτὸν. ¹⁶ Χαίρω, ὅτι ἐν παντί
 thing you received him. I rejoice, that in every thing
 θαρρῶ ἐν ὑμῖν.
 I have confidence in you.

ΚΕΦ. η'. 8.

¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
 We make known but to you, O brethren, the favor
 τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
 of the God that having been given by the congregations of the
 Μακεδονίας· ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ
 Macedonia; that in much trial of affliction the
 περισσεῖα τῆς χάρας αὐτῶν, καὶ ἡ κατὰ βα-
 abundance of the joy of them, and the in deep
 θύου πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν
 poverty of them, abounded to the
 πλοῦτον τῆς ἀπλοτητος αὐτῶν· ³ ὅτι κατὰ
 wealth of the liberality of them; because according to
 δύναμιν (μαρτυρῶ) καὶ ὑπὲρ δυνάμιν αυθαίρετοι,
 power (I testify) and beyond power of their own accord,
⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν
 with much earnest entreaty asking of us the
 χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
 favor even the participation of the service of the for
 τοὺς ἁγίους. ⁵ Καὶ οὐ καθὼς ἠλπισαμεν, ἀλλ'
 the saints. And not as we expected, but

in order that THAT DILLIGENCE 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 we spoke All things to you in Truth, * thus also our BOASTING before Titus became a Truth.

¹⁵ And his TENDER AFFECTIONS are overflowing toward you, remembering † the OBEDIENCE of you all, how with Fear and Trembling you received 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 Because 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 ex-

* VATICAN MANUSCRIPT.—13. we were comforted; and in our COMFORT we rejoiced more abundantly. 14. thus also our BOASTING before Titus.

† 13. Rom. xv. 32. † 15. 2 Cor. ii. 9; Phil. ii. 12. † 16. 2 Thess. iii. 4; 1 Thim. 8, 21. † 2. Mark xii. 44. † 4. Acts xi. 29. xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 2, 5, 6; 2 Cor. ix. 1.

ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια
 themselves they gave first to the Lord, and to us, through
 ὀφελήματος θεοῦ. ⁶ εἰς τὸ παρακαλεῖσαι ἡμᾶς
 will of God; in order that to intreat us

Τίτον, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-
 Titus, that as he before began, so also he would
 λέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταυτην. ⁷ Ἀλλ'
 perfect among you also the gift this. But

ὡσπερ ἐν παντὶ περισσεύετε, (πιστεῖ καὶ λόγῳ
 as in every thing you abound, (in faith and in word

καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν
 and in knowledge and in all diligence, and in the from of you to
 ἡμῖν ἀγαπῇ,) ἵνα καὶ ἐν ταυτῇ τῇ χάριτι περισ-
 us love,) that also in this the favor you may

σευητε. ⁸ οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ δια
 abound; not according to a command I speak, but through

τῆς ἑτέρων σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-
 of the of others diligence, and that of the your love

πῆς γνησίων δοκιμάζων. ⁹ (γινώσκετε γὰρ τὴν
 reality am proving; (you know for the

χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ,] ὅτι
 favor of the Lord of us Jesus [Anointed,] that

εἶ' ὑμᾶς ἐπτώχευσε πλουσίους ὦν, ἵνα ὑμεῖς
 on account of you he became poor rich being, so that you

τῇ ἐκεῖνου πτωχεῖα πλουτήσητε.) ¹⁰ καὶ γινώ-
 by the of him poverty might become rich;) and an opin-

μῆν ἐν τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν συμφε-
 ion in this I give. This for to you is profit-

ρεῖ, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ
 able, who not alone the to do, but also the

θελεῖν προενηρξάσθε ἀπο περυσί. ¹¹ νῦν δὲ καὶ
 to will before began from last year; now but also

τὸ ποιῆσαι ἐπιτελεσατέ, ὅπως καθάπερ ἡ προ-
 the to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεῖσαι ἐκ
 ness of the to will, so also the to finish out of

τοῦ εἶχειν. ¹² εἰ γὰρ ἡ προθυμία προκειται,
 the to have. If for the promptness is placed first,

καθὼς εἰς ἕνα ἔχει * [τις,] εὐπροσδεκτός, οὐ
 according to what may have [any one,] acceptable, not

καθὼς οὐκ εἶχει. ¹³ οὐ γὰρ, ἵνα ἀλλοῖς
 according to what not he has. Not for, that to others

ἀνῆσθε, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ
 rest, to you but affliction, but out of an equality; in, the

νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκεῖνων
 present season the to you abundance for the of them

ὑστερημα, ¹⁴ ἵνα καὶ τὸ ἐκεῖνων περισσεύμα
 want, so that also the of them abundance

γενῆται εἰς τὸ ὑμῶν ὑστερημα, ὅπως γενῆται
 may be for the of you want, so that may be

pected, but they gave themselves first to the Lord, and to us, through the Will of God;

6 so that † we DESIRED Titus, that as he had previously began so also he would finish this GIFT among you.

7 But as † you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in YOUR Love to us, see that you abound in THIS FREE GIFT also.

8 † I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of YOUR Love.

9 For you know the FAVOR of our LORD Jesus, † That, being rich, yet on your account he was made poor, so that, by HIS Poverty, you might be enriched.

10 And † in this I give an Opinion; for this is beneficial for you, who, previously began not only to DO, but also to be WIL- LING, † since the last Year.

11 At present, therefore, finish the DOING also, that according to the PROMPTI- TUDE to WILL, so also may be the accomplish- ment, according to ABIL- ITY.

12 † For if READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

13 Not, however, that to others may be relief, and to you distress,

14 but an Equality; at THIS Time let YOUR Abun- dance be for THEIR Defi- ciency, so that also THEIR Abundance may be for YOUR Deficiency; so that there may be an Equality.

* VATICAN MANUSCRIPT.—0. Anointed—omit.

12. any one—omit.

† 6. verse 17; 2 Cor. xii. 8.

† 7. 1 Cor. i. 5; xii. 8.

† 8. 1 Cor. vii. 7.

† 9

Mat. vii. 20; Luke ix. 58; Phil. ii. 6, 7.

† 10. 1 Cor. vii. 25.

† 10. 2 Cor. ix. 2

1. Mark xii. 43, 44; Luke xii. 40

ισοτης· ¹⁵ καθως γεγραπται· Ὁ το πολυ, ουκ
equality; even as it has been written; He the much, not
επλεονασε· και ο το ολιγον, ουκ ηλαττονησε.
had over; and he the little, not had lack.

¹³ Χαρις δε τω θεω τω διδοντι την αυτην σπου-
Thanks but to the God to that having given the same earnest-

δην υπερ υμων εν τη καρδια Τιτου· ¹⁷ οτι την
ness on behalf of you in the heart of Titus; because the

μιν παρακλησιν εδεξατο· σπουδαιοτερος δε
indeed exhortation he received; more earnest but

υπαρχων, αυθαιρετος εξηελθε προς υμας.
being, of his own accord he went out to you.

¹⁸ Συνεπεψαμεν δε μετ' αυτου τον αδελφον,
We sent together and with him the brother,

ου ο επαиноς εν τω ευαγγελιω δια πασων
of whom the praise in the glad tidings through all

των εκκλησιων· ¹⁹ ου μονον δε, αλλα και χει-
of the congregations; not only and, but also having

ροτουνηθεις υπο των εκκλησιων συνεκδημος
been voted by the congregations a fellow-traveler

ημων συν τη χαριτι ταυτη, τη διακονουμενη
of us with the gift this, that being administered

υφ' ημων προς την * [αυτου] του κυριου
by us for the [same] the Lord

δοξαν και προθυμιαν ημων· ²⁰ στελλομενοι
glory and readiness of mind of us; avoiding

τουτο, μη τις ημας μωμησηται εν τη αδροτητι
this, not any one us should blame in the abundance

ταυτη τη διακονουμενη υφ' ημων· ²¹ προνοουμε-
this the being served by us; we are purpos-

νοι γαρ καλα ου μονον ενωπιον κυριου, αλλα
ing for good things not only in presence of Lord, but

και ενωπιον ανθρωπων· ²² Συνεπεψαμεν δε
also in presence of men. We sent together and

αυτοις τον αδελφον ημων, ον εδοκιμασαμεν εν
with them the brother of us, whom we proved in

πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ
many things many times diligent being, now but much

σπουδαιοτερον, πεποιθησει πολλη τη εις υμας.
more diligent, confidence great in that for you.

²³ Ειτε υπερ Τιτου, συνωνος εμος και εις υμας
And if on behalf of Titus, partner my and for you

συνεργος· ειτε αδελφοι ημων, αποστολοι εκ-
a fellow-laborer; and if brethren of us, apostles of

κλησιων, δοξα Χριστου· ²⁴ Την ουν ενδειξιν
congregations, glory of Anointed. The therefore proof

της αγαπης υμων, και ημων καυχησησεως υπερ
of the love of you, and of us boasting on behalf

υμων, εις αυτους ενδειξασθε εις προσωπον των
of you, for them point you out in face of the

εκκλησιων.
congregations.

15 even as it has been written, † "HE who had "MUCH, had no surplus; "and HE who had LITTLE, "had no deficiency."

16 But Thanks be to THAT GOD who has PUT into the HEART of Titus, the Same Earnestness on your behalf;

17 † because he received, indeed, the EXHORTATION; but being very earnest, he went away of his own accord to you.

18 And we sent with him † the BROTHER, whose PRAISE by the GLAD TIDINGS is throughout all of the CONGREGATIONS;

19 and not only so, but † also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for † the Glory of the LORD, and of our Earnestness;

20 avoiding this, that no one should blame Us in this ABUNDANCE which is BEING DISPENSED by us.

21 † for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our BROTHER, (whom we have often found diligent in many things, but now much more diligent,) because of THAT great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the CONGREGATIONS, and the † Glory of Christ.

24 Show, therefore, to them the PROOF of your LOVE, and of Our † Boasting on your behalf, before the CONGREGATIONS.

* VATICAN MANUSCRIPT.—19. Same—omit.

† 1. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 10. 7 Cor. xvi. 8, 4. † 19. 2 Cor. iv. 15. † 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. † 23. Phil. ii. 25. † 24. 2 Cor. vii. 14; 11: 2.

ΚΕΦ. θ'. 9.

¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
Concerning indeed for the service of that for the
ἁγίους περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.
saints superfluous forme it is the to write to you.
² Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
I know for the readiness of mind of you, which on behalf of you
καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευασ-
I am boasting to Macedonians, because Achaia has been prepared
ται ἀπο περυσί· καὶ ὁ ἐξ ὑμῶν ζήλος ἠρέθισε
from last year; and the from of you zeal stirred up
τοὺς πλείονας. ³ Ἐπέμψα δὲ τοὺς ἀδελφούς, ἵνα
the many. I sent but the brethren, so that
μὴ το καυχῆμα ἡμῶν το ὑπὲρ ὑμῶν κενώθῃ ἐν
not the boasting of us that on behalf of you should be vain in
τῷ μερεὶ τούτῳ· ἵνα, καθὼς ἐλέγον, περὶσκευ-
the respect this; so that, as I said, having been
ασμένοι ἦτε· ⁴ μήπως εἰαν ἐλθῶσι σὺν ἐμοὶ
prepared may be; lest perhaps if should come with me
Μακεδόνες, καὶ εἴρωσιν ὑμᾶς ἀπαρασκευαστοὺς,
Macedonians, and find you unprepared,
καταίσχυνθῶμεν ἡμεῖς (ἵνα μὴ λεγῶμεν ὑμεῖς)
should be ashamed we (that not we may say you)
ἐν τῇ ὑπόστασει ταύτῃ. ⁵ Ἀναγκάσιον σὺν
in the confident expectation this. Necessary therefore
ἡγήσαμεν παρακαλεῖσθαι τοὺς ἀδελφούς, ἵνα προ-
I thought to exhort the brethren, that they
ελθῶσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν
would go before to you, and would make ready before the
προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην
pre-announced blessing of you, this
ἑτόιμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς
ready to be thus as a blessing, and not as
πλεονεξίαν. ⁶ Τοῦτο δὲ, ὃ σπειρῶν φειδομένως,
an exaction. This but, the one sowing sparingly,
φειδομένως καὶ θερίσει· καὶ ὁ σπειρῶν ἐπ'
sparingly also shall reap; and the one sowing in
εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. ⁷ Ἐκάσ-
blessings, in blessings also shall reap. Each
τος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λυπῆς,
one as he purposes in the heart; not from grief,
ἢ ἐξ ἀναγκῆς· ἱλαρὸν γὰρ δοτὴν ἀγάπῃ ὁ θεός.
or from necessity; a cheerful for giver loves the God.
⁸ Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι
Powerful but the God every favor to make abound
εἰς ὑμᾶς, ἵνα ἐν παντὸτε πᾶσαν ἀνταρκεῖαι
to you, that in every thing always all-sufficiency
ἐχόντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·
having, you may abound in every work good;
⁹ καθὼς γεγραπταί· Ἐσκορπίσεν, ἔδωκε τοῖς
even as it has been written; He has dispersed, he gave to the
πενήσι· ἢ ὑπὸ καὶ σὺν αὐτοῦ μένει εἰς τὸν αἰῶ-
poor ones; the righteousness of him abides for the age.

CHAPTER IX.

¹ For, indeed, concern-
ing † THAT SERVICE which
is for the SAINTS it is su-
perfluous for me to WRITE
to you;
² for I know † your
PROMPTITUDE, † of which
I am boasting on your
behalf to the Macedonians,
That † Achaia was pre-
pared last Year, and YOUR
Zeal has excited MANY.
³ † But I sent the BRE-
THREN, lest THAT BOAST-
ING 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 un-
prepared, we, not to say
you, should be ashamed
in this CONFIDENT EX-
PECTATION.
⁵ I thought it necessary,
therefore, to exhort the
BRETHREN, to go on be-
fore to you, and to first
make ready this PREVI-
OUSLY ANNOUNCED GIFT
of yours, that thus it may
be ready as a Gift, and not
as an Extortion.
⁶ But this I say, † HE
who sows sparingly, will
also reap sparingly; and
HE who sows bountifully,
will reap also bountifully;
⁷ even as each one pur-
poses in his HEART, † not
from Grief, or from Necessi-
ty; for † GOD loves a
Cheerful Giver.
⁸ † And GOD is able to
make Every Favor abound
to you, so that always hav-
ing All Sufficiency in every
thing, you may abound in
Every good Work.
⁹ as it has been written,
† “He has dispersed, he
“has given to the POOR;
“his RIGHTEOUSNESS re-
“mains for the AGE.”

† 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2 2 Cor. vii. 10.
† 2. 1 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 3. 2 Cor. viii. 6, 17, 18, 22.
† 4. Prov. xi. 24; xix. 17; xxii. 9. † 5. Deut. xv. 7. † 7. Exod. xxv. 2, xxv. 5; Prov. xi. 25; Rom. xii. 8; 2 Cor. viii. 12. † 8. Prov. xi. 24, 25; xxviii. 27; Phil. iv. 19.
† 9. Psa. xi. 2, 9.

σα. 10 Ὁ δε επιχορηγων σπερμα τῷ σπει-
 ροντι και αρτον εις βρωσιν, χορηγησει και
 αυξηθουει τον σπορον υμων, και αυξησει τα
 γεννηματα της δικαιοσυνης υμων. 11 εν παντι
 πλουτισομενοι εις πασαν απλοτητα, ητις κατερ-
 γαζεται δι' ημων ευχαριστιαν τῷ θεῷ. 12 οτι
 η διακονια της λειτουργιας ταυτης ου μονον
 εστι προσαναπληρουσα τα υστερηματα των
 αγιων, αλλα και περισσεουσα δια πολλων
 ευχαριστιων τῷ θεῷ. 13 δια της δοκιμης της
 διακονιας ταυτης δοξαζοντες τον θεον επι τη
 υποταγη της ομολογιας υμων εις το ευαγγελιον
 του Χριστου, και απλοτητι της κοινωνιας εις
 αυτους και εις παντας, 14 και αυτων δεησαι
 υπερ υμων, επιποθοντων υμας, δια την υπερ-
 βαλλουσαν χαριν του θεου εφ' υμιν. 15 Χαρις
 * [δε] τῷ θεῷ επι τη ανεκδιγητηῳ αυτου

δωροῦ. α.
 free gift.

ΚΕΦ. ι'. 10.

1 Αυτος δε εγω Παυλος παρακαλω υμας δια
 της πραοτητος και επιεικειας του Χριστου, ος
 κατα προσωπον μεν ταπεινος εν υμιν, απων
 δε θαρδω εις υμας. 2 δεομαι δε, το μη παρων
 θαρρησαι τη πεποιθησει, η λογιζομαι τολμη-
 σαι επι τινας τους λογιζομενους ημας ες κατα
 σαρκα περιπατοντας. 3 Εν σαρκι γαρ περιπα-

10 And HE † who SUP-
 PLIES Seed to the SOWER,
 and Bread for Food, will
 multiply your SOWING,
 and increase the PRO-
 DUCTS of your † RIGHTE-
 OUSNESS;

11 you being enriched
 in everything for All Liber-
 ality, † which produces
 through us Thanksgiving
 * to GOD;

12 because the DISPEN-
 SING of this PUBLIC SER-
 VICE, not only is † amply
 supplying the WANTS of
 the SAINTS, but also is
 abounding through the
 Thanksgiving of Many * to
 GOD;

13 for † they are glorify-
 ing GOD on account of the
 PROOF of this MINISTRA-
 TION in your AVOWED
 SUBJECTION to the GLAD
 TIDINGS of the ANOINTED
 one, and the Liberality of
 the † CONTRIBUTION to
 them and for all;

14 and by Their Prayer
 on your behalf, ardently
 loving you on account of
 the SURPASSING † Favor of
 GOD bestowed upon you.

15 Thanks to GOD † for
 his INEXPRESSIBLE free
 Gift!

CHAPTER X.

1 Now † I, (the same
 Paul, † who, in appear-
 ance, indeed, am humble
 among you, but being ab-
 sent am bold * toward
 you,) exhort you by the
 MEENESS and Gentleness
 of the ANOINTED one;

2 and I pray † that I
 may not be BOLD, being
 present, with the CONFID-
 ENCE which I presume of
 daring to display toward
 SOME who regard us as
 walking according to the
 Flesh.

3 For though we are

* VATICAN MANUSCRIPT.—11. of God. 12. to the ANOINTED. 15. but—omit.
 1. on account of you.
 † 10. Isa. lv. 10. † 10. Hosea x. 12; Matt. vi. 1. † 11. 2 Cor. i. 11; iv. 15.
 † 12. 2 Cor. viii. 14. † 13. Matt. v. 16. † 13. Heb. xiii. 16 † 14. 2 Cor.
 viii. 1. † 15. James i. 17. † 1. Rom. xii. 1. † 1. verse 10; 2 Cor. xii. 5, 7, 9
 † 2. 2 Cor. iv. 2; 2 Cor. xiii. 2.

τουντες, ου κατα σαρκα στρατευομεθα, ⁴ (τα
 not according to flesh warring, (the
 γαρ όπλα της στρατειας ήμων ου σαρκικα, αλλα
 for arms of the warfare of us not fleshly, but
 δυνατα τω θεω προς καθαιρεσιν οχυραματων,)
 powerful in the God for a casting down of fortresses,)
⁵ λογισμους καθαιρουντες και παν ύψωμα επι-
 reasonings casting down and every height raising
 ρομενον κατα της γνωσεως του θεου, και αιχι-
 itself up against the knowledge of the God, and lead-
 μαλωτιζοντες παν νοημα εις την ύπακοην του
 ing captive every mind into the obedience of the
 Χριστου, ⁶ και εν έτοιμω έχοντες εκδικησαι
 Anointed, and in preparation having to punish
 πασαν παρακοην, όταν πληρωθη ύμων ή ύπα-
 every disobedience, when may be fulfilled of you the obe-
 κοη. ⁷ Τα κατα προσωπον βλέπετε; Ει τις
 dieuce. The things according to face do you see? If any one
 πεποιθεν έαυτω Χριστου ειναι, ταντο λογιζεσθω
 has persuaded himself of Anointed to be, this let him consider
 παλιν αφ' έαυτου ότι καθως αυτος Χριστου,
 again from himself that even as he of Anointed,
 ύτω και ήμεις. ⁸ Εαν τε γαρ και περισσοτερον
 so also we. If indeed for even more abundantly
 τι καυχησωμαι περι της εξουσιας
 somewhat I should boast concerning the authority
 ήμων, ής εδωκεν ο κυριος * [ήμιν,] εις οικοδο-
 of us, which gave the Lord [to us,] for building
 μην και ουκ εις καθαιρεσιν ύμων, ουκ αισχυνη-
 up and not for casting down of you, not I shall be
 θησομαι. ⁹ Ίνα μη δοξω ως αν εκφοβειν ύμας
 ashamed. So that not I may seem as I would terrify you
 δια των επιστολων. ¹⁰ (διτι αι μεν επιστολαι,
 by means of the letters, (because theindeed letters,
 φησι, βαρειαι και ισχυραι· ή δε παρουσία του
 he says, weighty and powerful; but the presence of the
 σωματος ασθενης, και ο λογος εξουθενημενος.)
 body weak, and the word having been despised;)
¹¹ ταντο λογιζεσθω ή τοιουτος, ότι οίοι εσμεν
 this let consider the such an one, that such ones we are
 τω λογω δι' επιστολων αποντες, τοιουτοι και
 by the word through letters being absent, such like ones also
 παροντες τω εργω. ¹² Ου γαρ πολωμεν εγκρι-
 being present in the work. Not for we dare to rank
 ναι η συγκριναι έαυτους τισι των έαυτους συ-
 or to compare ourselves with some of those themselves coun-

walking in the Flesh, we are not warring according to the Flesh.
 4 † since the ARMS † of our WARFARE are not of Flesh, but † DIVINELY powerful for the Demolition of Fortresses ;
 5 † demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of GOD, and leading captive Every Mind to the OBEEDIENCE of the ANOINTED ONE ;
 6 and † being prepared to punish All Disobedience, when † Your OBEEDIENCE may be completed.
 7 † Do you look on THINGS according to Appearance? † If any one * seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.
 8 For if indeed I should boast somewhat more abundantly † of our AUTHORITY, which the LORD gave for your Building up, and not for your overthrowing, † I shall not be ashamed ;
 9 so that I may not seem as if I would terrify you by LETTERS ;
 10 because "the LETTERS," says he, "are weighty and powerful; but † the BODILY PRESENCE is weak, and † SPEECH contemptible."
 11 Let SUCH a one consider this, That such as we are in WORD through Letters, being absent, such also will we be in WORK, being present.
 12 † For * we dare not rank or compare ourselves with SOME of those who COMMEND Themselves ;

* VATICAN MANUSCRIPT.—7. seems to trust in himself. I dare not. 8. to us—omit. 12.
 † 4. Eph. vi. 13; 1 Thess. v. 8. † 4. 1 Tim. i. 18; 2 Tim. ii. 3. † 4. Acts vii. 22; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. † 5. 1 Cor. i. 19; iii. 19. † 6. 2 Cor. xiii. 2, 10. † 6. 2 Cor. ii. 9; vii. 15. † 7. Joh. vii. 24; 2 Cor. v. 13; xi. 18. † 7. 1 Cor. xiv. 37; 1 John iv. 6. † 8. 2 Cor. xiii. 10. † 8. 2 Cor. vii. 14; xii. 6. † 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. † 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. † 12. 2 Cor. iii. 1; v. 12.

μιστανοντων· αλλα αυτοι εν εαυτοις εαυτους
 mending; but they by themselves themselves
 μετρουντες, και συγκρινοντες εαυτους εαυτοις,
 measuring, and comparing themselves with themselves,
 ου συνιοουσιν. ¹³ Ημεις δε ουχι εις τα αμε-
 not are intelligent. We and not for the things un-
 τρα καυχησωμεθα, αλλα κατα το μετρον του
 measured we will boast, but according to the measure of the
 κανονου, ου εμερισεν ημιν ο θεος μετρον, επι-
 rule, of which distributed to us the God of measure, to
 κεισθαι αχρι και υμων. ¹⁴ Ου γαρ, ως μη επικ-
 reach to even you. Not for, as not reach-
 νουμενοι εις υμας, υπερεκτεινομεν εαυτους·
 ing to you, we overstretch ourselves;
 (αχρι γαρ και υμων εφθασαμεν εν τω ευαγγελιω
 to for even you we came in the glad tidings
 του Χριστου.) ¹⁵ ουκ εις τα αμετρα καυχωμε-
 of the Anointed,) not for the things unmeasured boasting
 νοι εν αλλοτριois κοποις, ελπιδα· δε εχοντες,
 in others labors, a hope; but having,
 αυξαναμενης της πιστεως υμων, εν υμιν μεγα-
 being increased of the faith of you, by you to be
 λυθηται κατα τον κανονα ημων εις περισ-
 enlarged according to the rule you into superabun-
 σειαν, ¹⁶ εις τα υπερεκεινα υμων ευαγγελισασ-
 dance, to the parts beyond of you to announce glad
 θαι· ουκ εν αλλοτριω κανονι εις τα ετοιμα
 tidings; not by another rule for the things ready
 καυχησασθαι. ¹⁷ Ο δε καυχωμενος, εν κυριω
 to boast. The but one boasting, in Lord
 καυχασθω. ¹⁸ Ου γαρ ο εαυτον συνιστων,
 let him boast. Not for he himself commending,
 εκεινος εστι δοκιμος, αλλ' ον ο κυριος συνιστη-
 he is approved, but whom the Lord com-
 σιν.
 mends.

ΚΕΦ. ια'. 11.

¹ Οφελον ανεχεσθε μου μικρον τη αφροσυνη·
 I wish you would bear with me a little in the foolishness;
 αλλα και ανεχεσθε μου. ² Ζελω γαρ υμας θεου
 but even you do bear with me. I am zealous for you of God
 ζηλω· ηρμοσαμην γαρ υμας ενι ανδρι, παρθενον
 with a zeal; I espoused for you to one husband, a virgin
 αγνην παραστησαι τω Χριστω· ³ φοβουμαι δε,
 pure to present to the Anointed; I fear but,
 μηπως ως ο οφεις Ευαν εξηπατησεν εν τη παν-
 lest as the serpent Eve deceived by the craft
 ουργια αυτου, * [ουτω] φθαρη τα νοηματα
 of himself, [so] should be corrupted the minds

but these, measuring
 Themselves by themselves,
 and comparing themselves
 with themselves, are not
 intelligent.

¹³ † But we will not
 boast respecting UNMEAS-
 URED Things; but accord-
 ing to the MEASURE of the
 RULE which the GOD of
 Measure assigned to us, to
 reach even to you.

¹⁴ For we do not, as not
 reaching to You, over-
 stretch ourselves; (‡ for
 we came even to You with
 the GLAD TIDINGS of the
 ANOINTED;)

¹⁵ not boasting with
 reference to UNMEASURED
 Things, in † the Labors of
 Others; but having a
 Hope, your FAITH being
 increased, to be enlarged
 among you, according to
 our RULE, for a superabun-
 dance;

¹⁶ to announce glad
 tidings in parts BEYOND
 you; not to boast concern-
 ing Things PREPARED by
 Another's Rule.

¹⁷ ‡ But HE who
 BOASTS, let him boast in
 the Lord;

¹⁸ for † not the one COM-
 MENDING Himself is ap-
 proved, but † whom the
 LORD commends.

CHAPTER XI.

1 I wish you would bear
 with me *some little in
 †my FOOLISHNESS; and
 indeed you do bear with
 me.

2 For I am ardently de-
 voted to you with a godly
 Zeal; † because I betrothed
 you for one Husband.—a
 chaste Virgin † to present
 to the ANOINTED;

3 but I am afraid, lest,
 as † the SERPENT deceived
 EVE by his CRAFT, your
 MINDS † may be corrupted

VATICAN MANUSCRIPT.—1. some little in my FOOLISHNESS.

3. so—omit:

† 13. verse 15. † 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. † 15. Rom. xv. 20. † 17.
 Isa. lxxv. 16; Jer. ix. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 18. Rom. ii. 26;
 1 Cor. iv. 5. † 1. verse 16; 2 Cor. v. 13. † 2. 1 Cor. iv. 15. † 2. Col. i. 29
 † 3. Gen. iii. 4; John viii. 44. † 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb.
 xiii. 9; 2 Pet. iii. 17.

ὑμῶν ἀπο τῆς ἀπλοτητος τῆς εἰς τὸν Χριστὸν.
of you from the simplicity of that into the Anointed.

† Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσῃ
It indeed for the one coming another Jesus proclaims

οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμ-
whom not we proclaimed, or a spirit another you

βανετε ὁ οὐκ ἐλαβετε, ἢ εὐαγγέλιον ἕτερον ὁ
receive which not you received, or glad tidings other which

οὐκ ἐδεξασθε, καλῶς ἀνείχεσθε. † Λογίζομαι
not you embraced, well you might bear. I reckon

γὰρ μὴδὲν ὑστερηκεναι τῶν ὑπερλίαν ἀποστο-
for nothing to have been behind those in the highest degree apos-
των.

† Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῆ
tles. If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντὶ φανερωθεντες ἐν πασὶν
knowledge; but in everything having been manifested in all things

εἰς ὑμᾶς, † Ἡ ἁμαρτιαν ἐποίησα, ἐμαυτὸν
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ὑψωθητε; ὅτι δωρεὰν τὸ
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον εὐηγγελισαμην ὑμῖν;
of the God glad tidings I announced to you?

† Ἄλλας ἐκκλησίας ἐσυλῆσα, λαβὼν ὠψωνίου
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρῶν πρὸς ὑμᾶς
for the of you service; and being present with you

καὶ ὑστερηθεὶς, οὐ κατεναρκήσα οὐδενός·
and having been in want, not did I lazily burden any one;

† (τὸ γὰρ ὑστερημα μου προσανεπληρωσαν οἱ
[the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπο Μακεδονίας·) καὶ ἐν
brethren having come from Macedonia;) and in

παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ
everything unburdensome to you myself I kept, and

τήρησω. † Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὕτη οὐ φραγήσεται εἰς ἐμε ἐν
that the boasting this not shall be stopped concerning me in

τοῖς κλιμασί τῆς Ἀχαιίας. † Διὰ τι; * [ὅτι] οὐκ
the regions of the Achaia. Why? [because] not

ἀγαπῶ ὑμᾶς; † Ὁ θεὸς οἶδεν. † Ὅ δὲ ποιῶ, καὶ
I love you? The God knows. What but I do, even

ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοντῶν
I will do, so that I may cut off the opportunity of those wishing

ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι
an opportunity, so that in what they boast, they may be found

FROM * THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED.

4 For if HE who is COMING proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or † other Glad tidings which you did not embrace, you might well bear with it.

5 * And † I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

6 But even if † I am a simple person in SPEECH; yet not † in KNOWLEDGE; but in every way † we have by all things been manifested among you.

7 Did I commit Sin † in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

8 I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, † I did not incommode any one;

9 for † the BRETHREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself † from being a burden to you.

10 † It is a Truth of Christ by me, † that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

11 Why? † Because I love you not? GOD knows.

12 But what I am doing, I even will do, † that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as we.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED. 5. And I reckon. 11. because—omit.

† 4. Gal. i. 7, 8. † 5. 2 Cor. xii. 11; Gal. ii. 6. † 6. 1 Cor. i. 17; ii. 1, 13; 2 Cor. x. 10. † 6. Eph. iii. 4. † 6. 2 Cor. iv. 2; v. 11; xii. 12. † 7. Acts xviii. 3; 1 Cor. ix. 6, 12; 2 Cor. x. 1. † 8. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. † 9. Phil. iv. 10, 15, 16. † 9. 2 Cor. xii. 14, 16. † 10. Rom. ix. 1. † 10. 1 Cor. ix. 15. † 11. 2 Cor. vi. 11; vii. 3; xii. 15. † 12. 1 Cor. ix. 12.

καθως και ημεις. ¹³ Οἱ γαρ τοιουτοι ψευδαποστολοι εργαται δολιοι, μετασχηματιζομενοι εις αποστολους Χριστου. ¹⁴ Και ου θαυμαστον αυτος γαρ ο σατανας μετασχηματιζεται εις αγγελον φωτος. ¹⁵ ου μεγα ουν, ει και οι διακονοι αυτου μετασχηματιζονται ως διακονοι δικαιοσυνης. ὦν το τελος εσται κατα τα εργα αυτων.

¹⁶ Παλιν λεγω, μη τις με δοξη αφρονα ειναι· ει δε μηγε, καν ως αφρονα δεξασθε με, ινα καγω μικρον τι καυχησωμαι. ¹⁷ Ο

λαλω, ου λαλω κατα κυριον, αλλ' ως εν αφροσυνη, εν ταυτη τη υποστασει της καυχησεως. ¹⁸ Επει πολλοι καυχωνται κατα την

σαρκα, καγω καυχησωμαι. ¹⁹ Ηδεως γαρ ανεχεσθε των αφρωνων, φρονιμοι οντες. ²⁰ ανεχεσθε γαρ, ει τις υμας καταδουλοι, ει τις κατεσθει, ει τις λαμβανει, ει τις επαιρεται, ει τις υμας εις προσωπον δερει. ²¹ Κατα ατιμια

λεγω, ως οτι ημεις ησθενησαμεν· εν ᾧ δ' αι τις τολμα, (εν αφροσυνη λεγω,) τολμα καγω. ²² Εβραιοι εισι; καγω· Ισραηλιται

εισι; καγω· σπερμα Αβρααμ εισι; καγω· ²³ διακονοι Χριστου εισι; (παραφρωνων λαλω,)

υπερ εγω· εν κοποις περισσοτερωσ, εν πληγιασ

13 For such † False apostles, †deceitful Workmen, are transforming themselves into Apostles of Christ.

14 And it is not surprising, for the ADVERSARY himself transforms himself into an Angel of Light.

15 It is therefore no great wonder, if his SERVANTS also transform themselves as †Servants of Righteousness; †Whose END will be according to their WORKS.

16 Again † I say, Let no one think Me a Simpleton; but if otherwise, then receive me as a Simpleton, so that † I also may boast a little.

17 What I speak † in THIS CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

18 † Since many boast according to the Flesh, † also will boast.

19 † For being wise yourselves, you readily bear with the UNWISE.

20 For you 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 any one is daring, (I speak foolishly,) † 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 xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. † 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. 2. Cor. iii. 9. † 15. Phil. iii. 19. † 16. verse 1; 2 Cor. xii. 6, 11. † 17. 2 Cor. ix. 4. † 18. Phil. iii. 3, 4. † 19. 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. 2 Cor. x. 10. † 21. Phil. iii. 4. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. 1 Cor. xv. 10.

ὑπερβαλλοντως, εν φυλακαις περισσοτερως, εν
above measure, in prisons more frequently, in
 θανατοις πολλακις. ²⁴ (ὑπο Ιουδαιων πεντακις
deaths often; (by) Jews five times
 τεσσαρακοντα παρα μιαν ελαβον, ²⁵ τρις ερραβ-
forty except one I received, thrice I was
 δισθην, ἀπαξ ελιθασθην, τρις εναυαγησα,
beaten with rods, once I was stoned, thrice I was shipwrecked,
 νυχθημερον εν τῷ βυθῷ πεποιηκα.) ²⁶ ὁδοιπο-
a night and day in the deep I have passed; in jour-
 ριας πολλακις κινδυνους ποταμων, κινδυνους
neys often; in dangers of rivers, in dangers
 ληπτων, κινδυνους εκ γενουσ, κινδυνους εκ εθ-
of robbers, in dangers from kindred, in dangers from Gen-
 νων, κινδυνους εν πολει, κινδυνους εν ερημια,
tiles, in dangers in city, in dangers in desert,
 κινδυνους εν θαλασση, κινδυνους εν ψευδαδελ-
in dangers at sea, in dangers among false-breth-
 φοις. ²⁷ * [εν] κοπῳ και μοχθῳ, εν αργυρνιας
ren; [in] labor and toil, in watchings
 πολλακις, εν λιμῳ και διψει, εν νηστειαις πολ-
often, in hunger and thirst, in fastings often,
 λακις, εν ψυχει και γυμνητητι ²⁸ Χωρις των
in cold and nakedness Besides the
 παρεκτος, ἡ επισυστασις μου ἡ καθ' ἡμεραν, ἡ
outward things, the crowding of me that every day, the
 μεριμνα πασων των εκκλησιων. ²⁹ Τις ασθενει,
care of all of the congregations. Who is weak,
 και ουκ ασθενω; τις σκανδαλιζεται, και ουκ
said not I am weak? who is made to stumble, and not
 εγω πυρουμαι; ³⁰ Ει καυχασθαι δει, τα
I burn? If to boast is necessary, the things
 της ασθενειας * [μου] καυχησομαι. ³¹ Ὁ θεος
of the weakest [of me] I will boast. The God
 και πατηρ του κυριου ἡμων Ιησου * [Χριστου]
and father of the Lord of us Jesus [Anointed]
 οιδεν, ὁ ὦν ευλογητος εις τους αιωνας, ὅτι ου
knows, he being blessed for the ages, that not
 ψευδομαι. ³² εν Δαμασκῳ δ εθναρχης Αρετα του
I utter falsehood; in Damascus the ethnarch Aretas king
 βασιλεως εφρουρει την Δαμασκηνων πολιν,
king guarded the Damascene city,
 πιασαι με * [θελων.] ³³ και δια θυριδος εν σαρο-
to seize me [wishing;] and through an opening in a rope-
 γανη εξαλασθην δια του τειχους, και εξεφυ-
basket I was owered through the wall, and escaped
 γων τας χειρας αυτου. ΚΕΦ. ΙΒ'. 12. ¹ Καυ-
the hands of him. To

* 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 Cities; in Dangers in the Desert; in Dangers at Sea; in Dangers among False-brethren;
²⁷ in Labor and Toil; † in frequent Watchings; † in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.
²⁸ Besides these OUTWARD troubles, † the ANXIOUS CARE for All the CONGREGATIONS, which is CROWDING me EVERY DAY.
²⁹ † Who is weak, and I am not weak? Who is made to Stumble, and † do not burn?
³⁰ If it is necessary to boast, † I will boast of the THINGS which concern my WEAKNESS.
³¹ † GOD, even the Father of our LORD Jesus, HE † 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 the DAMASCENES, wishing to seize me;
³³ but I was through an Opening lowered down the WALL in a Rope-basket, and escaped from his hands.

* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often. 30. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. † 23. 1 Cor. xv. 30—32; 2 Cor. i. 9, 10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 32. † 25. Acts xiv. 19. † 25. Acts xxvii. 41. † 26. Acts ix. 23; xii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11, xxv. 3. † 26. Acts xiv. 5; xix. 23. † 27. Acts xx. 31; 2 Cor. vi. 5. † 27. 2 Cor. iv. 11. † 29. 1 Cor. viii. 13; ix. 22. † 30. 2 Cor. xii. 5, 9, 10. † 31. Rom. i. 9; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 3. † 31. Rom. ix. 5. † 32. Acts i. 24, 25.

CHAPTER XII.

χασθαι δη ου συμφερει * [μου.] ελευσομαι
boast indeed not is profitable [for me;] I will come

γαρ εις οκτασιας και αποκαλυψεις κυριου.
for to visions and revelations of Lord.

² Ουδα ανθρωπον εν Χριστω, προ ετων δεκατεσ-
I know a man in Anointed, above years fourteen,

σαρων, (ειτε εν σωματι, ουκ οίδα· ειτε εκτος
(whether with a body, not I know; or without

* [του] σωματος, ουκ οίδα· ο θεος οιδεν·) αρπα-
[the] body, not I know; the God knows;) having

γεντα τον τοιουτον εως τριτου ουρανου.
been snatched away the such a one to third heaven.

³ Και οίδα τον τοιουτον ανθρωπον, (ειτε εν
And I know the such a man, (whether in

σωματι, ειτε εκτος του σωματος, ουκ οίδα· ο
a body, or without the body, not I know; the

θεος οιδεν·) ⁴ οτι ηρπαγη εις τον παραδει-
God knows,) that he was snatched away into the paradise,

σον, και ηκουσεν αρρητα ρηματα, α ουκ
and heard indescribable things spoken, which not

εξον ανθρωπω λαλησαι. ⁵ Υπερ του τοι-
being possible for a man to speak. Concerning the such

ουτου καυχησομαι· υπερ δε εμαυτου ου καυχη-
a one I will boast; on behalf but of myself not I will

σομαι, ει μη εν ταις ασθeneiais * [μου.] ⁶ Εαν
omit, if not in the weaknesses [of me.] If

γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·
for I should desire to boast, not I shall be unwise;

αληθειαν γαρ ερω· φειδομαι δε, μη τις εις
truth for I will say; I forbear but, lest any one to

εμε λογισηται υπερ ο βλεπει με, η ακουει τι
me should impute beyond what he sees me, or hears anything

εξ εμου. ⁷ Και τη υπερβολη των αποκαλυψεων
from of me. And by the transcendancy of the revelations

ινα μη υπεραιρωμαι, εδοθη μοι σκολοψ τη
that not I should be over-elated, was given to me a thorn in the

σαρκι, αγγελος σαταν, ινα με κολαφιζη, ινα μη
flesh, a messenger adversary, that me it might buffet, that not

υπεραιρωμαι. ⁸ Υπερ τουτου τρις τον κυριον
I might be over-elated. Concerning this thrice the Lord

παρεκαλεσα, ινα αποστη απ' εμου· ⁹ και
I entreated, that it might be removed from me; and

ειρηκε μοι· Αρκει σοι η χαρις μου· η γαρ δυνα-
he said to me, Is enough for thee the favor of me; the for power,

μις * [μου] εν ασθeneia τελειουται. 'Ηδιστα
[of me] in weakness is perfected. Most gladly

ουν μαλλον καυχησομαι εν ταις ασθeneiais
therefore rather I will boast in the weaknesses

* [μου,] ινα ετισκηνωση επ' εμε η δυναμις του
[of me,] so that may dwell upon me the power of the

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, † in Christ, who above fourteen Years since—(whether with a Body, I know not; or without a Body, I know not; God knows;)—such a one † suddenly conveyed away to the Third Heaven.

3 And I know this VERY Man, (whether with a Body, or without the BODY, I know not; God knows;)

4 That he was suddenly conveyed away into † PARADISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting such a person I will boast; † but respecting myself I will not boast, unless in my WEAKNESSES.

6 For † if I should desire to boast, I shall not be 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 elated by the TRANSCENDANCY of the REVELATIONS, † a Thorn in the FLESH was given to me—† an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 † Concerning this, I entreated the LORD three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I come even to Visions and Revelations of the Lord. 1. for me—omit. 2. the —omit. 5. of me—omit. 9. of me—omit.

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. † 2. Acts xxii. 17. See Acts xiv. 19, 20.
† 4. Luke xxiii. 43. † 5. 2 Cor. xi. 30. † 6. 2 Cor. x. 8; xi. 16. † 7. Gal. iv 13, 14. † 7. Job ii. 7; Luke xiii. 16. † 8. See Deut. iii. 23—27; Matt. xxvi. 44

Χριστου. ¹⁰ Διο ευδοκω εν ασθενειαις, εν
Anointed. Wherefore I am well-pleased with weaknesses, with
υβρεσιν, εν αναγκαις, εν διωγμοις, εν στενο-
insults, with necessities, with persecutions, with distress-
χωοιαις υπερ Χριστου· οταν γαρ ασθενω, τότε
on behalf of Anointed; when for I may be weak, then
δυνατος ειμι. ¹¹ Γεγονα αφρων· υμεις με ηναγα-
strong I am. I have become unwise; you me have
κασατε. Εγω γαρ ωφειλον υφ' υμων συνιστασ-
constrained. I for ought by you to be com-
θαι· ουδεν γαρ υστερησα των υπερλιαν αποσ-
mended; nothing for I was behind those in highest degree apos-
τολων, ει και ουδεν ειμι. ¹² Τα μεν σημεια του
tles, if even nothing I am. The indeed signs of the
αποστολου κατειργασθη εν υμιν εν παση υπο-
apostle were worked out among you in all pa-
μονη, εν σημειοις και τερασι και δυναμεσι.
tience, in signs and prodigies and powers.
¹³ Τι γαρ εστιν ο ηττηθητε υπερ τας λοιπας
What for is it which you were inferior beyond the other
εκκλησιας, ει μη οτι αυτος εγω ου κατεναρκη-
congregations, if not that myself I not was burden-
σα υμων; Χαρισασθε μοι την αδικιαν ταυτην.
come to you? Forgive to me the injustice this.
¹⁴ Ιδου, τριτον τουτο ετοιμως εχω ελθειν προς
Lo, a third time this in readiness I am to come to
υμας, και ου καταναρκτησω * [υμων] ου γαρ
you, and not I will burden [you,] not for
ζητω τα υμων, αλλ' υμας. Ου γαρ οφειλει
I seek the things of you, but you. Not for it is fitting
τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οει γο-
the children for the parents to treasure up, but the par-
νεις τοις τεκνοις. ¹⁵ Εγω δε ηδιστα δαπανησω
ents for the children. I but most gladly will spend
και εκδαπανηθησομαι υπερ των ψυχων υμων·
and will be utterly spent on behalf of the souls of you;
ει και περισσοτερως υμας αγαπων, ηττον αγα-
it even more abundantly you loving, less I am
πωμαι. ¹⁶ Εστω δε· εγω ου κατεβαρησα υμας·
loved. Let it be so but; I not did burden you;
αλλ' υπερχων πανουργος, δολω υμας ελαβον·
but being crafty, with guile you I took.
¹⁷ Μη τινα ων απεσταλκα προς υμας, δι' αυτου
Not any one of whom I have sent to you, through him
επλεονεκτησα υμας; ¹⁸ Παρεκαλεσα Τιτον, και
I overreached you; I exhorted Titus, and
συναπεστειλα τον αδελφον· μητι επλεονεκτη-
I sent with the brother; not overreached
σεν υμας Τιτος; ου τω αυτω πνευματι περιε-
you Titus? not in the same spirit we
πατησαμεν; ου τοις αυτοις ιχνεσι; ¹⁹ Παλιν
walked? not in the same steps? Again

10 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.

13 ‡ For in what is it that you were inferior to the OTHER Congregations, unless That ‡ I myself was not a burden to you? Forgive me this INJUSTICE!

14 ‡ Behold, this third time I hold myself ready to come to you, and I will not be burdensome; ‡ because I seek not YOUR Property, but you; ‡ for the CHILDREN are not obliged to treasure up for the PARENTS, but the PARENTS for the CHILDREN.

15 And † I most gladly will spend and be utterly spent ‡ on behalf of your SOULS; even if the more abundantly loving You, the less I be loved.

16 Be it so then, ‡ I did not burden you; but, [it is said,] “by being cunning, I took You by Artifice.”

17 ‡ Did I defraud you by any of those whom I sent to you?

18 ‡ I requested Titus, and I sent ‡ the BROTHER with him. Did Titus defraud you? Did we not walk in the SAME Spirit.— in the very SAME Steps?

* VATICAN MANUSCRIPT.—14. you—omit.

† 10. Rom. v. 3; 2 Cor. vii. 4. ‡ 10. 2 Cor. xiii. 4. † 11. 2 Cor. xi. 1, 16, 17.
† 11. 2 Cor. xi. 5. ‡ 12. Rom. xv. 18, 19; 1 Cor. ix. 2; 2 Cor. iv. 2; vi. 2; xi. 6. ‡ 13.
1 Cor. i. 7. ‡ 13. 1 Cor. ix. 12; 2 Cor. xi. 9. ‡ 14. 2 Cor. xiii. 1. ‡ 14. Acts
xx. 33; 1 Cor. x. 33. ‡ 14. 1 Cor. iv. 14, 15. ‡ 15. 1 Thess. ii. 8; Phil. ii. 17.
† 15. John x. 1; 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. ‡ 16. 2 Cor. xi. 9. ‡ 17.
1 Cor. vii. 2. ‡ 18. 2 Cor. viii. 6, 16, 22. ‡ 18. 2 Cor. viii. 18.

δοκειτε, οτι υμιν απολογουμεθα; Κατενωπιον
do you think, that to you we apologize? In presence

του θεου, εν Χριστω, λαλουμεν
of the God, in Anointed, we speak

ταδε παντα, αγαπητοι, υπερ της υμων οικοδομης.
but all things, beloved ones, on behalf of the you build-

20 Φοβουμαι γαρ, μηπως ελθων ουχ
ing up. I am afraid for, lest perhaps having come not

οιους θελω ευρω υμας, καγω ευρεθω υμιν
such ones I should find you, and I should be found by you

οιον ου θελετε μηπως ερεις, ζηλοι, θυμοι,
such a one not you wish; lest perhaps stripes, jealousies,angers,

εριθειαι, καταλαλαι, ψιθυρισμοι, φυσιασεις,
contentious, evil-speakings, whisperings, puffing up,

ακαταστασια· 21 μη πάλιν ελθοντα με ταπει-
disturbances; lest again having come me should

νωτη ο θεος μου προς ημας, και πενθησω πολ-
humble the God of me before you, and I should lament over many

λους των προημαρτηκοτων, και μη μετανοησαν-
of those having previously sinned, and not having reformed

των επι τη ακαθαρσια και πορνεια και ασελγεια,
in respect to the impurity and fornication and lewdness,

η επραξαν. ΚΕΦ. ιγ'. 13. 1 Τριτον τουτο
which they practiced. Third time this

ερχομαι προς υμας· επι στοματος δυο μαρτυ-
I come to you; in mouth of two wit-

ρωνα και τριων σταθησεται παν ρημα. 2 Προει-
nesses and of three shall be established every word. I have

ρηκα και προλεγω, (ως παρων,) το δευτε-
said before and I tell beforehand, (as being present,) the second

ρον, (και απων νυν,) τοις προημαρτηκοσι και
time, (and being absent now,) to those having previously sinned and

τοις λοιποις πασιν, οτι εαν ελθω εις το
to the others to all, that if I should come to the

παλιν, ου φεισομαι. 3 Επει δοκιμην ζητετε
again, not I will spare. Since a proof you seek

μου εν εμοι λαλουντος Χριστου, (ος εις υμας
of the in me speaking Anointed, (who towards you

ουκ ασθενει, αλλα δυνατει εν υμιν· 4 και γαρ ει
not is weak, but is powerful in you; even for if

εσταυρωθη εξ ασθενειας, αλλα ζη εκ δυνα-
he was crucified from weakness, yet he lives from power

μews θεου· και γαρ ημεις ασθενουμεν εν αυτω,
of God; also for we are weak with him,

αλλα ζησομεθα συν αυτω εκ δυναμews θεου
but we shall live with him from power of God

*[εις υμας·]) 5 εαυτους πειραζετε, ει εστε εν
[towards you;]) yourselves try you, if you are in

19 † Again, do you think That we are apologizing to You? In the presence of God † we speak by Christ; † but ALL things, O beloved, for your Edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and † I may be found by you such as I do not wish;—lest there be Strifes, * Jealousies, angry Fends, Contentions, Evil-speaking, secret Slanders, proud Swellings, Disturbances;—

21 lest, having come again, my God † may humble me before you; and I should lament for MANY of those † who had PREVIOUSLY SINNED, and have not reformed from the IMPURITY, and † Fornication, and Licentiousness which they practised.

CHAPTER XIII.

1 † This third time I come to you; † by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 † I have said before, and I say beforehand, (as when present the SECOND time, though now absent,) to THOSE † who had PREVIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, † I will not spare.

3 Since you seek a Proof of the ANOINTED † SPEAKING by me; (he is not weak towards You, but is powerful among you;

4 † for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from God's Power.)

5 † try yourselves,

* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 19. 2 Cor. v. 12. † 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 26. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. i. 1, 4. † 21 2 Cor. xiii. 2. † 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxxv. 30; Deut. xvii. 6; Matt. xviii. 3. John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2. 2 Cor. ii. 2. † 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7; 1 Pet. iii. 13. 35. 1 Cor. xi. 5.

τη πιστει· εαυτους δοκιμαζετε. Ἡ οὐκ επιγι-
 the faith; yourselves prove you. Or not do you
 γνωσκετε εαυτους, οτι Ἰησους Χριστος εν υμιν
 know yourselves, that that Jesus Anointed in you
 * [εστιν:] ει μητι αδοκιμοι εστε. Ἰ Ελπιζω δε
 [is?] if not without proof you are. I hope but
 οτι γνωσεσθε, οτι ἡμεις οὐκ εσμεν αδοκιμοι.
 that you will know, that we not are without proof.
 Ἰ Ευχομαι δε προς τον θεον, μη ποιησαι υμας
 I wish but to the God, not to do you
 κακον μηδεν· ουχ ινα ἡμεις δοκιμοι φανωμεν,
 evil nothing; not that we approved ones may appear,
 αλλ' ινα υμεις το καλον ποιητε, ἡμεις δε ὡς
 but that you the good may do, we but as
 αδοκιμοι ωμεν. Ὁν γαρ δυναμεθα τι κατα
 without proof may be. Not for we have power any against
 της αληθειας, αλλ' ὑπερ της αληθειας. Ὁ Χαι-
 the truth, but on behalf of the truth. We
 ρομεν γαρ, οταν ἡμεις ασθενωμεν, υμεις δε
 rejoice for, when we may be weak, you but
 δυνατοι ητε· τουτο * [δε] και ευχομεθα, την
 strong ones may be; this [but] even we wish, the
 υμων καταρτισιν. Ἰ Δια τουτο ταυτα απων
 of you restoration. On account of this these things being absent
 γραφω, ινα παρων μη αποτομως χρησωμαι,
 I write, so that being present not severity I may use,
 κατα την εξουσιαν, ην εδωκε μοι ο κυριος
 according to the authority, which gave to me the Lord
 εις οικοδομην, και ουκ εις κατααιρεσιν. Ἰ Λοιπον,
 for building up, and not for pulling down. Lastly,
 αδελφοι, χαιρετε, καταρτιζεσθε, παρακαλεισθε,
 brethren, rejoice you, be you restored, be you comforted,
 το αυτο φρονειτε, ειρηνευετε· και ο θεος της
 the same think you, be you at peace; and the God of the
 αγαπης και ειρηνης εσται μεθ' υμων. Ἰ Ασπα-
 love and peace shall be with you. Salute
 σασθε αλληλους εν ἁγιω φιληματι· ασπαζονται
 you each other with a holy kiss; salute
 υμας οἱ ἅγιοι παντες. Ἰ Ἡ χαρις του κυριου
 you the saints a.l. The favor of the Lord
 Ἰησου * [Χριστου,] και ἡ αγαπη του θεου, και
 Jesus [Anointed,] and the love of the God, and
 ἡ κοινωνια του ἁγιοι πνευματος μετα παντων
 the joint participation of the holy spirit with all
 υμων.
 of you.

whether you are in the FAITH; prove Yourselfes. Or do you not know yourselfes, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That we are not without proof.

7 And * I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good, † though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, † when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 † On this account, being absent, I write these things, so that, being present, † I may not use Severity, † according to the AUTHORITY which the LORD gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; † mind the SAME thing; cultivate peace; and the God of LOVE and † Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The † FAVOR of the LORD Jesus, and the LOVE of GOD, and † the JOINT PARTICIPATION of the HOLY Spirit be with you all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

• VATICAN MANUSCRIPT.—5. is—omit. 7. we wish. 9. but—omit. 14. Anointed—omit. Subscription—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.
 † 5. Rom. viii. 10; Gal. iv. 19. † 7. 2 Cor. vi. 6. † 9. 1 Cor. iv. 10; 2 Cor. xi. 30; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 1 Cor. ii. 3; x. 2; xii. 20, 21. † 10. Titus i. 13; i. 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 10; 1 Pet. iii. 8. † 11. Rom. xv. 33. † 12. Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14. † 14. Rom. xvi. 24. † 14. Phil. 14.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.
 [OF PAUL AN EPISTLE] TO GALATIANS.
 TO THE GALATIANS.

ΚΕΦ. α'. 1.

¹ Πάυλος, ἀποστολὸς οὐκ ἀπ' ἀνθρώπων οὐδὲ
 Paul, an apostle out from men nor
 δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ
 through a man, but through Jesus Anointed and
 Θεοῦ πατρὸς τοῦ ἐγειράντος αὐτὸν ἐκ νεκρῶν.
 God a father of the having raised him out of dead ones,
² καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη-
 and those with me all brethren, to the congre-
 σιαῖς τῆς Γαλατίας· ³ χάρις ὑμῖν καὶ εἰρήνη
 gations of the Galatie; favor to you and peace
 ἀπο Θεοῦ πατρὸς, καὶ κυρίου ἡμῶν Ἰησοῦ Χρισ-
 from God a father, and Lord of us Jesus Anointed,
 τοῦ, ⁴ τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν
 who, having given himself concerning the sins
 ἡμῶν, ὅπως ἐξεληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος
 of us, in order that he might rescue us out of the having been present
 αἰῶνος πονηροῦ, κατὰ τὴν θέλημα τοῦ Θεοῦ καὶ
 an age of evil, according to the will of the God and
 πατρὸς ἡμῶν, ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
 father of us, to whom the glory for the ages of the
 αἰῶνων· ἀμήν. ⁶ Θαυμάζω, ὅτι οὕτω ταχέως
 ages; so be it. I wonder, because so quickly
 μετατιθεσθε ἀπὸ τοῦ καλεσάντος ὑμᾶς ἐν
 you are being changed from the one having called you by
 χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· ⁷ δὲ οὐκ
 favor of Anointed to other glad tidings; which not
 ἐστὶν ἄλλο· εἰ μὴ τινες εἰσὶν οἱ ταρασσόντες
 is other; if not some are who are troubling
 ὑμᾶς, καὶ θελόντες μεταστρεφᾶν τὸ εὐαγγέλιον
 you, and wishing to turn about the glad tidings
 τοῦ Χριστοῦ. ⁸ Ἀλλὰ καὶ εἰ ἡμεῖς ἢ ἀγγελὸς
 of the Anointed. But even if we or a messenger
 ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν, παρ'
 from heaven should announce glad tidings to you, contrary to
 ὃ εὐηγγελισαμεθα ὑμῖν, ἀναθεμα ἐστω. ⁹ Ὡς
 what we announced to you, accursed let him be. As
 προεῖρηκαμεν, καὶ ἄρτι πάλιν λέγω· εἰ τις
 we before said, even now again I say; if any one
 ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε,
 you addresses with good tidings contrary to what you received,
 ἀναθεμα ἐστω. ¹⁰ Ἄρτι γὰρ ἀνθρώπουσ πεῖθω,
 accursed let him be. Now for men do I obey,

CHAPTER I.

¹ Paul, an Apostle,—
 (not from Men nor by a
 Man, but by Jesus Christ,
 and THAT God the Father
 who raised him from the
 Dead.)—
² and ALL the Brethren
 who are with me, to
 the CONGREGATIONS of
 GALATIA;
³ Favor to you and
 Peace from God the Father,
 and THAT Lord of ours, Je-
 sus Christ;
⁴ who GAVE himself
 on account of our SINS,
 in order that he might
 rescue us from the PRE-
 SENT evil Age, according
 to the WILL of our GOD
 and Father;
⁵ to whom be the
 GLORY for the AGES of the
 AGES. Amen.
⁶ I am astonished That
 you have so quickly turned
 away from HIM who
 CALLED you by the Favor
 of Christ, to other Glad
 Tidings;
⁷ 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.
⁸ But even if we, or
 an Angel from Heaven,
 should announce glad
 tidings to You different
 from what we announced
 to you, let him be accursed.
⁹ As we before said,
 even now again I say,—
 If any one announces glad
 tidings to You different
 from what you received,
 let him be accursed.
¹⁰ For do I now obey
 Men, or GOD? or do I

* VATICAN MANUSCRIPT.—Title—TO THE GALATIANS.

† 2. ver. 11, 12. † 1. Acts ix. 6; xxii. 10, 15, 21; xvi. 16; Titus i. 3. † 1. Acts
 ii. 24. † 2. Phil. ii. 23; iv. 21. † 2. 1 Cor. xvi. 1. † 3. Rom. i. 7; 1 Cor.
 i. 3; 2 Cor. i. 2; &c. † 4. Matt. ix. 23; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. † 4.
 John xvii. 14, 15. † 7. 2 Cor. ix. 4. † 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal.
 v. 10, 12. † 8. 1 Cor. xvi. 22.

η τον θεον; η ζητω ανθρωποις αρεσκειν; ει
 or the God? or do I seek men to please? if
 * [γαρ] επι ανθρωποις ηρεσκον, Χριστου δουλος
 (for) still men I pleased, of Anointed a slave
 ουκ αν ημην. 11 Γνωριζω δε υμιν, αδελφοι, το
 not I should be. I make known but to you, brethren, the
 ευαγγελιον το ευαγγελισθεν υπ' εμου; οτι
 glad tidings the having been announced by me, that
 ουκ εστι κατα ανθρωπον. 12 ουδε γαρ εγω
 not is according to man; neither for I
 παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην,
 from man received is nor was I taught,
 αλλα δι' αποκαλυψεως Ιησου Χριστου. 13 Ηκου-
 but through a revelation of Jesus Anointed. You
 σατε γαρ την εμην αναστροφην ποτε εν τω
 heard for the my conduct formerly when in the
 Ιουδαισμι, οτι καθ' υπερβολην εδιωκον την
 Jewish religion, that exceedingly I persecuted the
 εκκλησιαν του θεου, και επορθουν αυτην. 14 και
 congregation of the God, and had ravaged her; and
 προεκοπτον εν τω Ιουδαισμι υπερ πολλους
 made progress in the Jewish religion beyond many
 συνηλικιωτας εν τω γενει μου, περισσοτερωσ
 of the same age among the race of me, more earnestly
 ζηλωτης υπαρχων των πατρικων μου παραδο-
 a zealot being of the fathers of me traditional.
 σεων. 15 Οτε δε ευδοκησεν * [ο θεος,] ο αφο-
 When but it pleased [the God,] that having
 ρισας με εκ κοιλιας μητροσ μου, και καλεσας
 set apart me from womb of mother of me, and having called
 δια της χαριτοσ αυτου, 16 αποκαλυψαι τον υιον
 through the favor of himself, to reveal the son
 αυτου εν εμοι, ινα ευαγγελισωμαι αυτον εν
 of himself to me, so that I might announce him to
 τοισ εθνεσιν· ευθωσ, ου προσανεθεμην σαρκι
 the nations; immediately, not I consulted with flesh
 και αιματι, 17 ουδε ανηλθον εισ Ιεροσολυμα
 and blood, nor I went up to Jerusalem
 προς τουσ προ εμου αποστολουσ, αλλ' ανηλθον
 to those before me apostles, but I went
 εισ Αραβιαν, και παλιν υπεστρεψα εισ Δαμασκον.
 into Arabia, and again I returned to Damascus.
 18 Επειτα μετα ετη τρια ανηλθον εισ Ιεροσολυ-
 Then after years three I went up to Jerusalem,
 μα, ιστορησαι Πητρον, και επεμεινα προς αυτον
 to visit Peter, and I remained with him
 ημερασ δεκαπεντε. 19 ετερον δε των αποστολων
 days fifteen; other but of the apostles
 ουκ ειδον, ει μη Ιακωβον τον αδελφον του
 not I saw, if not James the brother of the
 κυριου. 20 (Α δε γραφω υμιν, ιδου ενωπιον
 Lord. (What now I write to you, lo in presence

† seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.
 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 nor † I neither received nor I learned them from a Man, † but through a Revelation from Jesus Christ.
 13 For you heard of MY Conduct formerly in JUDAISM, † That I Exceedingly persecuted the CONGREGATION of God, and † laid it waste;
 14 and made proficiency in Judaism beyond Many of the same age among my own RACE, † being an excessive Zealot for † the TRADITIONS of MY FATHERS.
 15 But when it pleased THAT GOD who SET me APART from my Birth, and CALLED me by his FAVOR, 16 to reveal his SON to me, † that I might announce him to the NATIONS, I did not immediately consult with † Flesh and Blood:
 17 nor did I go up to Jerusalem to THOSE who were APOSTLES before me, but I went away into Arabia, and returned again to Damascus.
 18 Then, after three Years, † I went up to Jerusalem to visit Cephas, and remained with him fifteen Days;
 19 and I saw no other of the APOSTLES except † James, the BROTHER of the LORD.
 20 (Now, the things I

* VATICAN MANUSCRIPT.—10. For.—omit. 15. the God—omit. 18. Cephas.
 † 19. The Hebrews called all near relations brothers. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—Masknight.
 † 10. 2 Thess. ii. 4; James iv. 4. † 12. 1 Cor. xv. 3. † 12. Eph. iii. 3. † 13. Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13. † 13. Acts viii. 3. † 14. Acts xxii. 3; xxvi. 9; Phil. iii. 6. † 14. Matt. xv. 2; Mark vii. 5. † 10. Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8. † 10. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 13; † 18. Acts ix. 20. † 10. Matt. xiii. 55; Mark vi. 3.

του θεου, ὅτι οὐ ψευδομαι.) ²¹ Ἐπειτα ἦλθον
of the God, that not I am speaking falsely.) Then I went

εἰς τὰ κλιματα τῆς Συρίας καὶ τῆς Κιλικίας·
into the regions of the Syria and of the Cilicia;

²² Ἦμην δὲ ἀγνοουμένους τῷ προσώπῳ ταῖς ἐκ-
I was but being unknown by the face to the con-

κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· ²³ μόνον
gregations of the Judea those in Anointed; only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,
but hearing they were; That the one persecuting us once,

νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρ-
now proclaims as glad tidings the faith which once he was laying

θεῖ· ²⁴ καὶ ἐδοξάζον ἐν ἐμοί τὸν θεόν. ΚΕΦ. β'.
waste; and they were glorifying in me the God.

2. ¹ Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνε-
Then through fourteen years again I went

βην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ, συμπαρα-
up to Jerusalem with Barnabas, having taken as

λαβῶν καὶ Τίτον. ² Ἀνεβην δὲ κατὰ ἀποκαλυ-
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθεμην αὐτοῖς τὸ εὐαγγέλιον ὃ κη-
tion, and submitted to them the glad tidings which I

ρῶσω ἐν τοῖς ἐθνεσὶ κατ' ἰδίαν δὲ τοῖς δοκου-
publish among the Gentiles; by one's self but to those appearing

σι, μῆπως εἰς κενὸν τρέχω, ἢ ἑδραμον.
somewhat, lest for a vain thing I should run, or had run.

³ Ἄλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὢν,
But not even Titus he with me, a Greek being,

ἠναγκασθῆ περιμηθῆναι. ⁴ Διὰ δὲ τοὺς
was under a necessity to be circumcised. On account of but the

παρειακτοῦ ψευδαδελφούς· (οἵτινες παρεια-
secretly introduced false brethren; who stole

ἦλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-
we hold in Anointed Jesus, so that us they might

λωσῶνται.) ⁵ οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ
enslave;) to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, † I do not falsely affirm.

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 NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

³ * But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

⁴ on account even of † the FALSE BRETHREN SECRETLY INTRODUCED; (who crept in to spy out our † FREEDOM which we possess in the Anointed Jesus, † so that they might enslave us;)

⁵ to whom not even for an Hour did we yield by SUBMISSION; in order that † the TRUTH of the GLAD

* 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.

† 20. Rom ix. 1.
Gal. v. i, 23.

† 21. Acts ix. 30.

† 4. Acts xv. 1, 24; 2 Cor. xi. 26.

† 4. 2 Cor. xi. 20; Gal. iv. 3, 9.

† 5. verse 14.

† 4

μεινη προς υμας. ⁶ Απο δε των δοκουν-
 remain throughout with you. From but of those appearing

των ειναι τι, οποιοι ποτε ησαν, ουδεν
 to be something, of what sort once they were, nothing

μοι διαφερει· (προσωπον θεος ανθρωπου ου
 to me it brings; (a face God of a man not

λαμβανει·) εμοι γαρ οι δοκουντες ουδεν
 accepts;) to me for those appearing somewhat nothing

προσανεθεντο, ⁷ αλλα τουναντιον, ιδοντες, οτι
 communicated, but on the contrary, seeing, that

πεπιστευμαι το ευαγγελιον της ακροβυσ-
 I have been entrusted with the glad tidings of the uncircum-

τιας, καθως Πητρος της περιτομης, ⁸ ο γαρ
 cision, even as Peter of the circumcision, he for

ενεργησας Πητρῳ εἰς ἀποστολὴν τῆς
 having inwardly wrought in Peter for an apostleship of the

περιτομης, ἐνηργησε καὶ ἐμοὶ εἰς τὰ ἔθνη,
 circumcision, inwardly wrought also in me for the gentiles,)

⁹ καὶ γνόντες τὴν χάριν τὴν δοθεισαν μοι,
 and having perceived the favor that having been given to me,

Ἰακώβου καὶ Κηφᾶ καὶ Ἰωάννου, οἱ δοκουντες
 James and Cephas and John, those seeming

στύλοι εἶναι, δεξίας ἐδωκαν ἐμοὶ καὶ Βαρναβᾶ
 pillars to be, right hands they gave to me and Barnabas

κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ
 of fellowship, that we indeed for the gentiles, they but

εἰς τὴν περιτομὴν· ¹⁰ μόνον τῶν πτωχῶν ἵνα
 for the circumcision; only of the poor ones that

μνημονευωμεν· ὃ καὶ ἐσπουδάσα αὐτὸ τοῦτο
 we should be mindful; which also I strove earnestly same thing this

ποιῆσαι. ¹¹ Ὅτε δὲ ἦλθε Πητρος εἰς Ἀντιο-
 to have done. When but came Peter to Antioch,

χειαν, κατὰ πρόσωπον αὐτῷ ἀντεστήν, ὅτι
 before face to him I opposed, because

κατεγνωσμένος ἦν. ¹² Πρὸ τοῦ γὰρ ελθεῖν
 having been blamed he was. Before of the for to have come

τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνησθίεν·
 some from James, with the Gentiles he was eating;

ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφωρίζεν ἑαυ-
 then but they came, he was withdrawing and was separating him-

τὸν, φοβούμενος τοὺς ἐκ περιτομῆς. ¹³ Καὶ
 self, fearing those of circumcision. And

συνυπεκριθίσαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι·
 disassembled with him also the other Jews;

ὥστε καὶ Βαρναβᾶ συναπήχθη αὐτῶν τῇ ὑποκ-
 so that even Barnabas was led astray of them by the hypoc-

ρῖσει. ¹⁴ Ἀλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι
 easy. But when I saw, that not they walk straight

TIDINGS might remain with you.

6 But from THOSE OF REPUTATION, whatever they were formerly is of no consequence to me; (‡ God does not accept a Man for Personal appearance;) for to Me, THOSE OF REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—‡ perceiving That I † was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, ‡ operated in me also for the GENTILES;)

9 † and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that † should be for the GENTILES, and then for the CIRCUMCISION;

10 only urging that we should be mindful of the POOR,—‡ which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

• VATICAN MANUSCRIPT.—11. Cephas.

‡ 6. Acts x. 34; Rom. ii. 11. † 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11. † 7. 1 Thess. ii. 4. † 8. Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Gal. i. 16; Col. i. 29. † 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. † 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον
 with respect to the truth of the glad tidings, I said
 τω Πιτρῳ εμπροσθεν παντων· Ει συ, Ιουδαιος
 to the Peter in presence of all; If thou, a Jew
 υπαρχων, εθνικως ζης και ουκ Ιουδαικως,
 being, like Gentiles thou livest and not like Jews,
 πως τα εθνη αναγκαζεις Ιουδαιζειν. ⁵ Ημεεις
 how the Gentiles dost thou compel to Judaize. We
 φυσει Ιουδαιοι, και ουκ εξ εθνικων αμαρτωλοι·
 by nature Jews, and not of Gentiles sinners;
¹⁶ ειδοτες δε, οτι ου δικαιοιται ανθρωπος εξ
 knowing and, that not is justified a man by
 εργα νομου, εαν μη δια πιστεως Ιησου Χρισ-
 works of law, if not on account of faith of Jesus Anointed;
 του· και ημεεις εις Χριστον Ιησουν επιστευσα-
 and we into Anointed Jesus believed;
 μεν, ινα δικαιωθωμεν εκ πιστεως Χριστου, και
 so that we may be justified by faith of Anointed, and
 ουκ εξ εργα νομου· διοτι εξ εργα νομου ου
 not by works of law, because by works of law not
 δικαιωθησεται πασα σαξ. ¹⁷ Ει δε ζητουντες
 will be justified all flesh. If but seeking
 δικαιωθηναι εν Χριστω ευοεθημεν και αυτοι
 to have been justified in Anointed we were found even we ourselves
 αμαρτωλοι, αρα Χριστος αμαρτιας διακονος;
 sinners, then Anointed of sin a servant?
 Μη γενοιτο. ¹⁸ Ει γαρ α κατελυσα, ταυτα
 Not let it be. If for what I pull down, these things
 καινι οικοδομω, παραβατην εμαυτον συνισ-
 again I build, a transgressor myself I con-
 τανω. ¹⁹ Εγω γαρ δια νομου νομω απεθανον
 stitute. I for on account of law by law died
 ινα θεω ζησω. ²⁰ Χριστω συνεσταυρωμαι·
 so that by God I may live. With Anointed I have been crucified;
 ζω δε, ουκετι εγω, ζη δε εν εμοι Χριστος· ο
 I live but, no longer I, lives but in me Anointed; the
 δε νυν ζω εν σαρκι, εν πιστει ζω τη του υιου
 but now I live in flesh, by faith I live in the of that son
 του θεου, του αγαπησαντος με και παραδοντος
 of the God, of that having loved me and having delivered up
 εαυτον υπερ εμου. ²¹ Ουκ αθετω την χαριν
 himself in behalf of me. Not I set aside the favor
 του θεου· ει γαρ δια νομον δικαιοσυνη, αρα
 of the God; if for through law justification, then
 Χριστος δωρεαν απεθανεν. ΚΕΦ. γ'. 3. ¹ Ω
 Anointed without cause died. O

with respect to † the
 TRUTH of the GLAD TID-
 DINGS, I said to * Cephas
 † in the presence of all;
 † "If thou, being a Jew,
 livest like the Gentiles,
 and not like the Jews, how
 is it that thou dost compel
 the GENTILES to Judaize?

¹⁵ We are Jews by
 Natural birth, and not
 † Sinners of the Gentiles;

¹⁶ and † knowing That
 a Man is not justified by
 Works of Law, except on
 account of Faith of
 * Christ Jesus, even we
 have believed into * Jesus
 Christ, so that we may be
 justified by Faith of Christ,
 and not by Works of Law;
 Because † by Works of
 Law will no flesh be justi-
 fied."

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, † through
 Law † died by Law, so that
 I might † live by God.

²⁰ I have been † cruci-
 fied together with Christ;
 still I live, yet no longer
 †, but Christ lives in me;
 for that life which I now
 live in the Flesh, † I am liv-
 ing * by THAT Faith of the
 SON of GOD, † who LOVED
 me even to delivering him-
 self up on my behalf.

²¹ I do not set aside the
 FAVOR of God; † for if
 through Law I have Right-
 eousness, then Christ died
 unnecessarily.

CHAPTER III.

1 O Thoughtless Gala-

* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 16. Jesus Christ.
 20. by THAT Faith of THAT God and Christ, who LOVED me.

† 14. verse 5. † 14. 1 Tim. v. 20. † 14. Acts x. 23; xi. 3. † 15. Matt.
 ix. 11; Eph. ii. 3, 12. † 16. Acts xi. 38, 39. † 16. Rom. i. 17; iii. 22, 28; vii. 3;
 Gal. iii. 24; Heb. vii. 18, 19. † 16. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. † 19.
 Rom. viii. 2. † 19. Rom. vi. 14; vii. 4, 6. † 19. Rom. vii. 11; 2 Cor. v. 15; 1 Thessa.
 v. 10; Heb. ix. 14; 1 Pet. iv. 2. † 20. Rom. vi. 6; Gal. v. 24; vi. 14. † 20. 2 Cor.
 v. 15; 1 Thessa. v. 10; 1 Pet. iv. 2. † 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. † 21.
 Gal. iii. 21; Heb. vii. 11.

ἀνοητοί, Γαλαταί, τίς ὑμᾶς ἐβασκαυε; οἷς
thoughtless, Galatians, who you deluded? to whom
κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγραφή
with respect to eyes Jesus Anointed was before set forth
* [ἐν ὑμῖν] ἐσταυρωμένος. ² Τούτο μόνον θέλω
[among you] having been crucified. This thing only I wish
μαθεῖν ἀφ' ὑμῶν ἐξ ἔργων νόμου το πνευ-
to have learned from you; on account of works of law the spirit
μα ἐλαβετε, ἢ ἐξ ἀκοῆς πίστεως; ³ Οὐ-
did you receive, or on account of a hearing of faith? So
τως ἀνοητοί εἰστε; ἐναρξάμενοι πνευματί, νῦν
thoughtless are you? having begun in spirit, now
σαρκὶ ἐπιτελεῖσθε; ⁴ Τόσαυτα ἐπάθετε
in flesh are you being made perfect? So many things you suffered
εἰκῆ; εἶγε καὶ εἰκῆ. ⁵ Ὁ οὖν ἐπιχο-
without cause? if indeed even without cause. He then supply.
ρηγῶν ὑμῖν το πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν
ing to you the spirit, and working miracles among
ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς
you, on account of works of law, or on account of obedience
πίστεως; ⁶ καθὼς Ἀβραὰμ ἐπίστευσε τῷ θεῷ,
of faith? even as Abraam believed in the God,
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁷ Γινώσ-
and it was counted to him for righteousness. Know you
κετε ἀρα, ὅτι οἱ ἐκ πίστεως, οὗτοι εἰσὶν υἱοὶ
certainly, that those of faith, these are sons
Ἀβραὰμ. ⁸ Προΐδουσα δὲ ἡ γραφή, ὅτι ἐκ πί-
of Abraam. Having before seen and the writing, that by faith
στεως δικαιοὶ τὰ ἔθνη ὁ θεός, προεγγεγελισατο
justifies the nations the God, before announced glad tidings
τῷ Ἀβραὰμ· Ὅτι ἐνευλογηθήσονται ἐν σοὶ
o the Abraam; That shall be blessed in thee
πάντα τὰ ἔθνη. ⁹ Ὡστε οἱ ἐκ πίστεως, εὐλο-
all the nations. So that those of faith, are
γουνται σὺν τῷ πιστῷ Ἀβραὰμ. ¹⁰ Ὅσοι γὰρ
b'essed with the believing Abraam. As many as for
ἐξ ἔργων νόμου εἰσιν, ὑπο καταραν εἰπὶν· γεγ-
of works of law are, under a curse they are; it has
ραπταί γὰρ· Ὅτι ἐπικαταρατός πας ὃς οὐκ ἐμ-
been writteu for; That accursed every one who not com-
μενεῖ ἐν πασὶ τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ
unues in all things those having been written in the book
τοῦ νόμου, τοῦ ποιῆσαι αὐτὰ. ¹¹ Ὅτι δὲ ἐν
of the law, of ths to have done them. That but by
νόμῳ οὐδεὶς δικαιούται παρα τῷ θεῷ, δῆλον·
law no one is justified before the God, clear;
ὅτι ὁ δίκαιος ἐκ πίστεως, ζῆσεται· ¹² ὁ δὲ
because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previously represented as having been crucified.

² This only I desire to learn from you;—† Did you receive the SPIRIT on account of Works of Law, or on account of Obedience of Faith?

³ Are you so thoughtless? † Having begun in Spirit, are you now being made perfect in Flesh?

⁴ Have you suffered so Much for nothing? if indeed it is for nothing.

⁵ † HE then SUPPLYING to you the SPIRIT, and performing Miracles among you, does he these on account of Works of Law, or on account of Obedience of Faith?

⁶ even as Abraham † "be- lieved GOD, and it was "counted to him for Right- "eousness;"

⁷ Know you, certainly, † That THOSE of Faith, these are Sons of Abraham.

⁸ AND the SCRIPTURE, having foreseen That GOD would justify the NATIONS by Faith, previously an- nounced glad tidings to ABRAHAM, That † "In thee "shall All the NATIONS be "blessed."

⁹ THOSE of Faith, there- fore, are blessed with BE- LIEVING Abraham.

¹⁰ For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

¹¹ Besides, That no one † is justified by Law be- fore GOD is clear; Be- cause, † "The RIGHTEOUS "by Faith, shall live."

* VATICAN MANUSCRIPT.—1. among you—omit.

† 1. Gal. v. 7. † 2. Acts viii. 15; Eph. i. 13. † 3. Gal. iv. 9. † 5. 2 Cor
iii. 8. † 6. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. † 7. John. viii. 20
Rom. iv. 11, 12, 16. † 8. Gen. xii. 8; xviii. 18; xxii. 18; Acts iii. 35. † 10. Deut.
xxvii. 26; Jer. xi. 3. † 11. Gal. ii. 16. † 11. Hab. ii. 4; Rom. i. 17; Heb. x. 38.

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας
law not is of faith; but the one having done
αυτα, ζησεται εν αυτοις. 13 Χριστος ημας
these things, shall live by them. Anointed us

εξηγορασεν εκ της καταρας του νομου, γενομε-
bought off from the curse of the law, having be-

νος υπερ ημων καταρα· (γεγραπται γαρ· Επι-
come on behalf of us a curse; (it has been written for; Ac-

καταρατος πας ο κρεμαμενος επι ξυλου·)
cursed every one he being hung on a tree;)

14 ινα εις τα εθνη η ευλογια του Αβρααμ γενη-
so that for the nations the blessing of the Abraam might

ται εν Χριστω Ιησου, ινα την επαγγελιαν του
be in Anointed Jesus, that the annunciation of the

πνευματος λαβωμεν δια της πιστεως. 15 Αδελ-
spirit we might receive through the faith. Brethren,

φοι, κατα ανθρωπου λεγω· ομως ανθρωπου
according to man I speak; though of a man

κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-
having been ratified a covenant no one sets aside or superadds.

σεται. 16 Τω δε Αβρααμ ερρηθησαν αι επαγγε-
To the now Abraam were spoken the promi-

λιαι, και τω σπερματι αυτου. Ου λεγει· Και
ses, even for the seed of him. Not he says, And

τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'
to the seeds, as concerning many, but as concerning

ενος· Και τω σπερματι σου· ος εστι Χριστος.
one; And to the seed of thee; who is Anointed.

17 Τουτο δε λεγω· διαθηκην προκεκυρωμενην
This but I say; a covenant previously ratified

υπο του θεου * [εις Χριστον,] ο μετα τετρακο-
by the God [concerning Anointed,] that after four hun-

σια και τριακοντα ετη γεγονως νομος ουκ ακυ-
dred and thirty years having become a law not an-

ροι, εις το καταργησαι την επαγγελιαν· 18 ει
nuls, so as the to have canceled the promise; if

γαρ εκ νομου η κληρονομια, ουκετι εξ επαγγε-
for by law the inheritance, no longer by promise;

λιας· τω δε Αβρααμ δι' επαγγελιας κεχαρισ-
to the but Abraam through promise has freely

ται ο θεος. 19 Τι ουν ο νομος, των παραβα-
given the God. Why then the law? The transgres-

σεων· χαριν ετεθη, (αχρισ ου ελθη
sions on account of it was appointed, (to which time should have come

το σπερμα, ω επηγγελται,) διαταγεις
the seed, to whom it has been promised,) having been instituted

δι' αγγελων, εν χειρι μεσιτου. 20· Ο δε
by means of messengers, in hand of a mediator. The but

μεσιτης ενος ουκ εστιν· ο δε θεος εις εστιν.
mediator of one not he is; the but God one is.

12 Now the LAW is not of Faith; but † "HE HAV-
"ING DONE these things
"shall live by them."
13 † Christ has redeemed
Us from the CURSE of the
LAW, having become a
Curse on our behalf; (for
it has been written,
† "EVERY ONE who is
"HANGED on a Tree is ac-
"cursed;")

14 † so that the BLESS-
ING of ABRAHAM might be
for the NATIONS, by Christ
Jesus; and that through
the FAITH we might re-
ceive the ANNUNCIATION
of the SPIRIT.

15 Brethren, I speak ac-
cording to man;—no one
sets aside or superadds
conditions to † a ratified
Compact, though human.

16 Now to ABRAHAM
were the PROMISES spoken
even for his SEED. He
does not say, "And to the
SEEDS," as concerning
many, but as concerning
one; † "And to thy
"SEED,"—who is Christ.

17 Now this I affirm,
that a Covenant engage-
ment previously ratified by
GOD, the LAW, † issued
Four hundred and Thirty
Years afterwards does not
annul, † so as to INVALID-
DATE the PROMISE;

18 for if the INHERIT-
ANCE be by LAW, † it is no
longer by Promise; but
GOD graciously gave it to
ABRAHAM by Promise.

19 Why then the LAW?
It was appointed on ac-
count of TRANSGRESSIONS,
till † the SEED should
come to whom the promise
related; † having been
instituted by means of
Angels, in the hand of † a
Mediator.

20 Of one party, how-
ever, he is not the MEDIA-
TOR; † but GOD is one.

* VATICAN MANUSCRIPT.—concerning Anointed—omit.

† 12. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; Rom. x. 5. † 13. Rom. viii. 3; 2 Cor.
v. 21; Gal. iv. 5. † 13. Deut. xxi. 23. † 14. Rom. iv. 9, 16. † 15. Heb. ix. 17.
† 16. Gen. xii. 7. † 17. Exod. xii. 40, 41. † 17. Rom. iv. 13; verse 21. † 18.
Rom. iv. 14. † 19. verse 16. † 19. Acts vii. 53; Heb. ii. 2. † 19. Exod. xx.
21, 22; Deut. v. 2, 22, 23, 27, 31. † 20. Rom. iii. 23, 30.

21 Ὁ οὖν νόμος κατὰ τὴν ἐπαγγελίαν * [τοῦ
 The then law contrary to the promises [of the
 θεοῦ;] Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ
 God?] Not let it be. If for was given a law that
 δυναμενος ζῶποιησαι, οὕτως ἀν ἐκ νόμου ἦν ἡ
 being able to have made alive, truly by law was the
 δικαιοσύνη. 22 ἀλλὰ συνεκλείσειν ἡ γραφή τα
 righteousness; but shut up together the scripture the
 πάντα ὑπο ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ
 all things under sin, in order that the promise by
 πιστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστευουσι.
 faith of Jesus Anointed might be given to the believers.
 23 Προ τοῦ δε ελθῆν τὴν πίστιν, ὑπο νόμον
 Before the but to have come the faith, under law
 ἐφρουρουμεθα συγκεκλεισμενοι εἰς τὴν μελλου
 we were guarded being shut up together for the being
 σαν πίστιν ἀποκαλυφθῆναι. 24 Ὅστε ὁ νόμος
 about faith to have been revealed. So that the law
 παιδαγωγος ἡμῶν γεγενεεν, εἰς Χριστον, ἵνα ἐκ
 a child-leader of us has become, to Anointed, that by
 πιστεως δικαιωθῶμεν. 25 ἐλθουσης δε τῆς πισ
 faith we might be justified; having come but the faith,
 τews, οὐκετι ὑπο παιδαγωγον εσμεν. 26 Παν
 no longer under a child-leader we are. All
 τες γὰρ υἱοὶ θεοῦ εστε δια τῆς πιστεως ἐν
 for sons of God you are through the faith by
 Χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστον ἐβαπ
 Anointed Jesus; as many as for into Anointed were
 τισθητε, Χριστον ἐνεδυσασθε. 28 Οὐκ ἐνὶ Ἰου
 dipped, Anointed you were clothed. Not there is a
 δαιος, οὐδε Ἕλληνας οὐκ ἐνὶ δούλος, οὐδε ἐλευ
 Jew, nor a Greek; not there is a slave, nor a
 θερος οὐκ ἐνὶ ἀρσεν καὶ θῆλυ πάντες γὰρ
 freeman, not there is male and female; all for
 ὑμεῖς εἰς εστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δε ὑμεῖς
 you one are in Anointed Jesus; if but you
 Χριστοῦ, ἀρα τοῦ Ἀβρααμ σπέρμα εστε, * [καὶ]
 of Anointed, certainly of the Abraam seed you are, [and]
 κατ' ἐπαγγελίαν κληρονομοὶ. ΚΕΦ. Δ'. 4.
 according to promise heirs.

21 Is the LAW then con
 trary to the PROMISES?
 By no means; for if a
 Law were given which was
 able to make alive, cer
 tainly RIGHTEOUSNESS
 would come from that
 Law;

22 but the SCRIPTURE
 has shut up together ALL
 under Sin, † in order that
 the PROMISE by Faith of
 Jesus Christ might be
 given to the BELIEVERS.

23 And before the COM
 ING 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 hav
 ing 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 Prom
 ise.

CHAPTER IV.

1 Now I say, for as long
 a Time as the HEIR is a
 Child, he differs in nothing
 from a Slave, Lord of all
 though he be;

1 Λεγω δε, ἐφ' ὅσον χρόνον ὁ κληρονομος
 I say now, for as long as a time the heir
 νηπιος εστιν, ουδεν διαφέρει δούλου, κυριος
 a child is, nothing he differs a slave, lord

* VATICAN MANUSCRIPT.—21. of God—omit.

20. and—omit.

† 21. "Paidagogos, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school and the place of exercise. These *paidagogoi* were generally slaves, imperious and severe and so better corresponded to the Jewish teachers and Jewish law, so which the term is applied by Paul."—Parkhurst.

‡ 22. Rom. iii. 9, 19, 23; xi. 32.
 † 23. Rom. viii. 14—16; Gal. iv. 4, 15; 1 John iii. 1, 2.
 † 24. Acts xiii. 37; Gal. ii. 16.
 † 25. Rom. vi. 3.
 † 26. John i. 12;
 1 Cor. xii. 13; Col. iii. 11.
 † 27. Rom. x. 12;
 † 28. Rom. viii. 17;
 iv. 7, 28, Eph. iii. 6.
 † 29. Eph. ii. 14—16; iv. 4, 15.

παντων ων* ² αλλα υπο επιτροπους εστι και οι-
of all being; but under guardians it is and stew-
κονομους, αχρι της προθεσμιας του πατρος.
ards, till the before-appointed of the father.

³ Ουτω και ημεις, οτε ημεν νηπιοι, υπο τα
So also we, when we were children, under the

στοιχεια του κοσμου ημεν δεδουλωμενοι· ⁴ οτε
rudiments of the world we were having been enslaved; when

δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν
but came the fulness of the time, sent forth

δ θεος τον υιον αυτου, γενομενον εκ γυναικος,
the God the son of himself, having been born from a woman,

γενομενον υπο νομον, ⁵ ινα τους υπο νομον
having been born under law, in order that those under law

εξαγοραση, ινα την υιοθεσιαν απολαβωμεν.
he might buy off, that the sonship we might receive.

⁶ Οτι δε εστε υιοι, εξαπεστειλεν * [ο θεος]
Because and you are sons, he sent forth [the God]

το πνευμα του υιου αυτον εις τας καρδιας ημων,
the spirit of the son of himself into the hearts of us,

κραζον· Αββα, ο πατηρ. ⁷ Ωστε ουκετι ει
crying; Abba, the father. So that no longer thou art

δουλος, αλλ υιος· ει δε υιος, και κληρονομος
a slave, but a son; if but a son, also an heir

θεου * [δια Χριστου.] ⁸ Αλλα τοτε μεν, ουκ
of God [through Anointed.] But then indeed, not

ειδοτες θεον, εδουλευσατε τοις φυσει μη ουσι
knowing God, you were enslaved to those by nature not being

θεοις· ⁹ νυν δε, γινωντες θεον, μαλλον δε γνωσ-
gods; now but, having known God, more and having

θεντες υπο θεου, πως επιστρεφετε παλιν επι τα
been known by God, how do you turn back again to the

ασθενη και πτωχα στοιχεια, οις παλιν ανωθεν
weak and poor rudiments, to which again as at first

δουλευειν θελετε; ¹⁰ Ημερας παρατηρεισθε·
be in subjection you wish? Days you watch narrowly?

και μηνas και καιρους και ενιαυτους; ¹¹ Φοβου-
and moons and seasons and years? I am

μαι υμαs, μηπως εικη κεκοπιακα ειs υμαs.
afraid you, lest perhaps in vain I labored hard for you.

¹² Γινεσθε ωs εγω, οτι καγω ωs υμεις· αδελ-
Became you as I, for even I as you; breth-

φοι, δεομαι υμων· ουδεν με ηδικησατε. ¹³ Οι-
ren, I entreat you; nothing me you wronged. You

δατε δε, οτι δι' ασθενια της σαρκος ευαγγε-
know but, that through weakness of the flesh I announced

² but is under Guar-
dians and Stewards, till
* THAT PERIOD PREDETER-
MINED of the FATHER.

³ Thus we also, when
we were Children, † were
enslaved under the RUDI-
MENTS of the WORLD.

⁴ But † when the COM-
PLETION of the TIME ar-
rived, GOD sent forth his
SON, † having been pro-
duced from a Woman,
† born under Law,

⁵ † in order that he might
redeem THOSE under Law,
† that we might receive the
SONSHIP.

⁶ AND Because you are
Sons, he sent forth † the
SPIRIT of his SON into
our HEARTS, exclaiming,
Abba! Father!

⁷ So that thou art no
longer a Slave, but a Son,
† and if a Son, also an
Heir * of God.

⁸ But at that time, in-
deed, not knowing God,
† you were enslaved to
THOSE by Nature who ARE
not Gods;

⁹ now, however, having
acknowledged God, (or
rather having been ac-
knowledged by God,) † how
is it you are returning
again to † the WEAK and
POOR Rudiments, to which
again, as at first, you wish
to be in subjection?

¹⁰ † Are you observing
Days, and Moons, and
Seasons, and Years?

¹¹ I am afraid for you,
lest † perhaps I may have
labored for you in vain.

¹² Brethren, I entreat
you to be as I am, For I
am as you were; you in-
jured Me in nothing;

¹³ And you know † That
through Weakness of the
FLESH I ORIGINALLY an-

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED of the FATHER.
through Anointed.—omit. 7. through God.

6. GOD—

† 3. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. † 4. Gen. xlix. 10; Dan. ix.
Mark i. 15. † 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. † 4. Luke ii. 27. † 5.
Gal. iii. 13; 1 Pet. i. 18, 19. † 5. John i. 12; Gal. iii. 26; Eph. i. 5. † 6. Rom. viii. 15.
† 7. Rom. viii. 16, 17; Gal. iii. 29. † 8. Rom. i. 25; 1 Cor. xii. 2. † 9. Gal. iii. 3;
Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom. xiv. 5; Col. ii. 16. † 11. Gal. ii.
2; v. 2, 4; 1 Thess. iii. 5. † 13. 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 7, 9.

λισταμην ὑμιν το προτερον, ¹⁴ και τον πειρασμον
 glad tidings to you the formerly, and the temptation
 μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε
 of me that in the flesh of me not you despised nor
 εξεπτυσσατε· αλλ' ὡς αγγελον θεου εδαξασθε
 did you spit out, but as a messenger of God you received
 με, ὡς Χριστου Ιησου. ¹⁵ Τις ουν ην ὁ μακα-
 me, even as Anointed Jesus. What then was the benedic-
 ρισμος ὑμων; μαρτυρω γαρ ὑμιν, ὅτι, εἰ δυνα-
 tion of you? I testify for to you, that, if able,
 τον, τους οφθαλμους ὑμων εξορυξαντες αν εδω-
 the eyes of you having dug out would you
 κατε μοι. ¹⁶ Ὅστε εχθρος ὑμων γεγωνα αλη-
 give to me. So that an enemy of you have I become speak-
 θουσιν ὑμιν; ¹⁷ Ζηλουσιν ὑμας ου καλως·
 ing truth to you? They show affection towards you not honorably;
 αλλα εκκλεισαι ὑμας θελουσιν, ινα αυτους ζη-
 but to have shut out you they wish, so that them you
 λουτε. ¹⁸ Καλον δε *[το] ζηλουσθαι εν
 may ardently love. Honorable but [the] to be ardently devoted to
 καλω παντοτε, και μη μονον εν τω παρειναι
 a good thing at all times, and not only in the to be present
 με προς ὑμας. ¹⁹ Τεκνια μου, ους παλιν ὠδινω,
 me with you. O little children of me, whom again I am bearing,
 αχρις ου μορφωθη Χριστος εν ὑμιν. ²⁰ ηθελον
 till may have been formed Anointed in you; I could wish
 δε παρειναι προς ὑμας αρτι, και αλλαζει την
 but to be present with you now, and to change the
 φωνην μου· ὅτι απορουμοι εν ὑμιν. ²¹ Λεγετε
 tone of me; because I am perplexed with you. Speak you
 μοι, οἱ ὑπο νομον θελοντες ειναι, τον νομον
 to me, those under law desiring to be, the law
 ουκ ακουετε; ²² Γεγραπται γαρ, ὅτι Αβρααμ
 not do you hear? It has been written for, that Abraham
 δυο υἱους εσχεν· ἕνα εκ της παιδικης, και
 two sons had, one from the bond-woman, and
 ἕνα εκ της ελευθερας. ²³ Αλλ' ὁ *[μεν] εκ της
 one from the free-woman. But that [indeed] from the
 παιδικης, κατα σαρκα γεγενηται· ὁ δε εκ
 bond-woman, according to flesh has been born; that but from
 της ελευθερας, δια της επαγγελιας. ²⁴ Ἄτινα
 the free-woman, through the promise. Which things
 εστιν αλληγορουμενα· αὐται γαρ εἰσι δυο
 is being adapted to another meaning; these for are two
 διαθηκαι· μια μεν απο ορους Σινι, εἰς δουλειαν
 covenants, 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 despise; nor did you reject me, but received me as a Messenger of God, † even as Christ Jesus.

¹⁵ * What then were your BENEDICTIONS for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

¹⁶ So that I have become your Enemy, † by telling you the truth!

¹⁷ They love you ardently, not honorably; but they desire * to exclude us, so that you may love Them ardently.

¹⁸ Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,

¹⁹ O my Little children! † whom I am bearing again, till Christ be formed in you;

²⁰ and I could wish to be present with you now, and to change my TONE; Because I am perplexed concerning you.

²¹ Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

²² For it has been written, That Abraham had Two Sons; † one from the BOND-WOMAN, and † one from the FREE-WOMAN.

²³ Now, † the one from the BOND-WOMAN was naturally produced; † but the other from the FREE-WOMAN was through the PROMISE.

²⁴ Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. indeed—omit.

† 14. 2. Sam. xix. 27; Mal. ii. 7. † 14. John xiii. 20. † 16. Gal. i. 5, 14
 † 19. 1 Cor. iv. 15; Phil. ii. 10; James i. 13. † 23. Gen. xvi. 15. † 22. Gen. xxi. 2

† 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 21

γεννωσα, ἣτις ἐστὶν Ἀγαρ· ²⁵ το γὰρ Ἀγαρ,
 bringing forth, which is Agar; the for Agar,

Σινα ορος ἐστὶ ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ
 Sinaia mountain it is in the Arabia, it corresponds and to the

νῦν Ἱερουσαλημ, δουλεῦει γὰρ μετὰ τῶν τεκ-
 present Jerusalem, she is in bondage for with the children

νων αὐτῆς· ²⁶ ἣ δὲ ἀνω Ἱερουσαλημ, ἐλευθερα
 of herself; the but above Jerusalem, a free-woman

ἐστὶν, ἣτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γεγραπταὶ γὰρ·
 is, who is a mother of us; it has been written for;

Εὐφρανθητι στείρα ἣ οὐ τικτοῦσα, ῥηξον καὶ
 Be thou made glad O barren who not is bearing, burst thou forth and

βοησον ἣ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα
 shout thou who not is bringing to birth; because many the children

τῆς ἐρημοῦ μᾶλλον ἢ τῆς ἐχουσῆς τοῦ ἀνδρα.
 of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαακ, ἐπαγγελίας
 We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. ²⁹ Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα
 children are. But just as then he according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ
 being born persecuted him according to spirit, so also

νῦν. ³⁰ Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν
 now. But what says the writing? Cast out the

παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κλη-
 bond-woman and the son of her; not for not should

ρονομησῆ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ
 inherit the son of the bond-woman with the son

τῆς ἐλευθερας. ³¹ Ἀρα, ἀδελφοί, οὐκ ἐσμεν
 of the free-woman. Then, brethren, not we are

παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθερας. ΚΕΦ.
 of bond-woman children, but of the free-woman.

ε'. 5. ¹ Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς
 In the freedom with which us Anointed

ἠλευθερώσε, στηκετε, καὶ μὴ παλιν ζυγῷ δου-
 made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. ² Ἴδε, ἐγὼ, Παῦλος λέγω ὑμῖν,
 bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser-
 vitude;—that is Hagar.

²⁵ Now † HAGAR signi-
 fies Sinai—(a Mountain in
 ARABIA.)—and it corres-
 ponds to the PRESENT Je-
 rusalem, for she is in bon-
 dage with her CHILDREN.

²⁶ But the EXALTED
 Jerusalem represents the
 Free-woman, who is our
 Mother.

²⁷ For it has been writ-
 ten, † “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 DESER-
 “TED one, than of HER
 “having the HUSBAND.”

²⁸ Now *you, Brethren,
 like Isaac, are † Children
 of a Promise.

²⁹ But just as then,
 † the one BORN according
 to Flesh, persecuted HIM
 born according to Spirit;
 so also now.

³⁰ But what says † the
 SCRIPTURE? † “Cast out
 “the BOND-WOMAN and
 “her SON; for † the SON
 “of the BOND-WOMAN
 “should not be an heir
 “with the SON of the FREE-
 “WOMAN.”

³¹ * Wherefore, Breth-
 ren, we are not Children
 of a Bond-woman, † but of
 the FREE-WOMAN.

CHAPTER V.

¹ † In the FREEDOM
 with which Christ made
 Us free, therefore, stand
 you firm, and do not again
 be held fast in † a Yoke of
 Servitude.

² Behold! † Paul say to

* VATICAN MANUSCRIPT.—28. Now you Brethren. are not.

31. Wherefore, Brethren, we

† 25. *Grotius* says, Sinai is called Hagar or Agar synecdochially, because in that moun-
 tain there was a city which bare Hagar's name. By *Pliny*, it is called Agar; and by *Dio*,
 Agara; and its inhabitants were called Hagarenes. *Psa.* lxxxiii. 6. The later Greek writ-
 ers likewise call them Agareni. *Whitby* thinks the allusion is taken from the meaning of
hagar, which in the Hebrew language signifies a rock; for so Sinai is sometimes called,
Exod. xxxiii. 22.—*Macknight*. In Arabic it means a rock, or rocky mountain, and as Sinai
 is remarkably such, it might be called to *agar*, the rock.—*Bloomfield*.

† 27. *Isa.* liv. 1. † 28. *Acts* iii. 25; *Rom.* ix. 8; *Gal.* iii. 29. † 29. *Gen.* xxi. 9.
 † 30. *Gal.* iii. 8, 22. † 30. *Gen.* xxi. 10, 12. † 30. *John* viii. 35. † 31. *John*
viii. 36; *Gal.* v. 1, 13. † 1. *John* viii. 32; *Rom.* vi. 18; 1 *Pet.* ii. 16. † 1. *Acts* xv;
 10; *Gal.* ii. 4; iv. 9.

ὅτι εἰ ἂν περιτεμνησθε, Χριστὸς ὑμῖν οὐδὲν ὠφε-
 that (circumcised) you should be, Anointed you nothing will
 λησει· Ἐμάρτυρομαι δὲ πάλιν παντὶ ἀνθρώπῳ
 prove; I testify but again to every man

περιτεμνομένου, ὅτι ὀφειλέτης ἐστὶν ὄλον τοῦ
 being circumcised, that a debtor he is whole the
 νόμου ποιῆσαι. Ἐκατηργήθητε ἀπὸ * [τοῦ]
 law to have done. You are set free from [the]

Χριστοῦ αἰτίνας ἐν νόμῳ δικαιουσθε· τῆς
 Anointed whoever by law are justifying yourselves; of the
 χάριτος ἐξέπεσατε. Ἐμεῖς γὰρ πνεύματι ἐκ
 favor you fell off. We for in spirit from

πίστεως ἐλπίδι· δικαιοσύνης ἀπεκδεχομεθα.
 faith a hope of righteousness we wait for.
 Ἐν γὰρ Χριστῷ * [Ἰησοῦ] οὐτε κερτομῆ τι
 in for Anointed [Jesus] neither circumcision anything

ἰσχύει, οὐτε ἀκροβυστία· ἀλλὰ πίστις δι' ἀγα-
 avails, nor uncircumcision; but faith through love
 πῆς ἐνεργουμένη. Ἐτρέχετε καλῶς· τίς ὑμᾶς
 strongly working. You were running well; who you

ἐνεκοψε * [τῆ] ἀληθείᾳ μὴ κείσθαι. Ἐ
 hindered [in the] truth not to confide. The
 κερτομῆ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. Ἐμικρὰ
 persuasion not from the one calling you. A little

ζύμη ὄλον τοῦ φουράμα ζύμοι. Ἐγὼ πεποιθε-
 leaven whole the mass I leaven. I have confidence
 εἰς ὑμᾶς * [ἐν κυρίῳ,] ὅτι οὐδὲν ἄλλο φρο-
 respecting you [in Lord,] that no one other thing you

νήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρι-
 will mind; the but one troubling you shall bear the judg-
 μι, ὅστις ἂν ἦ. Ἐγὼ δὲ, ἀδελφοί, εἰ περι-
 ment, whoever he may be. I but, brethren, I circum-

τοῦν ἐτι κηρύσσω, τί ἐτι διώκμαι; ἀρα-
 cision still I publish, why still am I persecuted? then
 κηρύγεται τὸ σκανδαλὸν τοῦ σταυροῦ.
 has been abolished the stumbling-block of the cross.

Ἐὶ ὄφελον καὶ ἀποκόψονται οἱ ἀναστὰτοντες
 I wish even they shall be cut off those overturning
 ὑμᾶς. Ἐμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
 you. You for to freedom were invited,

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν
 brethren; only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

4 † Whoever of you are justifying yourselves by Law, are separated from Christ; † you are fallen off from the FAVOR.

5 We, however, are waiting, in Spirit, for † Hope of Righteousness from Faith.

6 For, † in Christ Jesu neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from † HIM INVITING you.

9 † A Little Leaven ferments 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 I, 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 Oc-

* VATICAN MSS.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of *ophelon* being construed with a future verb; * * * nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncountness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle *kai* before *apokopsontai*." Bengelius in Gnomon, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

† 2. Acts xv. 1. † 3. Gal. iii. 10. † 4. Rom. ix. 31, 32; Gal. ii. 21. † 5. Rom. viii. 24, 25; 2 Tim. iv. 8. † 6. 1 Cor. vii. 10; Gal. iii. 2. † 7. 15; Col. iii. 11. † 8. 1 Thess. i. 3; James ii. 18, 20, 22. † 8. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 33. † 10. 2 Cor. ii. 3; viii. 22. † 10. Gal. i. 7. † 10. 2 Cor. x. 6. † 11. Gal. vi. 12. † 11. 1 Cor. i. 23. † 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4

τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις. ¹⁴ Ο γαρ πας νομος εν ενι λογω πλη-

ρουται, εν τω* Αγαπησεις τον πλησιον σου ως εαυτον. ¹⁵ Ει δε αλληλους δακνετε και

κατεσθιετε, βλεπετε, μη υπο αλληλων αναλωθητε. ¹⁶ Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος ου μη τελεσητε. ¹⁷ Η γαρ γαρξ επιθυμει κατα του πνευματος, το δε πνευμα κατα της σαρκος· ταυτα δε αλληλοις αντικει- ται, ινα μη, α αν θελητε, ταυτα ποιητε.

¹⁸ Ει δε πνευματι αγεσθε, ουκ εστε υπο νομον, ¹⁹ Φανερη δε εστι τα εργα της σαρκος· ατινα εστι πορνεια, ακαθαρσια, ασελγια, ²⁰ ειδωλολα- τρια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρεσεις, ²¹ φθονοι, * [φο- βουνοι,] μεθαι, κωμοι, και τα ομοια τουτοις· α προλεγω υμιν, καθως * [και] προειπον, οτι οϊ τα τοιαυτα πρασσοντες βασιλευσιν θεου ου κληρονομησουσιν. ²² Ο δε καρπος του πνευ- ματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγ- κρατεια· ²³ κατα των τοιουτων ουκ εστι νομος. ²⁴ Οϊ δε του Χριστου, την σαρκα εσταυρωσαν

casion for the FLESH; but †through LOVE be you subservient to each other.

¹⁴ For † the WHOLE Law is fully set forth in this Single Precept;— † “Thou shalt love th

“NEIGHBOR as thyself.” ¹⁵ But if you bite and devour each other, beware lest you be consumed by each other.

¹⁶ Now I say, † Walk by the Spirit, and fulfil not the Desire of the Flesh.

¹⁷ For † the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; * for these are opposed to each other; † so that you do not perform the THINGS which you wish.

¹⁸ But † if you be led by Spirit, you are not under Law.

¹⁹ Now † the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery,

²⁰ Idolatry, Sorcery, Enmities, Quarrels, * Jealousies, Resentments, Altercations, Factions, Sects,

²¹ Envyings, Inebrieties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, † That THOSE who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

²² But † the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, † Kindness, † Goodness, Fidelity, Meekness, Self-control;

²³ † against SUCH LIKE THINGS there is no Law.

²⁴ And THOSE who belong to * Christ Jesus, have crucified the FLESH,

* VATICAN MANUSCRIPT.—17. for these. 21. also—omit. 24. Christ Jesus.

‡). Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 19; Gal. vi. 2. † 14. Matt. vii. 12, xxii. 40; James ii. 8. † 14 Lev. xix. 19; Matt. xxii. 39; Rom. xiii. 8, 9. † 16. Rom. vi. 12; viii. 1, 4, 12; xiii. 14; verse 25; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 17. Rom. vii. 15, 19; † 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15 † 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. † 22. John xv. 2; Eph. v. 9 † 23. Col. iii. 12; James iii. 17. † 22. Rom. xv. 14. † 23. 1 Tim. i. 9.

συν τοις παθημασι και ταις επιθυμiais. ²⁵ ει
with the passions and the desires; if
ζωμεν πνευματι, πνευματι και στοιχωμεν.
we live by spirit, by spirit also we should walk.
²⁶ Μη γινωμεθα κεροδοξοι, αλληλους προκα-
Not we should become vain-glorious, each other provoking.
λουμενοι, αλληλοις φθονοντες. ΚΕΦ. 6. 6.
with each other envying.
Αδελφοι, εαν και προληφθη ανθρωπος εν
Brethren, if, even should be surprised a man in
μι παραπτωματι. υμεις οι πνευματικοι καταρ-
fault, you the spiritual ones do you
τιζετε τον τοιουτον εν πνευματι πραοτητος.
restate the such like with a spirit of meekness;
σκοπων σεαυτον, μη και συ πειρασθης. ² Αλλη-
watching thyself, lest also thou shouldst be tempted. Of each
λων τα βαρη βασταζετε, και οτως ανακληρω-
other the burdeos bear you, and thus fulfill you
σα. ε τον νομον του Χριστου. ³ Ει γαρ δοκει
the law of the Anointed. If for thinks
τις ειναι τι, μηδεν ων, εαυτον φρεναπατα
any one to be something, nothing being, himself he deceives
⁴ το δε εργον εαυτου δοκιμαζετω * [εκαστος,]
the but work of himself let him try [each one,]
και τοτε εις εαυτον μονον το καυχημα εξει, και
and then in himself alone the boasting he will have, and
ουκ εις τον ετερον. ⁵ εκαστος γαρ το ιδιον φορ-
not in the other; each one for the his own bur-
τιον βαστασει. ⁶ Κοινωνειτω δε ο καταχου-
den will bear. Let him communicate but the one being
μενος τον λογον, τη καταχουντι, εν πασι
taught the word, to the one teaching, in all
αγαθοις. ⁷ Μη πλανασθε θεος ου μυκτηριζεται.
good things. Not do you mistake; God not is to be mocked at.
⁸ Ο γαρ εαν σπειρη ανθρωπος, τουτο και θερισει.
That for if may sow a man, this also he will reap;
⁸ οτι ο σπειρων εις την σαρκα εαυτου, εκ της
because the one sowing for the flesh of himself, from the
σαρκος θερισει φθοραν. ο δε σπειρων εις το
flesh he will reap corruption; the but one sowing for the
πνευμα, εκ του πνευματος θερισει ζων αιωνιον.
spirit, from of the spirit he will reap life age-lasting.
⁹ Το δε καλον πριοντες μη εκκακωμεν. κειρω
The but good doing not we should flag; in asearon
γαρ ιδιω θερισμεν, μη εκλυομενοι. ¹⁰ Αρα
for its own we shall reap, not fainting. So
ουν, ως καιρον εχομεν, εργαζωμεθα το αγαθον
then, as opportunity we have, we should work the good

with the PASSIONS and DESIRES.

²⁵ † If we live by Spirit, we should also walk by Spirit.

²⁶ † We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, † if a Man should be surprised by some Fault, do you, the SPIRITUAL, restate SUCH person with a Spirit of Meekness; † watching thyself, lest thou also shouldst be tempted.

2 † Bear you each other's BURDENS, and thus fulfil † the LAW of the ANOINTED one.

3 For † if any one think he is something, being nothing, he deceives himself;

4 but † let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

5 for † each one shall bear his own Burden.

6 † Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

7 Do not mistake; † God is not to be derided. † For whatever a Man may sow, † this also he will reap;

8 † because the one sowing for his FLESH, will from the FLESH reap Corruption; but the one sowing for the SPIRIT, will from the SPIRIT reap aionian Life.

9 Therefore, † we should not flag in Doing WELL; for we shall reap, at the proper season, † if we do not relax.

10 So then, as we have Opportunity, † we should

* VATICAN MANUSCRIPT.—4. each one—omit.

† 25. Rom. viii. 4, 5; verse 10. † 26. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.
† 1. 1 Cor. x. 12. † 2. Rom. xv. 1. † 2. John xiii. 14, 15, 34; 1 John iv. 21.
† 3. Rom. xii. 3. † 4. 2 Cor. xiii. 5. † 5. 1 Cor. iii. 3. † 6. Rom. xv. 27.
1 Cor. ix. 11, 14. † 7. Job xiii. 9. † 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.
† 8. Job. iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.
† 9. 2 Thess. iii. 13; 1 Cor. xv. 53. † 9. Heb. x. 36; Rev. ii. 10. † 10. 1 Thess. v. 15

προς παντας, μαλιιστα δε προς τους οικειους
 to all, especially but to the family-members
 της πιστεω. 11 Ιδετε, πληκοις υμιν γραμμισιν
 of the faith You see, how many things to you in letters
 εγραψα τη εμη χειρι. 12 Οσοι θελουσιν εν-
 I wrote with the my hand As many as wish to
 προσωπησαι εν σαρκι, ουτοι αναγκοζουσιν
 appear fair in flesh, these constrain
 υμας περιτεμενεσθαι μονον, ινα μη τω σταυρω
 you to be circumcised; only, that not for the cross
 του Χριστου διωκωνται. 13 Ουδε γαρ οι περι-
 of the Anointed they should be persecuted. Not even for those being
 τεμνομενοι αυτοι νομον φυλασσουσιν αλλα
 circumcised themselves—a law do they keep; but
 θελουσιν υμας περιτεμενεσθαι, ινα εν τη υμε-
 they wish you to be circumcised, so that in the your
 τερι σαρκι καυχησωνται. 14 Εμοι δε μη γενω-
 flesh they might boast For me but not, it may be
 τω καυχασθαι, ει μη εν τω σταυρω του κυριου
 to boast, if not in the cross of the Lord
 ημων Ιησου Χριστου δι ου εμοι κοσμος
 of us Jesus Anointed: through which to me a world
 εσταυρωται, κρηγω * [τω] κοσμη. 15 * [Εν]
 has been crucified, and I [to the] world. [In]
 γαρ * [Χριστου. Ιησου] ουτε περιτομη τι εστιν,
 for [Anointed Jesus] neither circumcision anything is,
 ουτε ακροβυστια, αλλα καινη κτισις. 16 Και
 neither uncircumcision, but a new creation And
 οσοι τω κανονι τουτω στοιχησουσιν, ειρηνη
 as many as by the rule this will walk, peace
 επ αυτους και ελεος, και επι τον Ισραηλ του
 on them and mercy, and on the Israel of the
 θεου. 17 Του λοιπου, κοπους μοι μηδεις παρε-
 God. Of the remaining, troubles to me no one let
 χετω εγω γαρ τα στιγματα του * [κυριου] Ιη-
 furnish, I for the brand-marks of the [Lord] Je-
 σου εν τω σωματι μου βασταζω. 18 Η. χαρις
 sus in the body of me bear. The favor
 του κυριου ημων Ιησου Χριστου μετα τον πνευ-
 of the Lord of us Jesus Anointed with the spirit
 ματος υμων; αδελφοι. Αμην.
 of you, brethren. So be it.

do GOOD to all, but espe-
 cially to the † MEMBERS of
 the FAMILY of the FAITH.
 11 You see how many
 things in a Letter, I have
 written to you with MY
 OWN Hand.

12 As many as wish to
 appear fair in the Flesh,
 these constrain you to be
 circumcised; only that they
 may not be † persecuted
 for the CROSS of * the
 ANOINTED Jesus.

13 For not even the CIR-
 CUMCISED themselves keep
 the Law, but they wish
 you to be circumcised, so
 that they may boast in
 YOUR Flesh.

14 † But it is not for Me
 to boast, except in the
 CROSS of our LORD Jesus
 Christ, through which the
 World has been † crucified
 to Me, and † to the World.

15 † For neither is Cir-
 cumcision anything, nor
 Uncircumcision, † but a
 New Creation.

16 And as many as will
 walk † by this RULE, Peace
 and Mercy be on them,
 † and on the Israel of God.

17 FINALLY, let no one
 cause me Trouble; † for I
 bear in my BODY the
 † BRAND-MARKS of JESUS.

18 † The FAVOR of our
 LORD Jesus Christ be with
 your SPIRIT, Brethren,
 Amen.

* TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the ANOINTED Jesus. 14. to the—omit. 15. in
 —omit. 15. Anointed Jesus—omit. 17. Lord—omit. Subscription—TO THE
 GALATIANS. WRITTEN FROM ROME.

† 17. The apostle calls the scars 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 Raphaelius, Wolfius, and Wetstein on the place, Dauberg and Vitringa on Rev.
 vii. 3; xiii. 16, 17, and Lowth on Isa. xlii. 5.—Parkhurst.

† 10. Eph. ii. 19. † 12. chap. v. 11. † 14. Phil. iii. 8, 7, 8. † 14. Rom.
 vi. 8; Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 11. † 15. 2 Cor. v. 17. † 16. Phil.
 iii. 16. † 16. Rom. ii. 29; iv. 12; ix. 8—3; Gal. iii. 7, 9, 29; Phil. iii. 3. † 17. 2 Cor.
 † 5; iv. 10; xi. 23; Col. i. 24. † 19. 2 Tim. iv. 22; Philemon 25.

* TO THE EPHESIANS.

ΚΕΦ. α'. 1.

¹ Πάυλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια
Paul, an apostle of Jesus Anointed through
θελημάτων θεοῦ, τοῖς ἁγίοις τοῖς οὐσιν ἐν Ἐφε-
will of God, to the saints to those being in Ephes-
σῶ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· ² χάρις ὑμῖν
us even to believers in Anointed Jesus; favor to you
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου
and peace from God a father of us, and Lord
Ἰησοῦ Χριστοῦ. ³ Ἐυλογητὸς ὁ θεὸς * [καὶ
Jesus Anointed. Worthy of praise the God [and
πατὴρ] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
(father) of the Lord of us Jesus Anointed, he
εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
having blessed us with every blessing spiritual
ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ· ⁴ καθὼς ἐξελέξ-
in the heavnlies in Anointed; even as he chose
αὐτὸς ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι
us in him before a casting down of a world, to have
ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ·
us holy ones and blameless ones in sight of him;
⁵ ἐν ἀγαπῇ προορισας ἡμᾶς εἰς υἰοθεσίαν δια
in love having previously marked out us for sonship through
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν
Jesus Anointed for himself, according to the good pleasure
τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἐπαινον δόξης τῆς
of the will of himself, for a praise of glory of the
χαρίτος αὐτοῦ, ἐν ἧ ἐχαρίτωσεν ἡμᾶς ἐν τῷ
favor of himself, with which he favored us in the
ἠγαπημένῳ, ⁷ ἐν ᾧ ἐχομεν τὴν ἀπολυτρωσιν
one having been beloved, by whom we have the redemption
δια τοῦ αἵματος αὐτοῦ, τὴν ἀφεσύντων παραπ-
through the blood of him, the forgiveness of the faults,
τῶματων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,
according to the wealth of the favor of him,
⁸ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ
which he caused to abound towards us in all wisdom and
φρονήσει, ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
intelligence, having made known to us the secret of the
θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν
will of himself according to the good pleasure of himself, which
προέθετο ἐν αὐτῷ, ¹⁰ εἰς οἰκονομίαν τοῦ πλη-
he before purposed in himself, for an administration of the ful-

CHAPTER I.

1 Paul, an Apostle of *Christ Jesus, †through God's Will, to THOSE SAINTS who are in Ephesus, even to Believers in Christ Jesus;

2 † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ.

3 † Blessed be THAT God of our LORD Jesus Christ, who has BLESSED us with EVERY spiritual Blessing in the HEAVENLIES, by Christ;

4 even as † he chose us in him before the Founda- tion of the World, † that we might be holy and blameless in his presence;

5 having in Love pre- viously marked us out † for Sonship through *Christ Jesus for himself, accord- ing to the GOOD PLEASURE of his WILL,

6 to the Praise of his Glorious Beneficence with which he graciously favored us in † the BELOVED one;

7 † by whom, through his blood, we possess the REDEMPTION — the FOR- GIVENESS OF OFFENCES — according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us in All Wisdom and Intelli- gence,

9 † having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DE- SIGN, which he previously purposed in himself,

10 in regard to an Ad- ministration of the FUL-

* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS. , father—omit. 5. Christ Jesus.

1. Christ Jesus.

2. and

† 1. 2 Cor. i. 1. † 2. Gal. i. 3; Titus i. 4. † 3. 2 Cor. i. 3; 1 Pet. i. 3. † 4. Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9. † 4. Eph. ii. 10. v. 27; Col. i. 22; 1 Thess. iv. 7; Titus ii. 12. † 5. John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1. † 6. Matt. iii. 17; xvii. 5. † 7. Acts xx. 28; Rom. iii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. † 9. Rom. xvi. 25; Eph. iii. 4, 9; Col. i. 26.

ροματος των καιρων, ανακεφαλαιωσασθαι τα
season of the seasons, to reduce under one head the things
 παντα εν τω Χριστω, τα εν τοις ουρνοις και
all in the Anointed, the things in the heavens and
 τα επι της γης, εν αυτω, ¹¹ εν ω και εκ-
the things on the earth, in him, by whom also we
 ληρωθημεν, προορισθεντες κατα προ-
obtained a portion, having been previously marked out according to a
 θεσιν του τα παντα ενεργουντος κατα την
design of the things all operating according to the
 ουλην του θεληματος αυτου, ¹² εις το ειναι
counsel of the will of himself, in order that to be
 ημας εις επαυνην * [της] δοξης αυτου, τους προ-
us for a praise [of the] glory of him, those having
 ηλπικοτας εν τω Χριστω. ¹³ εν α και υμεις
been before hopes in the Anointed; in whom also you
 (ακουσαντες του λογου της αληθειας, το ευαγ-
(having heard the word of the truth, the glad
 γελιον της σωτηριας υμων,) εν ω και πιστευ-
tidings of the salvation of you,) in whom also having
 σαντες εσφραγισθητε τω πνευματι της επαγγελ-
believed you were sealed with the spirit of the promise
 λιας τω αγιω, ¹⁴ ος εστιν αρραβων της κληρο-
with the holy, which is a pledge of the inheri-
 νουμιας ημων εις απολυτρωσιν της περιποιησεως,
ance of us in a redemption of the possession,
 εις επαυνην της δοξης αυτου. ¹⁵ Δια τουτου
for a praise of the glory of him. On account of this
 κεινω ακουσας την καθ' υμας πιστιν εν τω κυ-
even I having heard the in you faith in the Lord
 ριω Ιησου, και την αγαπην την εις παντας τους
Jesus, and the love that for all the
 αγιους, ¹⁶ ου παυσομαι ευχαριστων υπερ υμων,
holy ones, not I cease giving thanks on behalf of you,
 μνησιν * [υμων] ποιουμενος επι των προσευ-
a remembrance [of you] making in the prayers
 χων μου. ¹⁷ ινα ο θεος του κυριου ημων Ιησου
of me; that the God of the Lord of us Jesus
 Χριστου, ο πατηρ της δοξης, δωη υμιν πνευμα
Anointed, the father of the glory, may give to you a spirit
 σοφιας και αποκαλυψεως εν επιγνωσει αυτου.
of wisdom and of revelation in full knowledge of him;
¹⁸ Πεφωτισμενους τους οφθαλμους της καρδιας
Having been enlightened the eyes of the heart
 υμων, εις το ειδειναι υμας, τις εστιν η ελπις
of you, for the to know you, what is the hope
 της κλησεως αυτου, * [και] τις ο πλουτος της
of the calling of you, [and] what the wealth of the

NESS of the APPOINTED
 TIMES, † to re-unite ALL
 things under one head,
 even under the ANOINTED
 one;—the THINGS in the
 HEAVENS, and the THINGS
 on the EARTH,—under
 him,

¹¹ † by whom also we
 obtained an inheritance,
 having been previously
 marked out according to
 a design of HIM who is
 OPERATING ALL things
 agreeably to the COUNSEL
 of his own WILL;

¹² † in order that we
 might BE for a Praise of
 his Glory, WE who had a
 prior hope in the ANOINT-
 ED one;

¹³ by whom also, you,
 (having heard † the WORD
 of the TRUTH, the GLAD
 TIDINGS of your SALVA-
 TION,) by whom [I say,]
 you also having believed
 were sealed with the SPI-
 RIT 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 Wis-
 dom and Revelation in
 the full Knowledge of him,

¹⁸ the EYES of your
 HEART having been en-
 lightened, that you may
 KNOW what is † the HOPE
 of his INVITATION, what
 the GLORIOUS WEALTH of

* VATICAN MANUSCRIPT.—12. of the—omit.

15. of you—omit.

18. and—omit.

† 10. John xi. 52; Eph. ii. 14—17. † 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24;
 Titus iii. 7; James ii. 5; 1 Pet. i. 4. † 12. verse 6, 14. † 13. Acts xix. 4—7. † 14.
 2 Cor. i. 22; v. 5. † 14. Eph. iv. 30. † 15. Col. i. 4; Philemon 5. † 16. Rom.
 i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3. † 17. Col. i. 9. † 18. Eph. iv. 2

δοξης της κληρονομιας αυτου εν τοις ἁγιοις,
 glory of the inheritance of him in the holy ones,
 19 και τι το υπερβαλλον μεγαθος της δυναμειως
 and what the surpassing greatness of the power
 αυτου εις ημας, τους πιστευοντας κατα την
 of him towards us, those believing according to the
 ενεργειαν του κρατους της ισχυος αυτου, 20 ην
 operation of the strength of the might of him, which
 υνηρησεν εν τω Χριστω, εγειρας αυτον εκ
 he exerted in the Anointed, having raised up him out of
 νεκρων και εκαθισεν εν δεξια αυτου εν τοις
 ead ones, and seated at right of himself in the
 επουρανιοις, 21 υπερανω πασης αρχης και εξου-
 heavens, far above every government and author-
 σιας και δυναμειως και κυριοτητος, και παντος
 ity and power and lordship, and every
 ονοματος ονομαζομενου ου μονον εν τω αιωνι
 name being named not only in the age
 τωρι, αλλα και εν τω μελλοντι. 22 και παντα
 this, but also in the one about coming, and all things
 ισταξεν υπο τους ποδας αυτου και αυτον
 placed under the feet of him, and him
 εδωκε κεφαλην υπερ παντα τη εκκλησιᾳ.
 he gave a head over all things for the congregation,
 23 ητις εστι το σωμα αυτου, το πληρουσμα του
 which is the body of him, the completeness of him
 τα παντα εν πασι πληρουενου. ΚΕΦ. β'.
 the things all with all things is filling,

2. 1 και υμας οντας νεκρους τοις παραπτωμασι
 and you being dead ones in the faults
 και ταις ἁμαρτιαις. 2 (εν αις ποτε περιεπατη-
 and the sins; (in which once you walked
 σατε κατα τον αιωνα του κοσμου τουτου, κατα
 according to the age of the world this, according to
 του αρχοντα της εξουσιας του αερος, του πνευ-
 the ruler of the authority of the air, of the spirit
 ματος του νυν ενεργουντος εν τοις υιοις της
 of that now operating in the sons of the
 απειθειας. 3 εν οις και ημεις παντες ανεστρα-
 disobedience; among whom also we all lived
 φημεν ποτε εν ταις επιθυμιαις της σαρκος ημων,
 once in the desires of the flesh of us,
 ποιουντες τα θεληματα της σαρκος και των
 doing the wishes of the flesh and of the
 διανοιων, και ημεν τεκνα φυσει οργης, ὡς και
 thoughts, and we were children by nature of wrath, as also
 οι λοιποι. 4 δε θεος, πλουσιος ων εν ελεει,
 the others; the but God, rich being in mercy,
 δια την πολλην αγαπην αυτου, ην ηγαπησεν
 through the much love of himself, with which he loved

his † INHERITANCE among the SAINTS,
 19 and what the SUR-
 PASSING Greatness of his
 POWER towards us who
 BELIEVE, † according to
 the ENERGY of his MIGHTY
 STRENGTH,
 20 which he exerted in
 the ANOINTED one, † hav-
 ing raised him from the
 Dead, and * having † seat-
 ed him at his own Right
 hand in the HEAVENS.
 21 † far above Every
 Authority, and Govern-
 ment, and Power, and
 Lordship, and Every Name
 being named, not only in
 this, but also in the FU-
 TURE 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 DEVELOPMENTS
 of HIM who IS FILLING
 ALL things with all.

CHAPTER II

1 And you, † being dead
 in OFFENCES and * SINS,
 2 (in which you † once
 walked according to the
 AGE of this WORLD, ac-
 cording to the † RULE of
 the AUTHORITY of the AIR,
 of THAT SPIRIT now oper-
 ating in the SONS of DIS-
 OBEDIENCE,
 3 † among whom, also,
 we all once lived in † the
 DESIRES of our FLESH,
 performing the WISHES of
 the FLESH and of the
 THOUGHTS; and were by
 Nature Children of Wrath,
 even as the OTHERS;
 4 but God, † being rich
 in Mercy, on account of
 his GREAT Love with
 which he loved us.)

* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS, far above Every Authority, and Government. 1. your LUSTS, in which.

† 18. verse 11. † 19. Eph. iii. 7; Col. i. 29; ii. 12. † 20. Acts ii. 24, 33.
 † 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. † 21. Phil. ii. 9, 10; Col.
 ii. 10; Heb. i. 4. † 22. Psa. viii. 6; Matt. xviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 22.
 Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. † 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Ep. iv. 12;
 v. 23, 30; Col. i. 18, 24. † 23. Col. ii. 10. † 1. verse 5. † 2. Eph. iv. 22;
 Col. iii. 7. † 2. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 3. † 3. Gal. v. 19
 † 4. Rom. i. 12; Gal. i. 7.

ἡμας,) ^δ και οντας ἡμας νεκρους τοις παραπτω-
us,) and being us dead ones in the faults

μασι, συνεζωοποιησε τῷ Χριστῷ (χαριτι
be quickened together with the Anointed; (by favor

εστε σεσωσμενοι.) ^δ και συνηγειρε, και συνε-
you are having been saved;) and raised us up togethe', and seated

καθισε εν τοις επουρανιοις εν Χριστῷ Ἰησοῦ.
together in the heavenlies by Anointed Jesus;

^δ ινα ενδειξηται εν τοις αιωσι τοις επερχομενοις
that he may point out in the ages those coming

τον υπερβαλλοντα πλουτον της χαριτος αυτου,
the surpassing wealth of the favor of himself,

εν χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησοῦ.
by kindness towards us in Anointed Jesus.

^δ ἢ γαρ χαριτι εστε σεσωσμενοι δια * [της]
By the for favor you are having been saved through [the]

πιστης· και τουτο ουκ εξ ὑμων· θεου το
faith; and this not from you; of God the

δωρον, ουκ εξ εργαων· ινα μη τις καυχησηται.
gift, not from works; so that not any one should boast.

¹⁰ Αυτον γαρ εσμεν ποιημα κτισθεντες εν Χρισ-
Of him for we are a work having been formed in Anointed

τῷ Ἰησοῦ ἐν εργαοις αγαθοις, οἷς προητοιμασεν
Jesus for works good, in which before prepared

δ θεος ινα εν αυτοις περιπατησωμεν. ¹¹ Διο
the God that in them we should walk. Therefore

μνημονευετε, οτι ὑμεις ποτε τα εθνη εν σαρκι,
remember, that you once the gentiles in flesh,

(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης
(those being called uncircumcision by that being called

περιτομης εν σαρκι χειροποιητου,) ¹² οτι ητε
circumcision in flesh done by hand,) that you were

* [εν] τῷ καιρῷ εκεινω, χωρις Χριστου, απηλ-
[in] the season that, without Anointed, having

λοτριωμενοι της πολιτειας του Ισραηλ, και
been aliens from the commonwealth of the Israel, and

ξενοι των διαθηκων της επαγγελιας, ελπιδα
strangers from the covenants of the promise, a hope

μη εχοντες, και αθεοι, εν τῷ κοσμῷ. ¹³ νυν δε,
not having, and godless ones, in the world; now but,

εν Χριστῷ Ἰησοῦ, ὑμεις οἱ ποτε οντες μακραν,
in Anointed Jesus, you those once being far off,

εγγυς εγενηθητε εν τῷ αἵματι του Χριστου.
near were made by the blood of the Anointed.

¹⁴ Αυτος γαρ εστιν ἡ ειρηνη ἡμεν, ο ποιησας
He for is the peace of us, the one having made

5 † we also being dead * in OFFENCES, † he made alive together by the ANOINTED ONE—(by Favor you have been saved)—

6 and raised us up together, and seated us together in the HEAVENLIES, by Christ Jesus,

7 in order that he might exhibit, in THOSE AGES which are APPROACHING, the SURPASSING Wealth of his FAVOR, by † Kindness towards us in Christ Jesus.

8 † By that FAVOR, indeed, you have been saved, through the FAITH; and this is not from you; † it is God's GIFT;

9 † not from Works, so that no one may boast;

10 for we are † His Work, having been formed in Christ Jesus for good Works, for which GOD before prepared us, that we might walk in them.

11 Therefore, † remember, that you, once GENTILES in Flesh, (BEING CALLED the Uncircumcision by THAT which is TERMED † the Circumcision done by the hand in the Flesh;)

12 † That you were, at that TIME, without an Anointed one, Aliens from the POLITY of ISRAEL, and Strangers from † the COVENANTS of the PROMISE; not possessing a Hope, and † Godless in the WORLD.

13 But now, in Christ Jesus, you, who formerly WERE † far off, are made near by the BLOOD of the ANOINTED ONE.

14 For † he is our PEACE; † he HAVING MADE BOTH

* VATICAN MANUSCRIPT.—5. IN OFFENCES AND LUSTS, he made alive together in the ANOINTED ONE. 8. the—omit. 13. in—omit.

† 5. Rom. v. 6, 8, 10; verse 1. † 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus iii. 4. † 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. † 8. John iii. 15, 16; Rom. x. 14, 15, 17. † 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 29—31. † 10. 2 Cor. v. 5, 17; Eph. iv. 24. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph. v. 18. † 12. Rom. ix. 4, 8. † 12. Gal. iv. 8; 1 Thess. iv. 5. † 13. Acts. ii. 39. † 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 16.

τα ἀμφοτέρα ἓν, καὶ τὸ μεσοτοιχὸν τοῦ
the things both one, and the middle wall of the
φραγμοῦ λυσας, ἕτην ἐχθραν· ἐν τῇ σαρκί
fence, having broken up, the enmity; by the flesh

αυτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δογμασί
of himself the law of the commandments in ordinances

καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ
having made powerless; so that the two he might form in himself

εἰς ἓνα καινὸν ἀνθρώπον ποίων εἰρήνην·¹⁶ καὶ
into one new man, making peace; and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματί
he might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
to the God through the cross, having killed the

ἐχθραν ἐν αὐτῷ.¹⁷ Καὶ ἐλθὼν εὐηγγελί-
enmity by it. And having come he announced as glad

στατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,
tidings peace to you to those far off and to those near,

¹⁸ ὅτι δι' αὐτοῦ ἐχομεν τὴν προσαγωγὴν οἱ
because through him we have the access the

ἀμφοτέροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
both with one spirit to the father.

¹⁹ Ἄρα οὖν οὐκέτι ἐστε ξένοι καὶ παροικοὶ, ἀλλὰ
So then no longer you are strangers and sojourners, but

συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,
fellow-citizens of the holy ones and family-members of the God,

²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποσ-
having been built on the foundation of the apos-

τολῶν καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ
tes and prophets, being a corner-foundation of it

Ἰησοῦ Χριστοῦ·²¹ ἐν ᾧ πᾶσα * [ἡ] οἰκοδομη
Jesus Anointed; on which all [the] building

ὀρθορρολοῦμενη ἀυξέει εἰς ναὸν ἁγίον ἐν
being fitly compacted together grows up into a temple holy in

κυρίῳ·²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς
Lord; on which also you are built up together, for

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.
a habitation of the God in spirit.

3. ¹Τουτου χιρίν ἐγὼ Παῦλος, ὁ δεσμιός
For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν
of the Anointed Jesus because of you of the Gentiles;

²εἰς ἃ ἤκουσατε τὴν οἰκονομίαν τῆς χάριτος
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

¹⁵ † having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the two in himself into † One New Man,—making Peace;

¹⁶ and might † reconcile BOTH in One Body to God, through the CROSS, † having destroyed the ENMITY by it.

¹⁷ And having come, he announced as glad 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 * you are † Fellow-citizens with the SAINTS, and of the † Family of God;

²⁰ having been built on the FOUNDATION of † the APOSTLES and Prophets, * Christ Jesus being † a Foundation corner-stone of it;

²¹ on which All the BUILDING being fitly compacted together, increases into † a holy Temple for the Lord;

²² † on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

1 For This Cause I, Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

2 (since indeed, you heard † the ADMINISTRA-

* VATICAN MANUSCRIPT.—17. Peace to the NEAR.
20. Christ Jesus. 22. the ANOINTED.

10. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Col. i. 20—22
† 16. Rom. vi. 6; viii. 3; Col. ii. 14. † 18. Eph. iii. 12. † 19. Paul. iii. 20; Heb. xii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 20. Isa. xxviii. 16
† 21. 1 Cor. iii. 17; vi. 10; 2 Cor. vi. 16. † 22. 1 Pet. ii. 5. † 1. Acts xviii. 17
20; 1 Ph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i. 25.

του θεου της δοθεισης μοι εις υμας, ³ * [δτι]
 of the God of that having been given to me for you, [because]
 κατα αποκαλυψιν εγνωρισθη μοι το μυστη-
 according to a revelation he made known to me the secret;
 ριον· (καθως προεγραψα εν ολιγω, ⁴ προς ο δου-
 (as I wrote before in brief, by which you
 νασθε αναγινωσκοντες νοησαι την συνεσιν μου
 are able reading to perceive the intelligence of me
 εν τω μυστηριω του Χριστου·) ⁵ ο ετεροις γε-
 in the secret of the Anointed;) which in other gen-
 νεαις ουκ εγνωρισθη τοις υιοις των ανθρωπων,
 erations not was made known to the sons of the men,
 ως νυν απεκαλυφη τοις αγιοις * [αποστολοις]
 as now it was revealed to the holy ones [apostles]
 αυτου και προφηταις εν πνευματι· ⁶ ειναι τα
 of him and prophets by spirit; to be the
 εθνη συγκληρονομα και συσσωμα και σεμμετο-
 Gentiles joint-heirs and a joint-body and joint-partakers
 χα της επαγγελιας * [αυτου] εν * [τω] Χριστω,
 of the promise [of him] in [the] Anointed,
 δια του ευαγγελιου· ⁷ ου εγενομην διακονος
 through the glad tidings; of which I became a servant
 κατα την δωρεαν της χαριτος του θεου, της
 according to the gift of the favor of the God, of that
 δοθεισης μοι κατα την ενεργειαν της δυνα-
 having been given to me according to the operation of the power
 μεωσ' αυτου· ⁸ εμοι τω ελαχιστοτερω παντων
 of him; to me the far inferior of all
 αγιων εδοθη η χαρις αυτη, εν τοις εθνεσιν
 holy ones was given the favor this, among the nations
 ευαγγελισασθαι τον ανεξιχνιαστον πλουτον
 to announce glad tidings the unsearchable wealth
 του Χριστου, ⁹ και φωτισαι παντας, τις η οικο-
 of the Anointed, and to enlighten all, what the adminis-
 νομια του μυστηριου του αποκεκρυμμενου απο
 tration of the secret of that having been hidden from
 των αιωνων εν τω θεω, τω τα παντα κτισαν-
 the ages in the God, in that the all things having
 τι· ¹⁰ ινα γνωρισθη νυν ταις αρχαις και
 created; so that might be made known now to the governments and
 ταις εξουσιαις εν τοις επουρανιοις, δια της
 to the authorities in the heavenlies, through the
 εκκλησιας, η πολυποικιλος σοφια του θεου·
 congregation, the manifold wisdom of the God;
¹¹ κατα προθεσιν των αιωνων, η εποιησεν εν
 according to a plan of the ages, which he formed in

TION of THAT FAVOR of
 GOD having been GIVEN
 me for you;
 3 That † by Revelation
 † he made known to me
 the SECRET,—as I wrote
 briefly before,
 4 by reading which, you
 can perceive my INTEL-
 LIGENCE in † the SECRET
 of the ANOINTED one.—
 5 † which in Other Gen-
 erations was not made
 known to the SONS of MEN,
 † as it has now been re-
 vealed to his HOLY Apos-
 tles and Prophets by the
 Spirit;
 6 that the GENTILES
 are † Fellow-heirs, and † a
 Joint-body, and † Co-part-
 ners of * the PROMISE in
 Christ Jesus, through the
 GLAD TIDINGS;
 7 † of which I became
 Servant, † according to
 THAT GRACIOUS GIFT of
 GOD, which WAS IMPARTED
 to me by the ENERGY of
 his POWER;
 8 to me, † the VERY
 LOWEST of All Saints, was
 this FAVOR given, † to an-
 nounce among the NA-
 TIONS the glad tidings,
 the BOUNDLESS WEALT
 of the ANOINTED one;
 9 even to enlighten ALL
 as to what is the ADMINIS-
 TRATION of † THAT SE-
 CRET, which has been CON-
 CEALED from the AGES, by
 THAT GOD who CREALED
 ALL things;
 10 † in order that now
 † may be made known to
 the GOVERNMENTS and the
 AUTHORITIES in the HEAV-
 ENLIES, through the CON-
 GREGATION, the MUCH
 DIVERSIFIED Wisdom of
 GOD,
 11 according to a Plan
 of the AGES, which he

* VATICAN MANUSCRIPT —3. because—omit. 5. apostles—omit. 6. of him—omit. 6. the—omit. 6. the PROMISE in Christ Jesus through the GLAD TIDINGS.
 † 3. Gal. i. 12. † 3. Rom. xvi. 25; Col. i. 26, 27. † 4. 1 Cor. iv. 1; Eph. vi. 19.
 † 5. Acts x. 23; verse 9. † 5. Eph. ii. 20. † 6. Gal. iii. 28, 29; Eph. ii. 14.
 † 6. Eph. ii. 15, 16. † 6. Gal. iii. 14. † 7. Rom. xv. 16; Col. i. 23, 25. † 7. Rom.
 i. 5. † 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. † 8. Gal. i. 10; ii. 8; 1 Tim. ii. 7; 2 Tim.
 i. 11. † 9. verse 3; Eph. i. 9. † 10. 1 Pet. i. 12. † 10. Rom. viii. 28; Eph.
 i. 21; Col. i. 16; 1 Pet. iii. 22

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν¹² ἐν ᾧ ἐχομεν
 Anointed Jesus the Lord of us; by whom we have
 τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποι-
 the freedom of speech and the access with confi-
 θήσει, ᾧα τῆς πιστεως αὐτου.¹³ Διὸ αἰτοῦμαι
 ence, through the faith of him. Therefore I ask
 μὴ ἐκκαεῖν ἐν ταῖς θλιψεσι μου ὑπὲρ ὑμῶν,
 not to faint in the afflictions of me on behalf of you,
 ἧτις ἐστὶ δόξα ὑμῶν.¹⁴ Τοῦτου χάριν καμπῶ
 which is glory of you. For this cause I bend
 τὰ γόνατα μου πρὸς τὸν πατέρα * [τοῦ κυρίου
 the knees of me to the father [of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ,]¹⁵ ἐξ οὗ πᾶσα πατρία ἐν
 of us Jesus Anointed,] from whom whole family in
 οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζέται,¹⁶ ἵνα δῶ
 heavens and on earth is named, so that he may give
 ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνα-
 to you according to the wealth of the glory of himself, with
 μὲι κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ,
 power to be strengthened through the spirit of himself,
 εἰς τὸν ἐσω ἀνθρώπον.¹⁷ κατοικῆσαι τὸν Χρισ-
 in the within man; to have dwelt the Anointed
 τὸν διὰ τῆς πιστεως ἐν ταῖς καρδιαῖς ὑμῶν,¹⁸ ἐν
 through the faith in the hearts of you, in
 ἀγαπῆ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξις-
 love having been rooted and having been founded so that you
 χυσητε καταλαβεσθαι σὺν πᾶσι τοῖς
 may be fully able to understand with all the
 ἁγίοις, τι τὸ πλάτος καὶ μήκος καὶ βάθος καὶ
 holy ones, what the breadth and length and depth and
 ὕψος,¹⁹ γινῶναι τε τὴν ὑπερβαλλούσαν τῆς
 height, to have known even the surpassing of the
 γνώσεως ἀγαπῆν τοῦ Χριστοῦ ἵνα πληρωθῆτε
 knowledge love of the Anointed; that you may be filled up
 εἰς πᾶν τὸ πληρῶμα τοῦ θεοῦ.²⁰ Τῷ δὲ δυνα-
 to all the fulness of the God. To the now one be-
 μῶν ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ
 ing powerful above all to have done far exceeding
 ὧν αἰτοῦμεθα ἢ νοοῦμεν, κατὰ τὴν δυνα-
 what things we ask or we think, according to the power
 μιν τὴν ἐνεργουμένην ἐν ἡμῖν,²¹ αὐτῷ ἢ δόξα
 that operating in us, to him the glory
 ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς
 in the congregation by Anointed Jesus, to all the
 γενεὰς τοῦ αἰῶνος τῶν αἰῶνων Ἀμήν.
 generations of the age of the ages; So be it.

formed for * the ANOINTED
 Jesus our LORD;
 † by whom we have
 † this FREEDOM OF SPEECH
 and * Access with Confid-
 ence, through the FAITH
 of him.
 † Therefore, I ask
 that † I may not faint in
 these my AFFLICTIONS on
 your behalf, † which are
 your Glory.)
 † For This Cause, I
 bend my KNEES to the
 FATHER,
 † from whom † the
 Whole Family in the
 Heavens and on Earth is
 named,
 † that he may give you
 † according to his GLORI-
 OUS WEALTH, † to be
 Powerfully strengthened
 through his SPIRIT in † the
 INNER Man;
 † † that the ANOINTED
 one, through the FAITH,
 may dwell in your HEARTS;
 that † being rooted in Lov-
 and well-established,
 † you † may be fully
 able to understand with
 All the SAINTS, what is
 the BREADTH and Length,
 and * Depth and Height,
 † to know even that
 which SURPASSES KNOW-
 LEDGE,—the LOVE of the
 ANOINTED one; so that
 * you may be filled † with
 All the FULNESS of GOD.
 † † Now to HIM who is
 above all things, BEING
 MIGHTY to effect far be-
 yond what we ask or think,
 † according to THAT POWER
 OPERATING in us,
 † † to him be the GLORY
 in the CONGREGATION, by
 Christ Jesus, to All the
 GENERATIONS of the AGE
 of the AGES. Amen.

* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD.
 11. of our LORD Jesus Christ—omit. 18. and Height and Depth. 12. Access.
 of God might be fulfilled. 19. All the FULNESS
 † 12. Eph. ii. 18; Heb. iv. 10. † 13. Acts xiv. 22; Phil. i. 14. † 13. 2 Cor. i. 6.
 † 15. Eph. i. 10; Phil. ii. 9—11. † 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 10; Col. i. 27.
 † 16. Eph. vi. 10; Col. i. 11. † 16. Rom. vii. 22; 2 Cor. iv. 16. † 17. John xiv. 23;
 Eph. ii. 22. † 17. Col. i. 23; ii. 7. † 18. Eph. i. 13. † 19. John i. 10;
 Eph. i. 23; Col. ii. 9, 10. † 20. Rom. xvi. 25; Jude 24. † 20. verse 7; Col. i. 27.
 † 21. Rom. xi. 30; xvi. 27; Heb. xiii. 21.

ΚΕΦ. δ'. 4.

¹ Παρακαλω ουν ε̅μας, εγω δ̅ δεσμιος εν
 I exhort therefore you, I the prisoner in
 κυριω, αξιως περιπατησαι της κλησεως η̅ς
 Lord, worthily to walk of the calling with which
 εκληθητε, ² μετα πασης ταπεινοφροσυνης και
 you were called, with all humility and
 πραοτητος, μετα μακροθυμιας· ανεχομενοι
 gentleness, with patience; bearing with
 αλληλων εν αγαπη, ³ σπουδαζοντες τηρειν την
 each other in love, using diligence to keep the
 ενωτητα του πνευματος εν τω συνδεσμω της
 oneness of the spirit by the uniting bond of the
 ειρηνης. ⁴ Έν σωμα και εν πνευμα, καθως και
 peace. One body and one spirit, even as also
 εκληθητε εν μια ελπιδι της κλησεως υμων·
 you were called in one hope of the calling of you;
⁵ εις κυριος, μια πιστις, εν βαπτισμα, ⁶ εις θεος
 one Lord, one th, one dipping, one God
 και πατηρ παντων, ο̅ επι παντων και δια παν-
 and father of all, he over all and through all
 των και εν πασι * [η̅μιν.] ⁷ Ένι δε̅ εκαστω
 and in all [to us.] To one but each one
 η̅μων εδωθη * [η̅] χαρις κατα το μετρον της
 of us was given [the] favor according to the measure of the
 δωρεας του Χριστου. ⁸ (Διο λεγει· Αναβας
 free gift of the Anointed. (Therefore it says; Having ascended
 εις υ̅ψος η̅χηλωτευσεν αιχηλωσιαν, και
 on high he captivated captivity, and
 εδωκε δοματα τοις ανθρωποις. ⁹ Το δε̅, ανεβη,
 he gave gifts to the men. This but, he ascended,
 τι̅ εστιν, ει̅ μη̅ ο̅τι̅ και̅ κατεβη̅ εις̅ τα̅ κατω-
 what is it, if not that also he descended into the lower
 τερα̅ μερη̅ της̅ γης̅; ¹⁰ Ο̅ καταβας, αυτος
 parts of the earth? The one having descended, he
 εστι̅ και̅ ο̅ αναβας̅ υ̅περανω̅ παντων̅ των̅
 is also the one having ascended far above all of the
 ουρανων̅, ινα̅ πληρωση̅ τα̅ παντα̅.) ¹¹ Και̅ αυτος̅
 heavens, so that he might fill the all things.) And he
 εδωκε̅ τους̅ μεν̅ αποστολους̅, τους̅ δε̅ προφητας̅,
 gave the indeed apostles, the and prophets,
 τους̅ δε̅ ευαγγελιστας̅, τους̅ δε̅ ποιμενας̅ και̅
 the and evangelists, the and shepherds and
 διδασκαλους̅, ¹² προς̅ τον̅ καταρτισμον̅ των̅
 teachers, for the complete qualification of the

CHAPTER IV.

1 I exhort you, therefore, I, † the PRISONER for the Lord, † to walk worthily of the CALLING with which you were called,
 2 † with All Humility and Gentleness; with Patience, sustaining each other in Love;
 3 using diligence to preserve the UNITY of the SPIRIT † by the UNITING BOND of PEACE;
 4 there being One † Body and One † Spirit as also you were called in One † Hope of your CALLING;
 5 One † Lord, One † Faith, One † Immersion;
 6 † One God and Father of all, HE who is over all, and † through all, and in all.
 7 But to † each one of us was given Favor according to the MEASURE of the FREE GIFT of the ANOINTED ONE.
 8 Therefore it is said, † “Having ascended on high, he † fled a multitude of Captives, and “gave Gifts to MEN.”
 9 (But THIS, † “HE ASCENDED,” what is it, unless That he also * descended first into the LOWER Parts of the EARTH?
 10 The one HAVING DESCENDED, † he is the one HAVING ASCENDED far above All of the HEAVENS, † so that he may fulfil ALL things.)
 11 † And he gave indeed the APOSTLES, and the PROPHETS, and the EVANGELISTS, and SHEPHERDS and Teachers,
 12 † for the COMPLETE QUALIFICATION of the

* VATICAN MANUSCRIPT.—6. us—omit.

7. the—omit.

9. descended first.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xx. 19; Gal. v. 22, 23; Col. iii. 12, 13. † 3. Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii. 12, 13; Eph. ii. 16. † 4. 1 Cor. xii. 4, 11. † 4. Eph. i. 13. † 5. 1 Cor. i. 13; viii. 6; xii. 5; 2 Cor. xi. 4. † 5. Jude 3. † 5. Mark xvi. 15, 16; Gal. iii. 27. † 6. Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xi. 36. † 7. Rom. xii. 3, 6; 1 Cor. xii. 11. † 8. Psa. lxxviii. 13. † 8. Judges v. 12; Col. ii. 15. † 9. John xiii. 13; vi. 33, 62. † 10. Acts i. 9. 11. † 10. Acts ii. 33. † 11. 1 Cor. xii. 23. † 12. 1 Cor. xii. 7.

ἰγων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. ¹³ μεχρι κατανησωμεν οἱ πάντες εἰς τὴν ἐνότητά της πίστεως καὶ της ἐπιγνωσεως τοῦ υἱοῦ τοῦ θεοῦ. εἰς ἀνδρα τελειον, εἰς μετρον ἡλικίας τοῦ πληρωματος τοῦ Χριστοῦ. ¹⁴ ἵνα μηκετι ὡμεν νηπιοι., κλυδωνιζομενοι καὶ περιφερομενοι παντι ἀνεμῳ της διδασκαλιας, ἐν τη κυβειᾷ των ἀνθρωπων, ἐν πανουργίᾳ προς τὴν μεθοδειαν της πλανης. ¹⁵ ἀληθευοντες δε ἐν ἀγαπῇ, αὐξησωμεν εἰς αὐτον τα πάντα, ὅς ἐστιν ἡ κεφαλὴ, * [ὁ] Χριστος. ¹⁶ ἐξ οὗ παν το σωμα, (συ-αρμολογουμενον καὶ συμβιβιζομενον δια πασης ἀφης της ἐπιχορηγιας κατ' ἐνεργειαν,) ἐν μετρῳ ἐνος ἑκάστου μερους τὴν αὐξησιν τοῦ σωματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτου ἐν ἀγαπῇ. ¹⁷ Τοῦτο οὖν λεγω, καὶ μαρτυρομαι ἐν κυρίῳ, μηκετι ὑμᾶς περιπατεῖν, καθως καὶ τα * [λοιπα] ἔθνη περιπατεῖ ἐν ματαιοτητι τοῦ νοῦς αὐτων, ¹⁸ ἐσκοτισμενοι τὴ διανοίᾳ, οντες ἀπηλλοτριωμενοι της ζωης τοῦ θεοῦ, δια τὴν ἀγνοίαν τὴν οὔσαν ἐν αὐτοις, δια τὴν πωρωσιν της καρδιας αὐτων. ¹⁹ οἱτινες ἀπηληγοτες, ἑαυτους παρεδωκαν τὴ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρτίας πασης ἐν πλεονεξίᾳ. ²⁰ Ὑμεῖς δε οὐχ οὕτως ἐμαθετε τοῦ Χριστοῦ, ²¹ εἶγε αὐτον ἠκουσατε

SAINTS for the Work of Service, † in order to the Building up of the BODY of the ANOINTED ONE; ¹³ till we ALL attain to the UNITY of the FAITH, and of † the KNOWLEDGE of the SON of GOD, to † a full grown Man, to the Measure of the full Stature of the ANOINTED one; ¹⁴ so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, † by Cunning craftiness in SYSTEMATIC DECEPTION; ¹⁵ but being truthful in Love, † we may grow up in ALL things into him, † who is the HEAD,—the ANOINTED one; ¹⁶ † from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love. ¹⁷ This, therefore, I say, and testify in the Lord, that you no longer walk, * even as the GENTILES walk, in † the Vanity of their MIND, ¹⁸ † having been darkened in the UNDERSTANDING, † being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART; ¹⁹ who, being without feeling, † gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness. ²⁰ But you have not thus learned the ANOINTED one; ²¹ † if indeed you heard

* VATICAN MANUSCRIPT.—15. the—omit. the GENTILES walk.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 26. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 28. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 24; 12. Acts xxvi. 18. † 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 19. 1 Pet. iv. † 21. Eph. i. 13.

και εν αυτω εδιδαχθητε, καθως εστιν αληθεια
 and by him were taught, as is truth
 εν τω Ιησου· ²² αποθεσθαι υμας, κατα την
 in the Jesus; to put from you, according to the
 προτεραν αναστροφην, τον παλαιον ανθρωπον,
 former course of life, the old man,
 τον φθειρομενον κατα τας επιθυμιας της
 that being corrupt according to the inordinate desires of the
 απατης· ²³ ανανεουσθαι δε τω πνευματι του νοου
 deceit, to be renewed and in the spirit of the mind
 υμων, ²⁴ και ενδυσασθαι τον καινον ανθρωπον,
 of you, and be you clothed with the new man,
 τον κατα θεον κτισθεντα εν δικαιοσυνη και
 that according to God having been created in righteousness and
 οσιοτητι της αληθειας. ²⁵ Διο αποθεμενοι το
 holiness of the truth. Therefore putting away the
 ψευδος, λαλειτε αληθειαν, εκαστος μετα του
 falsehood, speak you truth, each one with the
 πλησιον αυτου· οτι εσμεν αλληλων μελη.
 neighbor of himself; because we are of each other members,
²⁶ Οργιζεσθε και μη αμαρτανετε· ο ηλιος μη
 Be you angry and not do you sin; the sun not
 επιδευετω επι * [τω] παροργισμω υμων· ²⁷ μητε
 let it set on [the] wrath of you; not even
 διδοτε τοπον τω διαβολω. ²⁸ Ο κλεπτων μη
 give you a place for the accuser. The one stealing no
 κετι κλεπτετω, μαλλον δε κοπιατω εργαζομενος
 more let him steal, rather but let him toil working
 το αγαθον ταις χερσιν, ινα εχη μεταδιδουαι
 the good thing with the hands, so that he may have to give
 τω χρειαν εχοντι. ²⁹ Πας λογος σαπρος εκ
 to the one want having. Every word rotten out of
 τцу στοματος υμων μη εκπορευεσθω, αλλ', ει
 the mouth of you not let go forth, but, if
 τις αγαθος προς οικοδομην της χρειας, ινα
 anything good for a building up of the use, that
 ω χارين τοις ακουουσι· ³⁰ και μη λυπειτε
 it may give benefit to those hearing; and not grieve you
 το πνευμα το αγιον του θεου, εν ω εσφραγισ-
 the spirit the holy of the God, by which you were
 θητε εις ημεραν απολυτρωσεως. ³¹ Πασα πικ-
 sealed for a day of redemption. All bit-
 ρια και θυμος και οργη και κραυγη και βλασ-
 terness and anger and wrath and clamor and evil-
 φημια αρθετω αφ' υμων, συν παση κακια·
 speaking let be taken from you, with all malice;
³² γινεσθε * [δε] εις αλληλους χρηστοι, ευσ-
 become you [and] towards each other kind ones, tender
 κλαγχνοι, χαριζομενοι εαυτοις, καθως και ο
 hearted ones, showing favor to others, even as also the
 θεος εν Χριστω εχαρισατο υμιν. ΚΕΦ. ε'. 5.

Him, and were taught by him, as the Truth is in JESUS;
²² † to put off, according to † the FORMER Course of life, † THAT OLD Man, CORRUPTED by DECEITFUL DESIRES;
²³ and to † be renewed in the SPIRIT of your MIND;
²⁴ and † be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.
²⁵ Therefore, leaving off FALSEHOOD, † speak you Truth each one with his NEIGHBOR, Because we are Members of each other.
²⁶ † When angry, do not sin; let not the SUN set on your Wrath;
²⁷ nor give an Opportunity for the ACCUSER.
²⁸ Let the THIEF steal no more; † but rather let him toil, working THAT which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.
²⁹ † Let No corrupt Word proceed from your MOUTH, but rather what is good for the USE of Building up, so that it may confer a Benefit on the HEARERS;
³⁰ and grieve not the HOLY SPIRIT of GOD, † by which you were sealed for † a Day of Redemption.
³¹ † Let All Bitterness, and Anger, and Wrath, and Clamor, and † Evil-speaking, be taken away from you, together with All Malice;
³² and † be kind towards each other, compassionate, † showing favor to others, even as GOD by Christ showed favor to * you.

* VATICAN MANUSCRIPT.—26. the—omit.

32. and—omit.

32. us.

† 22. Col. ii. 11. † 22. Eph. ii. 2, 3. † 22. Rom. vi. 6. † 23. Rom. xii. 2;
 Col. iii. 10. † 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. † 25. Col. iii. 9.
 † 26. Psa. xxxvii. 8. † 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. † 29.
 Matt. xii. 36; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 28; Rom.
 viii. 23. † 31. Col. iii. 8, 19. † 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1.
 † 32. 2 Cor. ii. 10; Col. iii. 12, 13. † 32. Matt. vi. 14; Mark xi. 25.

¹ Γινεσθε ουν μιμηται του θεου, ὡς τέκνα αγαπητα· ² και περιπατετε εν αγαπη, καθως και ὁ Χριστος ηγαπησεν ἡμας, και παρεδωκεν εαυτον ὑπερ ἡμων προσφοραν και θυσιαν, τῷ θεῷ εἰς ὁσμησ εὐωδιας. ³ Πορνεία δε και πᾶσα ἀκαθάρσια η πλεονεξία μηδε ονομαζέσθω εν ὑμιν, (καθως πρεπει ἁγίοις,) ⁴ και αἰσχροτης, και μωρολογία η ευτραπelia, τα ουκ ἀνηκοντα· ἄλλα μᾶλλον ευχαριστια. ⁵ Τουτο γαρ ἴστε γινωσκοντες, ὅτι πᾶς πορνος η ἀκαθαρτος η πλεονεκτης, ὃς ἐστιν εἰδωλοατρης, ουκ ἐχει κληρονομίαν εν τη βασιλείᾳ του Χριστου και θεου. ⁶ Μηδεὶς ὑμας ἀπατατω κενοῖς λόγοις· δια ταυτα γαρ ἐρχεται ἡ ὀργη του θεου ἐπι τοὺς υἱοὺς της ἀπειθείας. ⁷ Μη ουν γινεσθε συμμετοχοὶ αυτων. ⁸ Ἦτε γαρ ποτε σκοτος, νυν δε φως εν κυριῷ ὡς τέκνα φωτος περιπατεῖτε· ⁹ (ὁ γαρ καρποσ του φωτος εν παση αγαθωσυνη και ἀληθείᾳ·) ¹⁰ δοκιμαζοντες τι ἐστιν ευαρεστον τῷ κυριῷ· ¹¹ και μη συγκοινωνεῖτε τοῖς ἐργοῖς τοῖς ἀκαργοῖς του σκοτουσ, μᾶλλον

CHAPTER V.

1 Become therefore †Imitators of GOD, as beloved Children; ² and †walk in Love, even as †the ANOINTED one loved us, and delivered himself up on *our behalf, an Offering and a Sacrifice to GOD for an †Odor of a Sweet smell. ³ Now let not †Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;) ⁴ also †Indecency, and Foolish talking or loose Jestings; THINGS not CONSISTENT; but what is more becoming, Thanksgiving. ⁵ For This you know, †That no Fornicator, or Impur: person, or man of unbridled Lust, who is an Idolater, has an Inheritance in the KINGDOM of the ANOINTED, and of God. ⁶ Let no one deceive you with empty Words; for on account of these things †the WRATH of GOD comes on the SONS of DISOBEDIENCE. ⁷ Therefore, do not become their Associates. ⁸ You were, indeed, †formerly Darkness, but you are now †Light in the Lord; walk as †Children of Light; ⁹ (since the FRUIT of the LIGHT is in All Goodness, and Righteousness, and Truth;) ¹⁰ †searching out what is well-pleasing to the Lord. ¹¹ And do not be †copartners with the UNFRUITFUL WORKS of DARK-

* 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; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*Macknight*.

† 1. Matt. v. 45, 48. Luke vi. 36. † 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. † 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. † 4. Matt. xii. 35; Eph. iv. 29. † 5. 1 Cor. vi. 9, 10; Gal. v. 19—21; Rev. xxii. 15. † 6. Rom. i. 18. † 7. Acts xxvii. 18. † 8. John viii. 12; 9. Luke xvi. 8; John xii. 36. † 9. Luke xvi. 8; John xii. 36. † 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. † 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. ¹² Τα γαρ κρυφη γινομενα
but even do you reprove. The things for in secret being done

ὑπ' αυτων, αισχρον εστι και λεγειν. ¹³ Τα δε
by them, indecent it is even to say. The but

παντα, ελεγχομενα ὑπο του φωτος, φανεροται
all things, being exposed by the light, are manifested;

παν γαρ το φανερουμενον, φως εστι. ¹⁴ Διο
everything for that is being manifested, light is. Therefore

λεγει· Εγειρε ο καθευδων, και αναστα εκ
it says; Awake thou the one sleeping, and arise thou out of

των νεκρων, και επιφαισει σοι ο Χριστος.
the dead ones, and will shine on thee the Anointed.

¹⁵ Βλεπετε ουν, πως ακριβως περ. πατειν·
See you then, how accurately you walk;

μη ὡς ασοφοι, αλλ' ὡς σοφοι· ¹⁶ εξαγοραζομενοι
not as unwise ones, but as wise ones; buying for yourselves

τον καιρον, οτι αι ημεραι πονηραι εισι. ¹⁷ Δια
the season, because the days evil are. Because of

τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι
this not become you simple ones, but understanding what

το θελημα του κυριου. ¹⁸ Και μη μεθυσκεσθε
the will of the Lord. And not be you drunk

οινω, εν ω εστιν ασωτια, αλλα πληρουσθε
with wine, in which is profligacy, but be you filled

εν πνευματι, ¹⁹ λαλουντες εαυτοις ψαλμοις και
with spirit, speaking to others in psalms and

υμνοις και ωδαις * [πνευματικαις,] αδοντες και
hymna and songs [spiritual,] singing and

ψαλλοντες εν τη καρδια υμων τω κυριω· ²⁰ ευ-
making music in the heart of you to the Lord; giv-

χαριστουντες παντοτε ὑπερ παντων, εν ονοματι
ing thanks at all times on behalf of all, in name

του κυριου ημων Ιησου Χριστου, τω θεω και
the Lord of us Jesus Anointed, to the God and

πατρι· ²¹ ὑποτασσομενοι αλληλοις εν φοβω
father; submitting yourselves to each other in fear

Χριστου· ²² αι γυναικες τοις ιδιοις ανδρασι
of Anointed; the wives to the own husbands

* [υποτασσεσθε,] ὡς τω κυριω· ²³ οτι ανηρ εστι
[be you submissive,] as to the Lord; because a husband is

κεφαλη της γυναικος, ὡς και ο Χριστος κεφαλη
a head of the wife, as even the Anointed a head

της εκκλησιας· αυτος * [εστι] σωτηρου του σωμα-
of the congregation; he [is] a preserver of the body.

τος. ²⁴ Αλλ' * [ὡσπερ] η̄ εκκλησια ὑποτασσεται
But [even as] the congregation is subjected

NESS, but rather even re-
prove them.

¹² † For the THINGS
BEING DONE by them in
secret, it is indecent ever
to mention.

¹³ † But ALL things be-
ing reprov'd are manifest-
ed by the LIGHT; for it
is LIGHT which makes
every thing manifest.

¹⁴ Therefore it says,
† "Awake, O SLEEPER!
and arise from the DEAD,
and the ANOINTED one
will shine upon thee."

¹⁵ † Therefore, take
heed diligently how you
walk, not like Ignorant
persons, but as Wise men;

¹⁶ securing the SEASON
for yourselves, Because the
DAYS are evil.

¹⁷ † Therefore be not
inconsiderate, but * under-
stand what is the WILL
of the LORD.

¹⁸ And † be not drunk
with Wine, by which
comes Debauchery; but
be filled with Spirit;

¹⁹ speaking to one
another, † in Psalms and
Hymns and Spiritual
Songs, singing and making
music in your HEART to
the LORD;

²⁰ † giving thanks at all
times on account of all
things to the GOD and
Father in the Name of
our LORD * Jesus Christ.

²¹ † Be submissive to
each other in the fear of
Christ..

²² † WIVES, be submis-
sive to your OWN Hus-
bands, as to the LORD;

²³ for a † Husband is the
WIFE'S Head, even as † the
ANOINTED one is Head of
the CONGREGATION; he is
a Preserver of the BODY.

²⁴ But even as the
CONGREGATION is sub-

* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. ¹⁹.
spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit.
²⁴. even as—omit.

† 12 Rom. i. 24, 26. † 13. John iii. 20, 21. † 14. Isa. lx. 1; Rom. xiii. 11, 12;
1 Cor. xv. 34; 1 Thess. v. 6. † 15. Col. iv. 5. † 17. Rom. xii. 2; 1 Thess. iv. 5; v. 18.
† 18. Prov. xx. 1; xxiii. 20. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18.
† 20. Heb. xiii. 15. † 21. Phil. ii. 3; 1 Pet. v. 5. † 22. Gen. iii. 16; 1 Cor. xiv. 34;
Col. iii. 18. † 23. Eph. i. 22; iv. 15; Col. i. 18.

τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς * [ιδίοις]
 to the Anointed, thus also the wives to the [own]
 ἀνδράσιν ἐν παντί. ²⁵ Οἱ ἄνδρες, ἀγαπάτε τὰς
 husbands in every thing. The husbands, love you the
 γυναῖκας * [ἑαυτῶν,] καθὼς καὶ ὁ Χριστὸς ἠγα-
 wives [of yourselves,] even as also the Anointed loved
 πῆσε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρεδωκεν
 the congregation, and himself delivered up
 ὑπὲρ αὐτῆς, ²⁶ ἵνα αὐτὴν ἁγιάσῃ, καθάρισας
 on behalf of her, so that her he might sanctify, having cleansed
 τῷ λουτρῷ τοῦ ὕδατος ἐν ῥηματί. ²⁷ ἵνα παρασ-
 in the bath of the water by a word; that might
 τῆσθαι αὐτὸς ἑαυτῷ ἐνδοξὸν τῆς ἐκκλησίας,
 place beside he himself glorious the congregation,
 μὴ ἔχουσαν σπιλὸν ἢ ῥυτίδα ἢ τι τῶν τοιού-
 not having a spot or blemish or any of the such like
 τῶν, ἀλλ' ἵνα ἡ ἅγια καὶ ἀμώμος. ²⁸ Οὕτως
 things, but that she might be holy and blameless. Thus
 ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναι-
 are obligated the husbands to love the of themselves wives,
 κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν
 as the of themselves bodies. He loving the
 ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γὰρ
 of himself wife, himself loves; no one for
 ποτε τὴν ἑαυτοῦ σάρκα ἐμισήσας, ἀλλ' ἐκτρέ-
 ever the of himself flesh hated, but nourishes
 φεῖ καὶ θαλάπει αὐτήν. καθὼς καὶ ὁ Χριστὸς τὴν
 and cherishes her; as even the Anointed the
 ἐκκλησίαν. ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος
 congregation; because members we are of the body
 αὐτοῦ, * [ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν
 of him, [out of the flesh of him, and out of the
 ὀστέων αὐτοῦ.] ³¹ Ἀντὶ τούτου καταλείψει
 bones of him.] On account of this shall leave
 ἀνθρώπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
 a man the father of himself and the mother,
 καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
 and shall be closely joined to the wife of himself,
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ³² Τοῦ μυστη-
 and will be the two into flesh one. The secret
 ρίου τούτου μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-
 this great is: I but speak about Anointed,
 τὸν, καὶ εἰς τὴν ἐκκλησίαν. ³³ Πλὴν καὶ ὑμεῖς
 and about the congregation. But also you
 ὡς καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
 the every one, each one the of himself wife thus
 ἀγαπᾶτω ὡς ἑαυτὸν· ἡ δὲ γυνὴ ἵνα φοβηταί
 let love as himself; the and wife so that she may reverence
 τὸν ἄνδρα. ΚΕΦ. Σ'. Θ. ¹ Τα τέκνα, ὑπακού-
 the husband. The children, be you sub-
 ἔτε τοῖς γονευσὶν ὑμῶν * [ἐν κυριῷ.] τούτο
 ect to the parents of you [in Lord,] this thing

jected to the ANOINTED
 one, so also the WIVES to
 their HUSBANDS in every-
 thing.

²⁵ † HUSBANDS, love
 your WIVES, even as the
 ANOINTED one loved the
 CONGREGATION, and † del-
 ivered Himself up on her
 behalf;

²⁶ so that, having puri-
 fied her in † the BATH of
 WATER, he might sanctify
 Her † by the Word;

²⁷ † that he might place
 the CONGREGATION by his
 own side, glorious, having
 no Spot or Blemish, or
 Any SUCH THING, but
 that she might be holy and
 blameless.

²⁸ Thus * also ought the
 HUSBANDS to love THEIR
 OWN WIVES, AS THEIR OWN
 BODIES. HE who LOVES
 HIS OWN Wife loves Him-
 self;

²⁹ for no one ever hated
 HIS OWN Flesh, but nour-
 ishes and cherishes it, even
 as the ANOINTED one the
 CONGREGATION;

³⁰ because † we are
 Members of his BODY.

³¹ † "On this account
 "shall a Man leave * Father
 "and Mother, and shall be
 "united to his WIFE, and
 "† the two shall become
 "one Flesh."

³² This is a great SE-
 CRET; but I am speaking
 concerning Christ and the
 CONGREGATION.

³³ But, indeed, let each
 each one of YOU, INDIVI-
 DUALY, so love HIS OWN
 Wife as himself, that even
 the WIFE may † reverence
 her HUSBAND.

CHAPTER VI.

1 CHILDREN, † obey
 YOUR PARENTS; for this is
 a just precept,—

* VATICAN MANUSCRIPT.—24. OWN—omit. 25. of yourselves—omit. 28. also.
 30. of his FLESH, and of his BONES—omit. 31. Father and Mother. 1. in the Lord—omit.

† 25. Col. iii. 19; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; ii. 20. † 26. John
 iii. 5; Titus iii. 5. † 26. John xv. 3; xvii. 17. † 27. 2 Cor. xi. 2; Col. i. 22.
 † 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. † 31. Gen. ii. 24; Matt. xix. 5;
 † Mark x. 7, 8. † 31. 1 Cor. vi. 16. † 33. 1 Pet. iii. 6. † 1. Prov. xiii. 22;
 Col. iii. 20.

γαρ εστι δικαιον. ² Τιμα τον πατερα σου και γιαρ is just. Honor the father of thee and την μητερα· (ητις * [εστιν] εντολη πρωτη, the mother; (which [is] a commandment first, εν επαγγελια·) ³ ινα εν σοι γενηται, και with a promise;) that well with thee it may be, and εση μακροχρονιος επι της γης· ⁴ και οι thou mayest be long-lived on the land; and the παteres, μη παροργιζετε τα τεκνα υμων, αλλ' fathers, not irritate you the children of you, but εκτρεφετε αυτα εν παιδεια και νοουβεσια κυριου. bring you up them in discipline and instruction of Lord. ⁵ Οι δουλοι, υπακουετε τοις κυριοις κατα σαρκα, The slaves, be you submissive to the lords according to flesh, μετα φοβου και τρομου, εν απλοτητι της καρ- with fear and trembling, in simplicity of the heart dias υμων, ως τω Χριστω· ⁶ μη κατ' οφθαλμο- of you, as to the Anointed; not by eye-service δουλειαν ως ανθρωπαρεσκοι, αλλ' ως δουλοι as men-pleasers, but as slaves * [του] Χριστου, ποιουντες το θελημα του θεου [of the] Anointed, doing the will of the God εκ ψυχης, ⁷ μετ' ευνοιας δουλευοντες, ως τω from soul, with good-will serving, as to the κυριω και ουκ ανθρωποι· ⁸ ειδοτες, οτι ο εαν Lord and not to men; knowing, that whatever τι εκαστος ποιηση αγαθον, τουτο κομειται any each one may do good thing, this he will receive παρα κυριου, ειτε δουλος, ειτε ελευθερος. ⁹ Και from Lord, whether a slave, or a freeman. And οι κυριοι, το αυτα ποιειτε προς αυτους, ανιεντες the lords, the same things do you to them, omitting την οπειλην· ειδοτες, οτι και υμων αυτων ο the threat; knowing, that also of you of them the κυριος εστιν εν ουρανοις, και προσωποληψια lord is in heavens, and respect of persons ουκ εστι παρ' αυτω. not is with him.

¹⁰ Το λοιπον, * [αδελφοι μου,] ενδυναμουσθε The rest, [brethren of me,] strengthen yourselves εν κυριω και εν τω κρατει της ισχυος αυτου. n Lord and in the power of the might of him. ¹¹ Ενδυσασθε την πανοπλιαν του θεου, προς το Put you on the complete armor of the God, for that δυνασθαι υμας στηναι προς τας μεθοδειας του to enable you to stand against the crafty ways of the διαβολου· ¹² οτι ουκ εστιν ημιν η παλη προς accuser; because not is to us the contest with αιμα και σαρκα, αλλα προς τας αρχας, προς τας blood and flesh, but with the governments, with the εξουσιας, προς τους κοσμοκρατορας του σκο- authorities, with the world-rulers of the dark-

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 a Slave or a 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 CRAZY WAYS of the ENEMY;

¹² because our CONFLICT is not with † Blood and Flesh, but with † the GOVERNMENTS, with the AUTHORITIES, with † the

* VATICAN MANUSCRIPT.—2. is—omit. both Their and YOUR MASTER is in the Heavens.

6. of the—omit.

7. Man.

9.

† 2. Exod. xx. 12; Deut. v. 16. † 4. Col. iii. 21. † 4. Gen. xviii. 19; Deut. iv. 9; vi. 7, 20; xl. 19; Prov. xix. 18; xxii. 26; xxix. 17. † 5. Col. iii. 22; 1 Tim. vi. 1 Tit. ii. 9; 1 Pet. ii. 18. † 8. Rom. i. 6; 2 Cor. v. 10; Col. iii. 24. † 9. Col. iv. 1 † 9. Lev. xiv. 43. † 9. John xiii. 13; 1 Cor. vii. 22. † 9. Rom. ii. 11; Col. iii. 25. † 10. Eph. i. 19, iii. 16; Col. i. 11. † 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8. † 12. Matt. xv. 17. 1 Cor. xv. 50. † 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15. † 12. Luke xxii. 53; Job. xii. 31; xiv. 30; Col. i. 13.

τους τουτου, προς τα πνευματικα της πονηριας, ¹³ εν τοις επουρανιοις. ¹³ Δια τουτου αναλαβετε την πανοπλιαν του θεου, ινα δυνηθητε ανιστηναι εν τη ημερα τη πονηρα, και απαντα καταεργασασμενοι στηναι. ¹⁴ Στητε ουν περιζωσασμενοι την οσφυν υμων εν αληθεια, και ενδυσαμενοι τον θωρακα της δικαιοσυνης, ¹⁵ και υποδησαμενοι τους ποδας εν ετοιμασια του ευαγγελιου της ειρηνης. ¹⁶ επι πασιν αναλαβοντες τον θυρεον της πιστews, εν ω δυνησεσθε παντα τα βελη του πονηρου * [τα] πεκυρωμενα σβεσαι. ¹⁷ και την περικεφαλαιαν του σωτηριου δεξασθε, και την μαχαιραν του πνευματος, ο εστι ρημα θεου. ¹⁸ εν παντη καιρω προσευχομενοι και εις αυτο * [τουτο] αγρυπνουντες εν παση καρτερησει και δεησει περι παντων των αγιων, ¹⁹ και υπερ εμου, ινα μοι δοθη λογος εν ανοιξει του στοματος μου, εν παρρησια γνωρισαι το μυστηριον * [του ευαγγελιου,] ²⁰ υπερ ου πρεσβευω εν αλυσει, ινα * [εν] αυτω παρρη-

POTENTATES of this DARKNESS, with the SPIRITUAL THINGS of WICKEDNESS in the HEAVENLIES. ¹³ † On account of this, take up the † COMPLETE 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 RIGHTEOUSNESS; ¹⁵ and † having your FEET shod with the Preparation of the GLAD TIDINGS of PEACE; ¹⁶ besides ail, 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 HELMET 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.—16. the—omit. 13. this—omit. 19. of the GLAD TIDINGS—omit. 20. in—omit.

† 13. The Grecian armor consisted of two sorts,—Defensive and Offensive armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 13. 2 Cor. i. 4. † 14. Isa. xl. 5; Luke xii. 35; 1 Pet. i. 13. † 14. Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8. † 15. Isa. lii. 7; Rom. x. 15. † 16. 1 John v. 4. † 17. 1ca. lix. 17; 1 Thess. v. 8. † 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15. † 18. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. † 18. Matt. xxvi. 41; Mark xiii. 33. † 18. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. † 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1. † 20. 2 Cor. v. 20. † 20. Acts xxvi. 29; xxviii. 20; Phil. i. 7, 13, 14. † 20. Acts xxviii. 31.

σιασωμαι, ὡς δει με λαλησαι. 21 Ἴνα δε ειδη-
boldly, as it behoves me to speak. That but may

τε και υμεις τα κατ' εμε, τι πρασσω, παντα
know also you the things concerning me, what I am doing, all things

υμιν γνωρισει Τυχικος ο αγαπητος αδελφος και
to you will make known Tychicus the beloved brother and

πιστος διακονος εν κυριω. 22 ον επεμψα 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 παρακαλεση τας καρδιας υμων.
us, and he might comfort the hearts of you.

23 Ειρηνη 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 Ἡ χαρισ μετα παντων των αγαπωντων του
The favor with all of the ones loving; the

κυριον ημων Ιησου Χριστου εν αφθαρσια.
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becomes me.

21 But † that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BE-LOVED Brother and Faithful Servant in the Lord, will make All things known to you;

22 † whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

23 † Peace to the BRETHREN, and Love with Faith, from God the Father, and the LORD Jesus Christ.

24 The FAVOR be with all who † sincerely LOVE our LORD Jesus Christ.

* TO THE EPHESIANS. WRITTEN FROM ROME.

* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

¹ Παυλος και Τιμοθεος, δουλοι Ιησου Χριστου,
Paul and Timothy, bondmen of Jesus Anointed,
πασι τοις αγιοις εν Χριστω Ιησου, τοις ουσιν
to all the holy ones in Anointed Jesus, to those being
εν Φιλιπποις, συν επισκοποις και διακονοις·
in Philippi, with overseers and servants;
² χαρις υμιν και ειρηνη απο θεου πατρος ημων,
favor to you and peace from God a father of us,
και κυριου Ιησου Χριστου. ³ Ευχαριστω τω
and Lord Jesus Anointed. I give thanks to the
θεω μου επι παση τη μνηια υμων, ⁴ παντοτε
God of me on every the remembrance of you, always
εν παση δεησει μου υπερ παντων υμων, μετα
in every prayer of me on behalf of all of you, with
χαρας την δεησιν πο-ουμενος ⁵ επι τη κοινωνια
joy the prayer making in respect to the fellowship
υμων εις το ευαγγελιον, απο πρωτης ημερας
of you for the glad tidings, from first day
αχρι του νυν· ⁶ πεποιθως αυτο τουτο, οτι ο
till the now; having been persuaded same thiathing, that the
εναρξαμενος εν υμιν εργον αγαθον, επιτελεσει
one having begun in you a work good, will comolote
αχρις ημερας Ιησου Χριστου· ⁷ καθως εστι
till a day of Jesus Anointed; as it is
δικαιον εμοι τουτο φρονειν υπερ παντων υμων,
ust for me this to think concerning all of you,
δια το εχειν με εν τη καρδια υμας, εν τε
because the to have me in the hearts of you, in both
τοις δεσμοις μου και τη απολογια και βεβαιω-
the boods of me and in the defence and confirma-
σει του ευαγγελιου, συκοινωνουσ μου της
you of the glad tidings, joint-contributors of me of the
χαριτος παντας υμας οντας· ⁸ μαρτυς γαρ μου
free gift all of you being; a witness for of me
* [εστιν] ο θεος, ως επιποθω παντας υμας εν
[is] the God, how I long after all of you in
σπλαγχνοις Χριστου Ιησου. ⁹ Και τουτο προσ-
bowels of Anointed Jesus. And this I
ευχομαι, ινα η αγαπη υμων ετι μαλλον και
pray, that the love of you yet more and
μαλλον περισσευη εν επιγνωσει και παση
more may abound in knowledge and in all
αισθησει· ¹⁰ εις το δοκιμαζειν υμας τα δια-
perception; for the to examine you the things dif-

CHAPTER I.

1 Paul and Timothy Bondmen of * Christ Jesus, to all THOSE SAINTS in Christ Jesus, who ARE at Philippi, with the Overseers and Assistants;
2 † Favor to you, and Peace from God our Father, and our Lord Jesus Christ.
3 † I give thanks to my GOD on Every REMEMBRANCE of you,
4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy.)
5 † on account of your PARTICIPATION in the GLAD TIDINGS, from *the FIRST Day till NOW;
6 having this same confidence, That HE who COMMENCED † a good Work among you, will continue to complete it till the Day of * Christ Jesus;
7 as it is right for me to think This respecting you all, Because you HAVE me in your HEART, both in † my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.
8 For † God is my Witness how I long after you all with the tender Sympathies of Christ Jesus.
9 And This I pray, † that your LOVE may yet abound more and more in Knowledge, and in all Perception,
10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you † may be

* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS.
the FIRST Day. 6. Christ Jesus. 8. is—omit.

‡ 1. 1 Cor. i. 2. † 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2. † 3. Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 8. † 4. Rom. xii. 13; xv. 20; 2 Cor. viii. 2; Phil. iv. 14, 15. † 5. 1 Thess. i. 3. † 6. 1 Thess. i. 3. † 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. † 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 5. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 10; 1 Thess. iii. 12; v. 23.

1. Christ Jesus. 5.

φεροντα, ινα ητε ειλικρινεις και απροσκοποι
 fering, so that you may be sincere ones and inoffensive ones

εις ημεραν Χριστου, ¹¹ πεπληρωμενοι καρπον
 for a day of Anointed, having been filled fruit

δικαιοσυνης * [τον] δια Ιησου Χριστου, εις
 of righteousness [that] through Jesus Anointed, to

δοξαν και επαινον θεου. ¹² Γινωσκειν δε υμας
 glory and praise of God. To know but you

βουλομαι, αδελφοι, οτι τα κατ' εμε μαλ-
 I wish, brethren, that the things relating to me rather

λον εις προκοπην του ευαγγελιου εληλυθεν·
 for advancement of the glad tidings happened;

¹³ ωστε τους δεσμους μου πανερους εν Χριστω
 so that the bonds of me appear in Anointed

γενεσθαι εν ολω τω πραιτωριω και τοις λοιποις
 to have become before all in the judgment hall and to the others

πασι, ¹⁴ και τους πλειονας των αδελφων εν
 to all, and the greater number of the brethren in

κυριω, πεποιθотas τοις δεσμοις μου, περισσο-
 Lord, having been assured by the bonds of me, more abun-

τερως τολμαν αφοβως τον λογον λαλειν.
 dantly are bold fearlessly the word to speak.

¹⁵ Τινες μεν και δια φθονον και εριν, τινες δε
 Some indeed even through envy and strife, some and

και δι' ευδοκιαν του Χριστου κηρυσσουσιν.
 also through good-will the Anointed they openly proclaim.

¹⁶ Οί μεν εξ αγαπης, ειδοτες, οτι εις απολογιαν
 These indeed from love, knowing, that for a defence

του ευαγγελιου κειμαι· ¹⁷ οί δε εξ εριθειας,
 of the glad tidings I am placed; those but from strife.

* [τον] Χριστον καταγγελλουσιν ουχ αγνως,
 [the] Anointed are announcing not purely,

οιομενοι θλιψιν επιφερειν τοις δεσμοις μου.
 thinking affliction to superadd to the bonds of me.

¹⁸ Τι γαρ; πλην παντι τροφω, ειτε προφασει
 What then? Still in every way, whether in pretence

ειτε αληθεια, Χριστος καταγγελλεται· και εν
 or in truth, Anointed is announced; and in

τουτω χαιρω, αλλα και χαρησομαι. ¹⁹ Οιδα
 his I rejoice, but also I will rejoice. I know

ω, οτι τουτο μοι αποβησεται εις σωτηριαν
 for, that this to me will result for deliverance

δια της υμων, δεησεως, και επιχορηγιας του
 through the of you, entreaty, and a supply of the

πνευματος Ιησου Χριστου, ²⁰ κατα την αποκα-
 spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

¹¹ 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 NUMBER of the BROTHERN 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 superadd Affliction 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.

¹⁹ * And I know That this will result in My Deliverance, † through YOUR Entreaty, and the Supply of the SPIRIT of Jesus Christ,

²⁰ according to my EARNST EXPECTATION

* VATICAN MANUSCRIPT.—11. that—omit. 14. word of God. 17. to raise up Affliction. 18. Because in Every Way. 19. And I know.

† 13. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xxviii. 16.—Sharpe.

† 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. † 11. John xv. 8; Eph. i. 12, 14. † 15 Phil. ii. 3. † 18. verse 7. — † 19. 2 Cor. i. 11.

ραδοκίαν και ελπίδα μου, ὅτι ἐν οὐδενί αἰσχυν-
 expectation and hope of me, that is nothing I shall be
 ἡσσησάμαι, ἀλλ' ἐν πάσῃ παρήσῃα, ὡς πάντοτε,
 ashamed, but with all confidence, as always,
 και νῦν μεγαλυνθήσεται Χριστός ἐν τῷ σώματι
 also now will be magnified Anointed in the body
 μου, εἴτε δια ζωῆς εἴτε δια θανάτου. ²¹ Ἐμοί
 of me, whether by means of life or by means of death. For me

γὰρ τὸ ζῆν, Χριστός, και τὸ ἀποθάνειν, κερ-
 therefore the to live, Anointed, and the to die, gain.

δος. ²² Εἰ δὲ τὸ ζῆν ἐν σαρκί, τούτο μοί καρπός
 If but the to live in flesh, this to me a fruit

ἐργου, και τι αἰρησάμαι, οὐ γινωρίζω. ²³ συνέ-
 of work, and what I shall choose, not I know; I as hard

χομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἐχὼν ἐ-
 pressed but by the two, the earnest desire having for

τὸ ἀναλῦσαι, και ἄν Χριστῷ εἶναι πολλῶ
 the to be loosed again, and with Anointed to be; much

γὰρ μάλλον κρείσσον. ²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ
 for more better; the but to remain in the

σαρκί, ἀναγκαιότερον δι' ὑμᾶς. ²⁵ Καὶ τούτο
 flesh, more necessary on account of you. And this

πεποιθὼς οἶδα, ὅτι μὲν ἔτι και συμπαρη-
 having been persuaded I know, because I shall remain and I shall con-
 μένω πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προσκοπὴν και
 tinue with all you for the of you progress and

χαρὰν τῆς πίστεως. ²⁶ ἵνα τὸ καυχῆμα ὑμῶν
 joy of the faith; that the boasting of you

περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς
 may abound by Anointed Jesus in me, through the

ἐμῆς παρουσίας παλιν πρὸς ὑμᾶς. ²⁷ Μόνον
 my presence again with you. Only

ἕξιως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτευέσθε,
 worthily of the glad tidings or the Anointed act you as citizens,

ἵνα, εἴτε ἐλθὼν και ἰδὼν ὑμᾶς, εἴτε ἀπών,
 so that, whether having come and having seen you, or being absent,

ἀκουσῶ τὰ περὶ ὑμῶν, ὅτι στηκετε ἐν ἑνί
 I may hear the things concerning you, that you stand firm in one

πνεύματι, μιᾷ ψυχῇ συναθλούντες τῇ πίστει
 spirit, with one soul co-operating vigorously for the faith

τοῦ εὐαγγελίου, ²⁸ και μὴ πτυρομένοι ἐν ἑνί
 of the glad tidings, and not being terrified in anything

ὑπὸ τῶν ἀντικειμένων· ἥτις ἐστὶν αὐτοῖς εἰδεί-
 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 † behave yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you † stand firm in One Spirit, with One Soul † vigorously co-operating for the FAITH of the GLAD TIDINGS;

28 and not being terrified in anything by the OPPOSERS; † which is to them a clear Indication of

† 23. To analusai, the loosing 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 analusai, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word analusai occurs in Luke xiii. 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. 3, 18; thus, also, the angels said to them at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10: iv. 16, 17, when his mortal body would put on immortality, and so he would "ever be with the Lord."

† 20. Rom. v. 5. † 20. Eph. vi. 10, 20. † 28. Luke xii. 36. † 23. 1 Thess. iv. 16, 17. † 25. Phil. ii. 4. † 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1. † 27. Phil. iv. 1. † 27. Jude 3. † 28. 1 Thess. i. 10

εις αλωλειας, υμιν δε σωτηριας· και τουτο απο
of destruction, to you but of salvation; and this from
θεου· ²⁹ οτι υμιν εχαρισθη το υπερ Χριστου, ου
God; because to you it was given that on behalf of Anointed, not

μονον το εις αυτον πιστευειν, αλλα και το
only that into him to believe, but also that

υπερ αυτου πασχειν· ³⁰ τον αυτον αγωνα
on behalf of him to suffer; the same conflict

εχοντες, οιον ιδετε εν εμοι, και νυν ακουετε εν
having, alike thing you saw in . and now you hear in

εμοι. ΚΕΦ. β'. 2. ¹ Ει τις ουν παρακλησις
me. If any therefore comfort

εν Χριστω, ει τι παραμυθιον αγαπης, ει τις
in Anointed, if any soothing of love, if any

κοινωνια πνευματος, ει τις σπλαγχνα και οικ-
fellowship of spirit, if any bowels and com-

τιρμοι· ² πληρωσατε μου την χαραν, να το
passions; fulfil you of me the joy, so that the

αυτο φρονητε, την αυτην αγαπη· εχοντες,
same thing you may think, the same joy having,

συμψυχοι, το εν φρονουντες· ³ μηδεν κατα
united ones in soul, the one thing minding; nothing in

εριθειαν η κενοδοξιαν, αλλα τη ταπεινωφροσυνη
strife or vain-glory, but in the lowliness of mind

αλληλους ηγουμενοι υπερεχοντας ξαυτων· ⁴ μη
others esteeming exceeding yourselves; not

τα ξαυτων εκαστος σκοπουντες, αλλα και
the things of yourselves each one regarding, but also

τα ετερων εκαστοι. ⁵ Τουτο * [γαρ] φρο-
the things of others every one. This [for] be

νεισθω εν υμιν δ και εν Χριστω Ιησου, ⁶ δε εν
desired by you which also in Anointed Jesus, who in

μορφη θεου υπαρχων, ουχ αρπαγμαν ηγησατο
a form of God being, not an usurpation meditated

το ειναι ισα θεω, ⁷ αλλ' εαυτον εκενωσε μορ-
to be like to God, but himself emptied, a

φην δουλου λαβων, εν ομοιωματι ανθρωπων
form of a slave having taken, in a likeness of men

γενομενος, ⁸ και σχηματι ευρεθεις ως ανθρωπος·
having been formed, and in condition being found as a man;

εταπεινωσεν εαυτον, γενομενος υπηκοος μεχρι
humbled himself, having become obedient till

θανατου, θανατου δε σταυρου. ⁹ Διο και ο
death, of a death even of a cross. Therefore also the

Destruction, but to you ει
† Salvation, and this from
God.

²⁹ Because to you it
was graciously given on
BEHALF of Christ, not only
to BELIEVE into Him, but
also to SUFFER on His ac-
count;

³⁰ † having the SAME
Conflict which you saw in
me, and now hear concern-
ing 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 esteem-
ing others as excelling
yourselves;

⁴ not each one regarding
HIS OWN interests, but
each one also those of
OTHERS.

⁵ † Let this disposition
be in * you, which was also
in Christ Jesus,

⁶ who, though being in
God's Form, yet did not
meditate † a Usurpation
to BE like God,

⁷ but divested Himself,
† taking a Bondman's
Form, † having been made
in the Likeness of Men;

⁸ and being in condition
as a Man, he humbled him-
self, † becoming obedient
unto Death, even the Death
of the Cross.

⁹ And therefore God

* VATICAN MANUSCRIPT.—5. for—omit.

5. us.

† 6. Harpagmon being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—Clarke. "Did not earnestly affect."—Cyprian. "Did not think of eagerly retaining."—Wakefield. "Did not regard—as an object of solicitous desire."—Stuart. "Thought not—a thing to be seized."—Sharpe. "Did not eagerly grasp."—Kneeland. "Did not violently strive."—Dickinson. "Did not meditate a usurpa- tion."—Turnbull.

† 23. Rom. viii. 17; 2 Tim. ii. 11. † 30. Acts xvi. 10. † 1. Col. iii. 12. † 2.
Rom. xii. 10; xv. 5; Phil. iii. 16. † 3. Gal. v. 26; James iii. 14. † 8. Rom. xii. 10.
† 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. † 7. Matt. xx. 28. † 7. Gal. iv. 4:
Heb. ii. 14, 17. † 8. Matt xxvi. 39, 42; John x. 19; Heb. v. 2; xii. 2.

θεος αυτον ἱπερυψωσε, και εχαρισατο αυτον
 God him supremely exalted, and freely granted to him
 ονομα το ὑπερ παν ονομα· ¹⁰ ἵνα εν τῳ ονοματι

Ιησου παν γονυ κνυμῃ, επουρανιων και επιγειων
 of Jesus every knee should bend, of heavenlic and of earthlic
 και καταχθονιων, ¹¹ και ἅσα γλωσσα εξομολο-
 and of underground ones, and every tongue should
 γησῃται, ὅτι κυριος Ιησους Χριστος, εις δοξαν
 confess, that a Lord Jesus Anointed, for glory
 θεου πατρος.
 of God a father.

¹² Ὡστε, αγαπητοι μου, καθ' ὃς ταντοτε ὑπη-
 So that, beloved ones of me, as always you
 κουσατε, μη ὡς εν τη παρουσια μου μονον,
 obeyed, not as in the presence of me only,
 αλλα νυν πολλω μαλλον εν τη απουσια μου,
 but now much more in the absence of me,
 μετα φοβον και τριμου την ξαυτων σωτηριαν
 with fear and trembling the of yourselves salvation
 κατεργαζεσθε· ¹³ ὁ θεος γαρ εστιν ὁ ενεργων εν
 work you out; the God for it is the one working in

ὑμιν και το θελειν και το ενεργειν, ὑπερ της ευ-
 you both the to will and the to work, on account of the good
 δοκias. ¹⁴ Παντα ποιειτε χωρις γογγυσμων και
 pleasure. All things do you without murmurings and
 διαλογισμων· ¹⁵ ἵνα γενησθε αμεμπτοι και ακε-
 disputings; that you may be blameless ones and harm-
 ραιοι, τεκνα θεου αμωνητα εν μεσῳ γενεας σκο-
 ones, children of God irreproachable in midst of a generation per-
 λιας και διεστραμμενης· εν οἷς φαινεσθε ὡς φωσ-
 verse and having been misguided; to which you appear as lumi-
 ηρες εν κοσμῳ, ¹⁶ λογον ζωης επεχοντες· εις
 naries in world, a word of life holding out; for
 καυχημα εμοι εις ἡμεραν Χριστου, ὅτι: ουκ εις
 a boast to me in a day of Anointed, that not in
 κενον εδραμον, ουδε εις κενον εκοπιασα. ¹⁷ Αλλ'
 vain I ran, nor in vain I toiled. But

ει και σπενδομαι επι τη θυσια και λειτουργιας
 if even I am poured out on the sacrifice and public service
 της πιστεως ὑμων, χαιρω και συχαιρω πασιν
 of the faith of you, I am glad and I rejoice with all
 ὑμιν· ¹⁸ το δ' αυτο και ὑμεις χαιρετε, και συχαι-
 you; and the same also you be you glad, and rejoice
 ρετε μοι. ¹⁹ Ελπιζω δε εν κυριῳ Ιησου, Τιμωθειον
 you with me. I hope but in Lord Jesus, Timothy

‡ supremely exalted Him, and ‡ 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 ‡ 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 ‡ GOD is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVOLENCE.

¹⁴ DO All things without Murmurings and Disputings;

¹⁵ that you may be blameless and inoffensive, irreproachable ‡ Children of God, in the Midst of a crooked and misguided Generation, among whom ‡ you appear as ‡ Luminaries in the World;

¹⁶ exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

¹⁷ But even ‡ if I ‡ be poured a libation on the SACRIFICE and public Service of your FAITH, am glad, and rejoice with you all;

¹⁸ and for THIS be YOU also glad, and rejoice with me.

¹⁹ But I hope in the Lord Jesus to send Tim-

† 15. *Phosteer* 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. xv. 16) to render it more firm, and of consequence more pleasing to the Deity.

† 9. Acts ii. 33; Heb. ii. 9. † 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. † 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. † 13. Heb. xiii. 21. † 15. Matt. v. 45; Eph. v. 1. † 16. Matt. v. 14, 16; Eph. v. 6. † 17. 2 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,
shortly to send to you, that also I may be animated,

γνους τα περι υμων. ²⁰ Ουδενα γαρ
having ascertained the things concerning you. No one for

εχω ισοψυχον, οστις γνησιως τα περι υμων
I have like-souled, who really the things concerning you

μεριμνησει. ²¹ οι παντες γαρ τα εαυτων ζη-
will care; the all for the things of themselves are

τουςιν, ου τα Ιησου Χριστου. ²² Την δε
seeking, not the things of Jesus Anointed. The but

δοκιμην αυτου γινωσκετε, οτι, ως πατρι τεκνον,
proof of him you know, that, as with a father a child,

συν εμοι εδουλευσεν εις το ευαγγελιον. ²³ Του-
with me he served for the glad tidings. Him

τον μεν ουν ελπίζω πεμψαι, ως αν απιδω
indeed therefore I hope to send, as I would view attentively

τα περι εμε, εξαυτης. ²⁴ πεποιθα δε εν
the things concerning me, immediately; having confidence and in

κυριω, οτι και αυτος ταχεως ελευσομαι.
Lord, that even myself shortly will come.

²⁵ Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον
Necessary but I esteemed, Epaphroditus the

αδελφον και συνηργον και συστρατιωτην μου,
brother and fellow-worker and fellow-soldier of me,

υμων δε αποστολον, και λειτουργον της χρειας
of you but an apostle, and public servant of the want

μου, πεμψαι προς υμας. ²⁶ επειδη επιποθων
of me, to have sent to you; since longing after

ην παντας υμας, και αδημονων, διοτι ηκουσατε
he was all you, and being depressed, because you heard

οτι ησθενησε. ²⁷ Και γαρ ησθενησε παραπλη-
that he was sick. Indeed for he was sick near

σιον θανατω· αλλ' ο θεος αυτον ηλησεν· ουκ
to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ινα μη λυπην
him and only, but also me, so that not sorrow

ειν λυπην σχω. ²⁸ Σπουδαιωτερωσ ουν επεμψα
on sorrow I should have. More speedily therefore I sent

αυτον, ινα ιδοντες αυτον παλιν, χαρητε, καγω
him that seeing him again, you may rejoice, and I

αλυποτερωσ ω. ²⁹ Προσδεχεσθε ουν αυτον εν
less sorrowful may be. Receive you therefore him in

κυριω μετα πασης χαρας, και τους τοιουτους
Lord with all joy, and the such like ones

εντιμους εχετε. ³⁰ οτι δια το εργον * [του]
in honor hold you; because on account of the work [of the]

Χριστου μεχρι θανατου ηγγισε, παραβολευσα-
Anointed even to death he was near, having risked

oily to you shortly, that I also may be animated when I ascertain how THINGS are with you.

20 For I have No one like disposed, who will really care about your AFFAIRS;

21 for ALL † are seeking THEIR OWN things, not the THINGS of * Christ Jesus.

22 But of him you know the PROOF, ‡ That as a Child with a Father, he served with me for the GLAD TIDINGS.

23 Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

24 and † having confidence in the Lord, That I also myself will come shortly.

25 I esteemed it necessary, however, to send to you ‡ Epaphroditus, the BROTHER, and my Fellow-workman and Fellow-soldier, but † Your Apostle, and † a Minister for my NEED;

26 † since he was longing after you all, and was much depressed because you heard That he was sick.

27 For indeed he was sick, near to Death; but GOD pitied him; and not him only, but me also, so that I might not have Sor row 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

* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—omit.

† 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 14

† 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim.

i. 2. † 24. Phil. i. 25; Philemon 22.

† 25. Phil. iv. 18.

† 25. 2 Cor. viii. 23.

† 25. 2 Cor. xi. 9.

† 26. Phil. i. 3.

† 29. 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17.

μενος τη ψυχῇ, ἵνα αναπληρωσῇ το ὕμων ὅστε
 the life, so that he might fill up the of you defi-
 ρημα της προς με λειτουργίας. ΚΕΦ. γ'. 3.
 ciency of the towards me public service.

1 Το λοιπον, αδελφοι μου χαιρετε εν κυριω
 The thing remaining, brethren of me rejoice you in Lord;

τα αυτα γραφειν υμιν, εμοι μεν ουκοκνηρον,
 the things same to write to you, to me indeed not tedious,

υμιν δε ασφαλεις. 2 Βλεπετε τους κυνας, βλε-
 or you but safe. See you the dogs, see

πετε τους κανους εργατας, βλεπετε την κατα-
 you the evil workers, see you the exci-

τομην. 3 Ημεις γαρ εσμεν ἡ περιτομη, οἱ
 sion. We for we are the circumcision, who

πνευματι θεω λατρευοντες, και κανχωμενοι εν
 in spirit God are serving, and boasting in

Χριστω Ιησου, και ουκ εν σαρκι πεποιθοτες.
 Anointed Jesus, and not in flesh having been trusting;

4 και περ εγω εχων πεποιθησιν και εν σαρκι. Ει
 though I having confidence also in flesh. If

τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλ-
 any thinks other to have confidence in flesh, I more;

λον. 5 περιτομη οκταημερος, εκ γενους Ισραηλ,
 with a circumcision eighth-day, from race of Israel,

φυλης Βενιαμιν Ἑβραιος εξ Ἑβραιων, κατα
 of tribe of Benjamin a Hebrew from Hebrews, according to

νομον Φαρισαιος, 6 κατα ζηλον ειωκων την
 law a Pharisee, according to zeal persecuting the

εκκλησιαν, κατα δικαιοσυνην την εν νομω
 congregation, according to righteousness that y law

γενομενος αμεμπτos. 7 Αλλ' ἄτινα ην μοι
 having come blameless. But what things was to me

κερδη, ταυτα ἡγημαι δια τον Χριστον
 gain, these things I have esteemed on account of the Anointed

ζημιαν. 8 Αλλα μεν ουν και ἡγουμαι παντα
 loss. But indeed then even I esteem all things

ζημιαν ειναι δια το ὑπερεχον της γνωσεως
 a loss to be on account of the excellency of the knowledge

Χριστου Ιησου του κυριου μου, (δι' ον τα
 of Anointed Jesus the Lord of me, (on account of whom the

παντα εζημιωθην, και ἡγουμαι σκυβαλα ειναι,
 all things I suffered loss, and I esteem worthless things to be,

ινα Χριστον κερδησω, 9 και ευρεθω εν αυτω, μη
 so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that
 † he might fill up the re-
 mainder of YOUR MINIS-
 TRATION to Me.

CHAPTER III.

1 FINALLY, my Breth-
 ren, † rejoice in the Lord.
 † I will write the SAME things
 to you is not irksome to
 Me, but for you it is safe.

2 † Beware of the DOGS!
 Beware of the † EVIL
 Workers! Beware of the
 † EXCISION!

3 For we are † the CIR-
 CUMCISION, † WE who are
 SERVING God in Spirit,
 and † boasting in Christ
 Jesus, but who have no
 confidence in Flesh.

4 Though indeed † I
 have had Confidence also
 in Flesh; if some other
 person think to have con-
 fidence in Flesh, † I had
 more.

5 With a Circumcision
 the eighth-day; from the
 Race of Israel; from the
 Tribe of Benjamin; a He-
 brew from Hebrews; ac-
 cording to Law, a Phari-
 see;

6 with respect to zeal,
 † a persecutor of the CON-
 GREGATION; as to THAT
 Righteousness which came
 by Law, I was irreproach-
 able.

7 But whatever things
 were Gain to me, These I
 have, on account of the
 ANOINTEO one, esteemed
 as a Loss.

8 But then, indeed, I
 even esteem all things to
 be a Loss, on account of
 the † EXCELLENCY of the
 KNOWLEDGE of * the
 ANOINTEO Jesus my
 LORD; (on whose account
 I suffered the loss of ALL
 things, and consider them
 to be vile refuse, so that I
 may gain Christ,

9 and may be found in

* VATICAN MANUSCRIPT.—8. the ANOINTEO.
 † 30. 1 Cor. xvi. 17; Phil. iv. 10. † 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 10
 † 2. Isa. lvi. 10; Gal. v. 15. † 2. 2 Cor. xi. 13. † 2. Rom. ii. 28; Gal. v. 2
 † 3. Rom. ii. 29; Col. ii. 11. † 3. John iv. 23, 24; Rom. vii. 6. † 3. Gal. vi. 14.
 † 4. 2 Cor. xi. 13, 21. † 6. Acts viii. 3; ix. 1. † 8. John xvii. 3; 1 Cor. ii. 2;
 Col. ii. 4.

εχων εμην δικαιοσυνην την εκ νομου, αλλα την
holding my righteousness that from of law, but that

δια πιστεως Χριστου, την εκ θεου δικαιοσυνην
through faith of Anointed, that from God a righteousnesses

επι τη πιστει) ¹⁰ του γνωναι αυτον, και την
on account of the faith;) of the to know him, and the

δυναμιν της αναστασεως αυτου, και την κοινω-
power of the resurrection of him, and the fellow-

νιαν των παθηματων αυτου, συμμορφουμενος
ship of the sufferings of him, being conformed

τω θανατω αυτου, ¹¹ ειπως καταντησω εις την
to the death of himself, if possibly I may attain to the

εξανστασιν των νεκρων. ¹² Ουχ οτι ηδη ελα-
resurrection out of the dead ones. Not that already I re-

βον, η ηδη τετελειωμαι· διωκω δε, ει και κατα-
ceived, or already have been perfected; I pursue but, if indeed I may

λαβω, εφ' ω και κατεληφθην υπο Χριστου.
may hold, in respect to which also I was laid hold of by Anointed.

¹³ Αδελφοι, εγω εμαυτον ου λογιζομαι κατελη-
Brethren, I myself not reckon to have laid

φεναι ¹⁴ εν δε, τα μεν οπισω επιλανθανομε-
hold; one but, the things even behind forgetting,

νος, τοις δε εμπροσθεν εκτετεινομενος, κατα
the things but before stretching out to, according to

σκοπην διωκω επι το βραβειον της ανω κλη-
mark I pursue towards the prize of the above call-

σεως του θεου εν Χριστω Ιησου. ¹⁵ Οσοι ουν
ing of the God in Anointed Jesus. As many as thea

λλοι, τουτο φρονωμεν· και ει τι ετερως
ones, this should mind; and if in anything differently

φρονειτε, και τουτο ο θεος υμιν αποκαλυψει·
you think, even this thing the God to you will reveal;

¹⁶ πλην εις ο εφθασαμεν, τω αυτω στοιχειν.
but to what we attained, by the same to walk in line.

¹⁷ Συμμιμηται μου γινεσθε, αδελφοι, και σκο-
Joint-imitators of me become you, brethren, and watch

πειτε τους ουτω περιπατουντας, καθως εχετε
you those thus walking, as you have

τυπον ημας. ¹⁸ Πολλοι γαρ περιπατουσιν, ους
a pattern us. Many for walk, whom

πολλakis ελεγον υμιν, νυν δε και κλαιων λεγω,
often I said to you, now and even weeping I say,

τους εχθρους του σταυρου του Χριστου· ¹⁹ εν
the enemies of the cross of the Anointed; of whom

το τελος απωλεια, ων ο θεος η κολια, και η
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 it, 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;—† 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 us for a Pattern.

¹⁸ (For often I told you, and now even weeping I say, many walk as † the ENEMIES of the CROSS of ANOINTEd one;

¹⁹ † whose END will be DESTRUCTION, † whose GOD is the STOMACH, and

† 9. Rom. x. 3, 5. † 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16. † 10. Rom. vi. 3-5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 18. † 12. 1 Tim. vi. 12. † 12. Heb. xii. 23. † 13. Luke ix. 62. † 15. 1 Cor. ix. 24, 25; Heb. vi. 1. † 14. 2 Tim. iv. 7, 8; Heb. xii. 1. † 15. 1 Cor. ii. 6; xiv. 20. † 16. Rom. xii. 16; xv. 5. † 17. Phil. iv. 9; 1 Thess. i. 6. † 18. Gal. i. 7; ii. 21; vi. 12; Phil. i. 15, 16. † 19. 2 Cor. xi. 15; 2 Pet. ii. 1. † 10. Rom. xvi. 18, 1 Tim. vi. 5.

δοξα εν τη αισχυνη αυτων, οί τα επιγεια φρο-
 glory in the shame of them, who the things ou earth are
 ρουντες. ²⁰ Ημων γαρ το πολιτευμα εν ουρα-
 minding. Of us for the commonwealth in heav-
 νοις υπαρχει, εξ ου και σωτηρα απειδεχομεθα
 ens begins, out of which also a savior we look for
 κυριον Ιησουν Χριστον, ²¹ ος μετασχηματισει
 Lord Jesus Anointed, who will transform
 το σωμα της ταπεινωσεως ημων συμμορφον τω
 the body of the humiliation of us of like form with the
 σωματι της δοξης αυτου, κατα την ενεργειαν
 body of the glory of him, according to the operation
 του δυνασθαι αυτον και υποταξαι εαυτω τα
 of the to be able him even to place under himself the things
 παντα. ΚΕΦ. δ'. 4. ¹ Οστε, αδελφοι μου
 all. Therefore, brethren of me
 αγαπητοι και επιποθητοι, χαρα και στεφανος
 beloved ones and ones longed for, joy and crown
 μου, ούτω στηκετε εν κυριω, αγαπητοι. ² Ευ-
 of me, thus stand you firm in Lord, O beloved ones. Eua-
 οδιαν παρακαλω, και Συντυχην παρακαλω, το
 dia I exhort, and Syntyche I exhort, the
 αυτο φρονειν εν κυριω. ³ ναι ερωτω και σε,
 same thing to mind in Lord; yes I ask also thee,
 συζυγε γησιε, συλλαμβανου αυταις, αιτινες εν
 yoke-fellow O true, help thou these women, who in
 τω ευαγγελιω συνηθλισαν μοι, μετα και Κλη-
 the glad tidings co-operated earnestly with me, with and Cle-
 μεντος και των λοιπων συνεργων μου, ων τα
 ment and the remaining fellow-workers of me, of whom the
 ονοματα εν βιβλω ζωης.
 names in book of life.

⁴Χαιρετε εν κυριω παντοτε* παλιν ερω, χαιρετε.
 Rejoice you in Lord always* again I say, rejoice you.

⁶Το επιεικες υμων γνωσθητω πασιν ανθρωποις.
 The gentleness of you let be known to all men.

Ο κυριος εγγυς. ⁶μηδεν μεριμνατε, αλλ' εν παν-
 The Lord near; nothing be you over-careful, but in every-

τη προσευχη και τη δεση. ι μετα ευχαριστιας
 thing by the prayer and by the supplication with thanksgiving

τα αιτηματα υμων γνωριζεσθω προς τον θεον.
 the requests of you let he made known to the God;

και η ειρηνη του θεου η υπερεχουσα παντα νουν,
 and the peace of the God that surpassing all conception,

φρουρησει τας καρδιας υμων και τα νοηματα
 will guard the hearts of you and the minds

υμων εν Χριστω Ιησου. ⁸Το λοιπον, αδελφοι,
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-
 grossed with EARTHLY things.)

²⁰ For † Our POLITY be-
 gins in the Heavens, † from
 whence also † we are ex-
 pecting a Savior, the Lord
 Jesus Christ;

²¹ † who will transform
 the BODY of our HUMILIA-
 TION into a conformity
 with his GLORIOUS BODY,
 according to the ENERGY
 by which he is ABLE † even
 to subject ALL things to
 himself.

CHAPTER IV.

¹ So then, Brethren, my
 beloved and much desired,
 † my Joy and Crown, stand
 you thus firm in the Lord,
 O my beloved!

² I exhort Eudodia, and
 I exhort Syntyche, to be of
 the SAME mind in the
 Lord.

³ And I entreat thee
 also, * True Yoke-fellow,
 assist those women, † whc
 earnestly co-operated with
 me in the GLAD TIDINGS,
 and with Clement, and my
 OTHER Co-laborers, Whose
 NAMES are in † the Book
 of Life.

⁴ † Be joyful in the Lord
 at all times; I say again,
 Be joyful!

⁵ Let your GENTLENESS
 be known to All Men.
 † The LORD is near.

⁶ † Be not anxious about
 Anything; but in every-
 thing let your PETITIONS
 be made known to GOD, by
 PRAYER and SUPPLICA-
 TION with Thanksgiving;

⁷ and † THAT PEACE of
 GOD which surpasses All
 Conception, shall guard
 your HEARTS and your
 MINDS by Christ Jesus.

⁸ FINALLY, Brethren

* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

† 10. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 19; Col. iii. 1, 3. † 20. Acts i. 11
 † 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 Johr
 iii. 2. † 21. 1 Cor. xv. 26, 27. † 1. 2 Cor. i. 14; 1 Thess. ii. 19, 20. † 3. Rom
 xvi. 3. † 5. Exod. xxxii. 32; Psa. lxi. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8
 xx. 12; xxi. 27. † 4. Rom. xii. 12. † 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7
 2 Pet. iii. 8, 9. See 2 Thess. ii. 2. † 6. Matt. vi. 25; Luke xii. 22. † 7. Johs
 xiv. 27; Rom. v. 1; Col. iii. 15.

ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνα, ὅσα δίκαια,
what things is true, what things honorable, what things just,

ὅσα ἀγνα, ὅσα προσφιλή, ὅσα εὐφήμα, εἰ
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἐπαινος, ταῦτα λογιζέσθε·
any virtue and if any praise, these things attentively consider;

ἅ καὶ ἐμάθετε καὶ παρελάβετε, καὶ ἠκου-
what things also you learned and you received, and you

σατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πρᾶσσετε·
heard and you saw in me, these things perform you;

καὶ ὁ θεὸς τῆς εἰρήνης ἐστὶ μεθ' ὑμῶν.
and the God of the peace shall be with you.

1^η Ἐχαρῆν δὲ ἐν κυρίῳ μεγαλῶς, ἅτι ἤδη ποτε
I rejoiced and in Lord greatly, because now at length

ἀνεθαλέτε τοῦ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἠκαιρεῖσθε δε. 11 Οὐχ ὅτι
you were thinking, were without opportunity but. Not because

καθ' ὑστερησίν λέγω· ἐγὼ γὰρ ἐμάθον, ἐν
respecting want I speak; I for learned, in

οἷς εἰμι, αὐταρκῆς εἶναι. 12 Οἶδα καὶ ταπει-
what things I am, contented to be. I know both to be

νοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ
brought low, I know and to abound, in everything and

ἐν πασὶ μεμνημαί, καὶ χορταζέσθαι καὶ πει-
in all things I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 Πάντα
hungry, both to abound and to be in need; all things

ἰσχυῶ ἐν τῷ ἐνδυναμούντι με. 14 Πλήν καλῶς
I am strong in the one strengthening me. But well

ἐποίησατε, συγκοινωνήσαντες μοι τῇ θλίψει.
you did, having jointly sympathized with me in the affliction.

15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησῖοι, ὅτι ἐν ἀρ-
You know and also you, O Philippians, that in a begin-

χῆ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-
ning of the glad tidings, when I went out from Macedo-

νίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς
nia, no one with me congregation communicated in

λόγον δόσεως καὶ ληψέως, εἰ μὴ ὑμεῖς μόνοι·
an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἀπαξ καὶ δις εἰς
that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπέμψατε. 17 Οὐχ ὅτι ἐπιζη-
the need to me you sent. Not because I earnestly

τῶ τοῦ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τοῦ
seek the gift, but I earnestly seek the fruit that

whatever things are true,
whatever things are hon-
orable, whatever things
are just, whatever things
are pure, whatever things
are amiable, † whatever
things are reputable, if
there be Any Virtue, and if
Any Praise, attentively
consider These things;

‡ and † what you learned
and † received, and heard
and † saw in me, these
things practise; and † the
GOD of PEACE will be with
you.

1^η But I rejoiced in the
Lord greatly, Because now
at length your REGARD
has revived on My behalf;
for whom indeed you did
have regard, but had no
opportunity.

11 Not That I speak
concerning Want; for †
I have learned in whatever
condition † I am to be con-
tented.

12 † I know both what
it is to be abased, and I
know what it is to abound;
in every place and in all
conditions, † I have been
disciplined, both to be well
fed and to suffer hunger,
both to abound and to be
destitute.

13 I am strong to en-
dure All things with † HIM
who STRENGTHENS me.

14 You did well, how-
ever, † in sympathizing
with My AFFLICTION.

15 And you know also,
O Philippians, That in the
Beginning of the GLAD
TIDINGS, when I departed
from Macedonia, † No Con-
gregation communicated
with Me in the Matter of
Giving and Receiving, ex-
cept you alone;

16 and that to Thessa-
lonica, you sent once. and
a second time also, for my
NEED;

17 not Because I ear-
nestly seek the GIFT, but
I earnestly seek † THAT

† 8. 1 Thess. v. 22. † 9. Phil. iii. 17. † 9. Rom. xv. 33; xvi. 30; 1 Cor. xiv. 33;
2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. † 11. 1 Tim. vi. 6, 8. † 12. 1 Cor. iv
11; 2 Cor. vi. 10; xi. 27. † 13. John xv. 5; 2 Cor. xii. 9. † 14. Phil. i. 7.
† 15. 2 Cor. xi. 8, 9. † 17. Rom. xv. 28, Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁸ Ἀπεχω δε
 increasing for an account of you. I have in full but
 παντα, και περισσευω· πεπληρωμαι, δεξαμενος
 all things, and abound; I am filled, having received
 παρα Επαφροδιτου τα παρ' ὑμων, οσμην ευω-
 from Epaphroditus the things from you, a smell of good
 διας, θυσιαν δεκτην, ευαρεστον τω θεω. ¹⁹ Ο
 odor, a sacrifice acceptable, well-pleasing to the God. The
 δε θεος μου πληρωσει πασαν χρειαν ὑμων κατα
 and God of me will fill up every want of you according to
 τον πλουτον αὐτου εν δοξη, εν Χριστω Ιησου
 the wealth of himself in glory, in Anointed Jesus
²⁰ Τω δε θεω και πατρι ἡμων ἡ δοξα εἰς τους
 To the now God and father of us the glory for the
 αιωνας των αιωνων. Αμην. ²¹ Ασπασασθε
 ages of the ages. So be it. Salute you
 παντα ἅγιον εν Χριστω Ιησου. Ασπαζονται
 every holy one in Anointed Jesus. Salute
 ὑμας οἱ συν εμοι αδελφοι· ²² ασπαζονται ὑμας
 you those with me brethren; Salute you
 παντες οἱ ἅγιοι, μαλιστα δε οἱ εκ της Καισα-
 all the holy ones, especially but those from of the Cesar's
 ρος οικιας. ²³ Ἡ χαρις του κυριου * [ἡμων]
 household. The favor of the Lord [of us]
 Ιησου Χριστου μετα παντων ὑμων. * [Αμην.]
 Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUNDS to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received † from Epaphroditus your PRESENTS,—† a Fragrant Odor, † an acceptable Sacrifice, well-pleasing to GOD.

19 And my GOD † will fully supply All your Need, † according to his Glorious WEALTH by Christ Jesus.

20 † Now to our GOD and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN † who are with Me salute you.

22 All the SAINTS salute you, but especially those from CESAR'S Household.

23 † The FAVOR of the LORD Jesus Christ be with you all!

TO THE PHILIPPIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—23. of us—omit.
TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 18. Phil. ii. 25. † 18. Heb. xiii. 16.
 † 19. Eph. i. 7; ii. 16.
 † 23. Rom. xvi 24

23. So be it—omit.

† 18. 2 Cor. ix. 12.
 † 20. Rom. xvi. 27

Subscription

† 19. Psa. cxlii
 † 21. Gal. i. 2

* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

¹ Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, και Τιμοθεος ο αδελφος, ² τοις
will of God, and Timothy the brother, to those
εν Κολοσσαϊς αγιοις και πιστοις αδελφοις εν
in Colosse to holy ones and to faithful ones brethren in
Χριστω· χαρις υμιν και ειρηνη απο θεου πατρος
Anointed; favor to you and peace from God a father
ημων. ³ Ευχαριστουμεν τω θεω * [και] πατρι
of us. We give thanks to the God [and] father
του κυριου ημων Ιησου * [Χριστου] παντοτ
of the Lord of us Jesus [Anointed] always,
περι υμων προσευχομενοι, ⁴ ακουσαντες τη
concerning you praying, having heard the
πιστιν υμων εν Χριστω Ιησου, και την αγαπη
faith of you in Anointed Jesus, and the love
την εις παντας τους αγιους, ⁵ δια την ελπιδα
that for all the holy ones, through the hope
την αποκειμενην υμιν εν τοις ουρανοις, η
that being laid up for you in the heavens, which
προηκουσατε εν τω λογω της αληθειας του
you before heard in the word of the truth of the
ευαγγελιου, ⁶ του παροντος εις υμας, καθως και
glad tidings, of that being present among you, as also
ει παντι τω κοσμω, και εστι καρποφορουμενον
in all the world, and is bringing forth fruit
και αυξανομενον, καθως και εν υμιν, αφ' ης
and growing, as also in you, from which
ημερας ηκουσατε και επεγνωτε την χερην του
day you heard and acknowledged the favor of the
θεου εν αληθεια· ⁷ καθως * [και] εμαθετε απο
God, in truth; as [even] you learned from
Επαφρα του αγαπητου συνδουλου ημων, ος εσ-
Ephraim the beloved fellow-servant of us, who is
τι πιστος υπερ υμων διακονος του Χριστου·
faithful on behalf of you a servant of the Anointed;
⁸ ο και δηλωσας ημιν την υμων αγαπην εν πνευ-
who also having related to us the of you love in spirit.
ματι. ⁹ Δια τουτο και ημεις, αφ' ης ημερας
Because of this also we, from which day
ηκουσαμεν, ου πανομεθα υπερ υμων προσευχο-
we heard, not we cease on behalf of you praying,
μενοι, * [και αιτουμενοι,] ινα πληρωθητε την
[and asking,] that you may be filled the
επιγνωσιν του θεληματος αυτου εν παση σοφια
exact knowledge of the will of him in all wisdom
και συνεσει πνευματικη· ¹⁰ περιπατησαι αξιως
and understanding spiritual; to walk worthily

CHAPTER I.

¹ Paul, † an Apostle of
* Christ Jesus, by the Will
of God, and Timothy, the
BROTHER,

² to the † HOLY and
Faithful Brethren in Christ
at Colosse, † FAVOR and
Peace to you from God our
Father.

³ † Having heard of your
FAITH in Christ Jesus,
and † THAT LOVE which
you have for all the SAINTS,

⁴ † we give thanks to
GOD, the Father of our
LORD Jesus Christ, at all
times when we pray for
you;

⁵ on account of THAT
HOPE which is † BEING
PRESERVED for you in the
HEAVENS; or which you
previously heard in the
WORD of the TRUTH of
those GLAD TIDINGS,

⁶ which are PRESENT
among you, † as also in All
the WORLD; and are bring-
ing forth fruit and increas-
ing; even as among you,
from the Day you heard
and acknowledged the
FAVOR of God in Truth;

⁷ as you learned from
† Epaphras, our BELOVED
Fellow-servant, who is on
your behalf a faithful Ser-
vant of the ANOINTED
one;

⁸ who also RELATED to
us YOUR † Love in Spirit.

⁹ Because of this also,
we, from the Day you
heard it, do not cease pray-
ing on your behalf, † that
you may be filled, † as to
the EXACT KNOWLEDGE of
his WILL, with All Spirit-
ual Wisdom and Under-
standing;

¹⁰ † to walk worthily of

* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS.
and—omit. 3. Anointed—omit. 7. even—omit.

1. Christ Jesus. 3.
9. and asking—omit.

† 1. Eph. i. 1. † 2. 1 Cor. iv. 17; Eph. vi. 21. † 2. Gal. i. 3. † 3. Eph.
i. 15; Philemon 5. † 3. Heb. vi. 10. † 4. 1 Cor. i. 4; Eph. i. 10; Phil. i. 3; iv. 6.
† 5. 2 Tim. iv. 8; 1 Pet. i. 4. † 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; verse 9.
† 7. Col. iv. 12; Philemon 23. † 8. Rom. xv. 20. † 9. Rom. xii. 2; Eph. v. 10, 17.
† 9. Eph. i. 8. † 10. Eph. iv. 1; Phil. i. 27; † Thess. ii. 12.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω
of the Lord to all pleasing, in every work
αγαθω καρποφορουντες και αυξανομενοι τη
good bringing forth fruit and growing in the
επιγνωσει του θεου. ¹¹ εν παση δυναμει δυνα-
exact knowledge of the God, with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις πασαν υπομονην και μακροθυμιαν μετα
for all patience and endurance with
χαρας·
joy.

¹² ευχαριστουντες τω πατρι τω ικανωσαντι
giving thanks to the father to that having fitted
ημας εις την μεριδα του κληρου των αγιων εν
us for the portion of the inheritance of the holy ones in
τω φωτι· ¹³ ος ερρυσατο ημας εκ της εξουσιας
the light; who delivered us from the authority
του σκοτους, και μετεστησεν εις την βασι-
of the darkness, and caused a change of sides for the king-
λειαν του υιου της αγαπης αυτου· ¹⁴ εν ω εχο-
dom of the son of the love of himself, in whom we
μεν την απολυτρωσιν, την αφεσιν των αμαρ-
have the redemption, the forgiveness of the sins,
τιων· ¹⁵ ος εστιν εικων του θεου του αορατου,
who is a likeness of the God of that unseen,
πρωτοκος πασης κτισεως· ¹⁶ οτι εν αυτω εκ-
first-born of every creature; because in him were
τισθη τα παντα, τα εν τοις ουρανοις και
created the things all, the things in the heavens and
τα επι της γης, τα ορατα και τα αο-
the things on the earth, the things seen and the things un-
ρατα, ειτε θronoi, ειτε κυριότητες, ειτε αρχαι,
seen, whether thrones, or lordships, or governments,
ειτε εξουσιαι· τα παντα δι' αυτου και εις
or authorities; the things all on account of him and for
αυτον εκτισται· ¹⁷ και αυτος εστι προ παντων,
him have been created; and he is in advance of all,
και τα παντα εν αυτω συνεστηκε· ¹⁸ και
and the things all in him has been placed together; and
αυτος εστιν η κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congre-
σιας· ος εστιν αρχη, πρωτοκος εκ των νεκ-
gation, who is a beginning, first-born out of the dead
ρων, ινα γενηται εν πασιν αυτος πρωτευων·
ones, so that he might become among all himself pre-emi-
¹⁹ οτι εν αυτω ευδοκησε παν το πληρωμα κατοι-
Because in him it was thought good all the fulness to in-

the Lord, Pleasing him
in All things; †bringing
forth fruit by Every good
Work, and increasing in
the EXACT KNOWLEDGE
of God;
‡ being strengthened with
All Strength accord-
ing to his GLORIOUS POW-
ER, for all Patience and
Endurance with Joy;
· † giving thanks *at
the same time to THAT
FATHER who CALLED and
QUALIFIED us for the
PORTION of the SAINTS'
‡ INHERITANCE in the
LIGHT;
‡ who delivered us
from †the DOMINION of
DARKNESS, and † changed
us for the KINGDOM of the
SON of his LOVE;
‡ by whom we have
the REDEMPTION, the FOR-
GIVENESS of SINS.
‡ He is ‡ a Likeness of
the INVISIBLE GOD,—
‡ First-born of All Creation;
‡ Because in him
were created ALL things,
—those in the HEAVENS,
and those on the EARTH;
the VISIBLE and the IN-
VISIBLE, whether Thrones,
or Lordships, or Govern-
ments, or Authorities; ALL
things have been created
through Him and for Him;
‡ and he precedes all
things, and in him all
things have been perma-
nently placed.
‡ He is also the HEAD
of the BODY of the CON-
GREGATION; who is the
Beginning, ‡ the First-
born from the Dead, that
he might become Pre-emi-
nent among all.
· ‡ Because ‡ in him it
was thought good that the
Whole FULNESS should
dwell;

* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED, and QUALIFIED US.
† 10. John xv. 16; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. ‡ 11. Eph. iii. 16; vi. 10.
‡ 12. Eph. v. 20; Col. iii. 15. ‡ 12. Acts xxv. 18; Eph. i. 11. ‡ 13. Eph. vi. 12;
1 Pet. ii. 9. ‡ 13. 1 Thess. ii. 12; 2 Pet. i. 11. ‡ 14. Eph. i. 7. ‡ 15. 2 Cor.
iv. 4; Heb. i. 3. ‡ 15. Rev. iii. 14 ‡ 10. John i. 3; 1 Cor. viii. 6; Eph. iii. 9;
Heb. i. 2. ‡ 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. ‡ 18. Acts xxvi. 23;
1 Cor. xv. 20, 23; Rev. i. 5. ‡ 19. John i. 10; iii. 34; Col. ii. 0

κησαι, ²⁰ και δι' αυτου αποκαταλλαξαι τα
habit, and by means of him to reconcile the things
παντα εις αυτον, ειρηνοποιησας δια του αιμα-
all to him, having made peace by means of the blood
τος του σταυρου αυτου, * [δι' αυτου,] ειτε
of the cross of him, [by means of him,] whether
τα επι της γης, ειτε τα εν τοις ουρανοις.
the things on the earth, or the things in the heavens.

²¹ Και υμας, ποτε οντας απηλλοτριωμενους και
Even you, once being aliens and
εχθρους τη διανοια εν τοις εργοις τοις πονηροις,
enemies in the mind by the works those wicked,

νυνι δε αποκατηλλαξεν ²² εν τω σωματι της
now indeed he reconciled in the body of the
σαρκος αυτου δια του θανατου, παραστησαι
flesh of himself by means of the death, to present

υμας αγιους και αμωμους και ανεγκλητους και ε-
you holy ones and blameless ones and irreproachable ones in pre-
νωπιον αυτου. ²³ ειγε επιμενετε τη πιστει τεθε-
ence of him; if indeed you continue in the faith having

μελιωμενοι και εδραιοι, και μη μετακινουμενοι
been grounded and settled ones, and not being moved away
απο της ελπιδος του ευαγγελιου ου ηκουσατε,
from the hope of the glad tidings of which you heard,

του κηρυχθεντος εν παση * [τη] κτισει τη
of that having been published in all [the] creation that
υπο του ουρανου ου εγενομη εγω Παυλος
under the heaven; of which became I Paul

διακονος. ²⁴ Νυν χαιρω εν τοις παθημασιν
a servant. Now I rejoice in the sufferings

υπερ υμων, και αντανακληρω τα υστερηματα
on behalf of you, and I fill up the wants

των θλιψεων του Χριστου εν τη σαρκι μου
of the afflictions of the Anointed one in the flesh of me

υπερ του σωματος αυτου, ο εστιν η εκκλη-
on behalf of the body of him, which is the congrega-
σια. ²⁵ ης εγενομη εγω διακονος κατα την
gation; of which became I a servant according to the

οικονομιαν του θεου την δοθεισαν μοι εις υμας,
stewardship of the God that having been given to me for you,

κληρωσαι τον λογον του θεου, ²⁶ το μυστηριον
to fully set forth the word of the God, the secret

το αποκεκρυμμενον απο των αιωνων και απο των
that having been hid from the ages and from the

γενεων, νυνι δε εφανερωθη τοις αγιοις αυτου.
generations, now but was manifested to the holy ones of him;

²⁷ οις ηθελησεν ο θεος γνωρισαι, τις ο πλουτος
to whom wished the God to make known, what the wealth

της δοξης του μυστηριου τουτου εν τοις εθνε-
of the glory of the secret of this among the na-

σιν, ος εστι Χριστος εν υμιν, η ελπις της δοξης.
tions, who is Anointed in you, the hope of the glory;

20 and through Him to reconcile † ALL things for him, † having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, † formerly being Aliens and Enemies in MIND by WICKED WORKS, * he has even now reconciled

22 † in the BODY of his FLESH, through DEATH, † to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED † to EVERY Creature under HEAVEN, and of which † † 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, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant, according to † THAT STEWARDSHIP of GOD which was given to me for you, fully 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;

* VATICAN MANUSCRIPT.—20. by means of him—omit. 21. but now are you reconciled, in the BODY of his FLESH through a death, that you should be presented holy. 23. the—omit.

† 20. Eph. i. 10. † 20. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13.
† 22. Eph. ii. 15, 16. † 22. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24.
† 23. Rom. x. 18. † 23. 1 Tim. ii. 7. † 24. Rom. v. 3; 2 Cor. vii. 4. † 25.
† Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26.
Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

28 ὃν ἡμεῖς καταγγελλομεν, νουθετοῦντες πάντα
 whom we announce, admonishing every
 ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν
 man, and teaching every man with
 πᾶσι σοφία, ἵνα παραστήσωμεν πάντα ἄνθρω-
 all wisdom, so that we may present every man
 πον τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ κοπιῶ,
 perfect in Anointed; for which also I labor,
 ἀγωνιζόμενος κατὰ τὴν ἐνεργεῖαν αὐτοῦ τὴν
 ardently contending according to the strong working of him that
 ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. β'. 2.
 working strongly in me in power.

1 Θέλω γὰρ ὑμᾶς εἶδεναι, ἥλικον ἀγῶνα ἔχω
 I wish for you to know, how great a conflict I have
 περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι
 concerning you and those in Laodicea, and as many as
 οὐχ ἔωρακασι τὸ πρόσωπον μου ἐν σαρκί· 2 ἵνα
 not I have seen the face of me in flesh; so that
 παρακλήθωσιν αἱ καρδίαι αὐτῶν, συμβιβασθεν-
 may be comforted the hearts of them, being knit together
 γες ἐν ἀγαπῇ καὶ εἰς πάντα πλοῦτον τῆς πλη-
 in love and for all wealth of the
 ροφορίας τῆς συνέσεως, εἰς ἐπιγνώσιν τῆς
 conviction of the understanding, in order to an exact knowledge of the
 μυστηρίου τοῦ θεοῦ· 3 ἐν ᾧ εἰσι πάντες οἱ θη-
 secret of the God; in which are all the
 τρυφοὶ τῆς σοφίας καὶ * [τῆς] γνῶσεως ἀποκ-
 treasures of the wisdom and [of the] knowledge stored
 ρυφοί. 4 Τοῦτο * [δέ] λέγω, ἵνα μὴ τις ὑμᾶς
 up. This [but] I say, that not any one you
 παραλογίζηται ἐν πιθανολογίᾳ. 5 Εἰ γὰρ καὶ
 may deceive with plausible speech. If for ever
 τῆ σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν
 in the flesh I am absent, still in the spirit with you
 εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ
 am, rejoicing and beholding of you the order, and
 τὸ στερῶμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
 the stability of the in Anointed faith of you.

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν
 As therefore you received the Anointed Jesus
 τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, 7 ἐρριζώμενοι
 the Lord, in him walk you, having been rooted
 καὶ ἐποικοδομουμένοι ἐν αὐτῷ, καὶ βεβαίονοι
 and being built up in him, and being estab-
 * [ἐν] τῇ πίστει, καθὼς ἐδίδαχθητε, περισσεύ-
 [in] the faith, as you were taught, abounding
 οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. 8 Βλέπετε, μὴ
 in it with thanksgiving. See you, not
 τις ὑμᾶς εἶσται ὁ συλαγωγῶν διὰ τῆς φιλο-
 any one you shall be the making a prey by means of the philo-
 σοφίας καὶ κενῆς ἀπατῆς, κατὰ τὴν παραδοσιν
 sophy and empty deceit, according to the tradition
 τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου,
 of the men, according to the elements of the world,

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to that ENERGY of his which OPERATES in me with Power.

CHAPTER II

1 For I wish you know how Great a struggle I have about you and those in Laodicea, and as many as have not seen 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 LORD, walk you in Him;

rooted and built up in Him, and established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to the TRADITION of MEN, according to the ELEMENTS

* VATICAN MANUSCRIPT.—2 the SECRET of the GOD Christ; in whom are hid. 3. o. the—omit. 4. but—omit. 7. in—omit.

1 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. 29. Eph. i. 19; iii. 7, 20. 3. Phil i. 30; 1 Thess. ii. 2. 4. 2. Phil. iii. 8; Col. i. 9. 8. 2 Cor. ii. 6, 7. 4. Rom xvi. 18; 2 Cor. vi. 13; Eph. iv. 14; v. 6. 5. 1 Thess. ii. 17. 5. 1 Col. xiv. 40 : 6. 1 Thess. iv. 1. 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. 8. Mat. x. 2; Gal. i. 14

και ου κατα Χριστον. ⁹ Ὅτι εν αυτω κατοικει
and not according to Anointed. Because in him dwells
παν το πληρωμα της θεοτητος σωματικως,
all the fulness of the Deity bodily,
¹⁰ και εστε εν αυτω πεπληρωμενοι ; εστιν η
and you are by him having been filled; who is the
κεφαλη πασης αρχης και εξουσιας. ¹¹ εν ω και
head of all government and authority; in whom also
περιετμηθητε περιτομη αχειροποιητω, εν
you were circumcised with a circumcision not done by hand, in
τη απεκδυσει του σωματος της σαρκος, εν τη
the putting off of the body of the flesh, in the
περιτομη του Χριστου, ¹² συνταφεντες αυτω εν
circumcision of the Anointed, having been buried with him by
του βαπτισματι εν ω και συνηργηθητε δια
the dipping; in which also you were raised by means of
της πιστεως της ενεργειας του θεου του εγει-
the faith of the strong working of the God of that one
ραντος αυτου εκ νεκρων. ¹³ και υμας, νεκρους
having raised him out of dead ones; and you, dead
αυτας * [εν] τοις παραπτωμασι και τη ακροβυσ-
being [in] the faults and by the uncircumci-
τια της σαρκος υμων, συνεζωοποιησε συν αυτω,
sion of the flesh of you, he made alive together with him,
χαρισαμενος ημιν παντα τα παραπτωματα.
having freely forgiven us all the faults;
¹⁴ εξαλειψας το καθ' ημων χειρογραφον τοις
having blotted out that against us written by hand in the
δογμασιν, ο ην υπεναντιον ημιν, και αυτο ηρ-
ordinances, which was contrary to us, and it he has re-
κεν εκ του μεσου, προσηλωσας αυτο τω
moved out of the midst, having nailed it to the
σταυρω. ¹⁵ απεκδυσαμενος τας αρχας και τας
cross; having stripped off the governments and e-
ξουσιας, εδειγματισεν εν παρηγσια, θριαμβευ-
authorities, he made a show by publicly, having triumphed
σας αυτους εν αυτω. ¹⁶ Μη ουτις υμας
over them in it. Not therefore any one you
κρινετω εν βρωσει η εν ποσει, η εν μερει εορ-
let judge in food or in drink, or in respect of a
της, η νομηνιας, η σαββατων. ¹⁷ α εστι σκια
feast, or of a new moon, or of sabbaths; which are a shadow
των μελλοντων, το δε σωμα Χριστου. ¹⁸ Μη-
of the things about coming, the but body of Anointed. No
δεις υμας καταβραβευετω, θελων εν ταπεινοφ-
one you let deprive of the prize, wishing by humility of
ροσυνη και θρησκεια των αγγελων, α * [μη]
mind and a religious worship of the messengers, what things [not]

of the WORLD, and not ac-
cording to Christ.

⁹ Because † in him
dwells All the FULNESS of
the DEITY bodily;

¹⁰ † and you are replen-
ished by Him, † who is the
HEAD of All Government
and Authority;

¹¹ by whom also you
were † circumcised with a
Circumcision not done by
hand, in the PUTTING OFF
of the BODY of the FLESH,
by the CIRCUMCISION of
the ANOINTED;

¹² † having been buried
with him by IMMERSION,
in which also you were
raised with him, through
† the BELIEF of the ENER-
GY 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 pardoned
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-
THORITIES, 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 Shad-
ows of the FUTURE things;
but the BODY is Christ's.

¹⁸ † Let no one wishing
it † deprive You of the prize,
by Humility and a Wor-
ship of the ANGELS, prying
into things which he has

* VATICAN MANUSCRIPT.—13. in—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 14; Col. i. 19. † 10. John i. 16. † 10. Eph. i. 20, 21; 1 Pet. iii. 22.
† 11. Deut. x. 16; xxx. 6; Jer. iv. 4; Rom. ii. 29; Phil. iii. 3. † 12. Rom. vi. 4. † 12.
Eph. i. 19; iii. 7. † 13. Eph. ii. 1, 5, 6, 11. † 14. Eph. ii. 15, 16. † 15. Psa.
lxviii. 18; Eph. iv. 8. † 16. Rom. xiv. 3; x. 13. † 17. Heb. viii. 5; ix. 9; x. 2
† 18. verse 4.

ἔωρακεν ἐμβατευων, εικη φυσιουμενος ὑπο
 he has seen prying into, without cause being puffed up by
 του νοος της σαρκος αὐτου, ¹⁹ και ου κρατων
 the mind of the flesh of himself, and not holding firmly
 την κεφαλην, ἐξ οὐ παν το σωμα, δια των
 the head, from whom all the body, by means of the
 αφων και συνδεσμων επιχορηγουμενον και συμ-
 joints and ligaments being served and being
 βιβαζομενον, αυξει την αυξησιν του θεου. ²⁰ Ει
 compacted, grows the growth of the God. If
 απεθανετε συν Χριστω απο των στοιχειων του
 you died with Anointed from the elements of the
 κοσμου, τι ὡς ζωντες εν κοσμω ²¹ δογματι-
 world, why as living in world do you impose on your-
 ζεσθε. ²¹ μη ἀψη, μηδε γευ-
 selves ordinances; not thou shouldst have touched, nor thou shouldst
 ση, μηδε θιγης: ²² ἃ εστι
 have tasted, nor thou shouldst have handled? which things is
 παντα εις φθοραν τη αποχρησει,) κατα τα
 all for corruption in the using,) according to the
 ενταλματα και διδασκαλιας των ανθρωπων.
 commands and teachings of the men;
²³ ἅτινα εστι λογον μεν εχοντα σοφιας εν
 which things is a wordy show indeed having of wisdom in
 εθειλοθηρσκεια και ταπεινοφροσυνη * [και] αφει-
 self-deviaed worship, and humility [and] non-indul-
 διζ σωματος, ουκ εν τιμη τινι, προς πλησμονην
 gence of body, not in honor any, for a filling up
 της σαρκος.
 of the flesh.

ΚΕΦ. γ'. 3.

¹ Ει ουν συνηρθητε τω Χριστω, τα ανω
 If then you were raised with the Anointed, the things above
 ζητειτε, ου ο Χριστος εστιν εν δεξια του θεου
 seek you, where the Anointed is at right of the God
 καθημενος. ² τα ανω φρονειτε, μη τα επι
 sitting; the things above mind you, not the things on
 της γης. ³ Απεθανετε γαρ, και η ζωη υμων
 the earth. You died for, and the life of you
 κεκρυπται συν τω Χριστω εν τω θεω. ⁴ οταν
 has been hidden with the Anointed by the God; when
 ο Χριστος φανερωθη, η ζωη ημων, τοτε και
 the Anointed may appear, the life of us, then also
 υμεις συν αυτω φανερωθησεσθε εν δοξη. ⁵ Νεκ-
 you with him shall appear in glory. Put you
 ρωσατε ουν τα μελη * [υμων,] τα επι της γης,
 to death therefore the members [c] you, those on the earth,
 πορνειαν, ακαθαρσιαν, παθος, επιθυμιαν κακην,
 fornication, impurity, passion, desire evil;

not seen, being without cause puffed up by the MIND of his FLESH;

¹⁹ and not holding firmly † the HEAD, from whom the Whole BODY, being supplied and compacted together by means of the JOINTS and LIGAMENTS, grows with the INCREASE of GOD.

²⁰ If † you died with Christ from the ELEMENTS of the WORLD, † why, as living in the World, do you subject yourselves to ordinances;—

²¹ † (“Eat not,” “taste not,” “handle not;”—

²² all which things are consumed in the USING; † according to the COMMANDMENTS and TEACHINGS of men?

²³ † which ordinances, having a Wordy show of Wisdom in Self-devised worship and Humility, by a Non-indulgence of the Body, not in any Honor, are only for a Gratification of the FLESH.

CHAPTER III.

¹ If, then, † you were raised with the ANOINTED one, seek the THINGS above, where † the ANOINTED one is sitting at the Right hand of God.

² Mind the THINGS above, not the THINGS on the EARTH.

³ † For you died, and † your LIFE has been hidden with the ANOINTED one by GOD.

⁴ † When the ANOINTED one, † our LIFE, shall be manifested, then you also will be manifested † with Him in Glory.

⁵ † Put to death, therefore, THOSE MEMBERS on the EARTH; Fornication, Impurity, Passion, evil De-

* VATICAN MANUSCRIPT.—23. and—omit.

5. of you—omit.

† 10. Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 10; Eph. ii. 15. † 20.
 Gal. iv. 3, 9. † 21. 1 Tim. iv. 3. † 22. Isa. xxix. 13; Matt. xv. 9; Titus. i. 14.
 † 23. 1 Tim. iv. 8. † 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12. † 1. Rom. viii. 24;
 Eph. i. 20. † 3. Rom. vi. 2. † 3. 2 Cor. v. 7. † 4. 1 John iii. 3. † 4. John xi. 25;
 xiv. 6. † 4. 1 Cor. xv. 43; Phil. iii. 21. † 5. Rom. viii. 13; Gal. v. 24.

και την πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία·
 and the covetousness, which is idol-worship;
 6 δι' ἧν ἔρχεται ἡ ὀργὴ τοῦ θεοῦ * [ἐπι
 because of which things comes the wrath of the God [of
 τοὺς υἱοὺς τῆς ἀπειθείας.] 7 ἐν οἷς καὶ ὑμεῖς
 the sons of the disobedience,] in which things also you
 περιεπατήσατε ποτε, ὅτε ἐζήτε ἐν αὐτοῖς·
 walked once, when you were living among them;
 8 νυνὶ δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,
 now but put off also you the things all, anger,
 θυμῶν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ
 wrath, malice, evil-speaking, filthy words out of
 τοῦ στόματος ὑμῶν· 9 μὴ ψευδεσθε εἰς
 the mouth of you; not speak you falsely to
 ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἀνθρώ-
 each other; having stripped off the old man
 πον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι
 with the practices of him, and having put on
 τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπιγνώσιν
 the new, that being renewed by exact knowledge
 κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν· 11 ὅπου
 according to an image of the one having created him; where
 οὐκ ἐνὶ Ἑλλήνι καὶ Ἰουδαίῳ· περιτομῇ καὶ ἀκρο-
 not exists Greek and Jew; circumcision and uncir-
 κύβητι· βίβραρος, Σκυθῆς· δούλος, ἐλευθερός·
 circumcision; barbarian, Scythian; slave, freeman;
 ἀλλὰ τὰ πάντα καὶ ἐν πασὶ Χριστός. 12 Ἐν-
 but the things all and in all Anointed. Be
 δυσάθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἁγιοί
 you clothed therefore, as chosen ones of the God holy ones
 * [καὶ] ἠγαπημένοι· σπλάγχνα οἰκτιρμού,
 [and] beloved ones, bowels of mercy,
 χρηστότητα, ταπεινοφροσύνην, πραότητα,
 kindness, humility, meekness,
 μακροθυμίαν· 13 (ἀνεχομένοι ἀλλήλων· καὶ
 patient endurance; (bearing with each other, and
 χαρίζομενοι ἑαυτοῖς, ἐὰν τις πρὸς τινα ἐχθ
 freely forgiving each other, if any one for something should have
 μὲμφην· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο
 a cause of complaint; as even the Anointed freely forgave
 ὑμῖν, οὗτως καὶ ὑμεῖς) 14 ἐπὶ πασὶ δὲ τοῦτοῖς
 you, (so also you;) besides all and these
 τὴν ἀγάπην, ἣτις ἐστὶ συνδεσμός τῆς τελειο-
 the love, which is a bond of the complete-
 τητος· 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω
 ness; and the peace of the Anointed one let preside
 ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν
 in the hearts of you, for which also you were called in
 * [ἐν] σωματι καὶ εὐχαρστικοὶ γίνεσθε.
 [one] body; and thankful ones become you,
 15 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν
 The word of the Anointed let dwell in you
 πλουσιῶς· ἐν πασὶ σοφία διδάσκοντες, καὶ
 richly; in all wisdom teaching, and

sire, and INORDINATE LUST, which is Idol-worship;

6 † on account of which things the WRATH of God is coming.

7 † In which also you formally walked, when you lived in these things.

8 † But now do you put off also ALL these; Anger, Wrath, Malice, Evil speaking, Vile words out of your MOUTH.

9 † Do not speak falsely to each other, having put off the OLD Man with his PRACTICES;

10 and having put on that NEW one, † BEING RENEWED by Knowledge, according to a Likeness of HIM who CREATED him.

11 In which state there are not † Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, free- man; but Christ is ALL things, and in all.

12 Be clothed, therefore, as Chosen ones of God, be- loved Saints, with † Bow- els of Mercy, Kindness, Humility, Meekness, Pa- tient endurance;

13 † bearing with each other, and freely forgiving each other, if any one for some things may have a Cause of complaint; even as the * LORD forgave you, so also do you forgive.

14 And besides all these things, put on † LOVE; * it is the BOND of the COM- PLETENESS.

15 And † let the PEACE of the ANOINTED preside in your HEARTS for which you were also called in One Body; and be thankful.

16 Let the WORD of the ANOINTED dwell in you richly; teaching and ad- monishing each other in

* VATICAN MANUSCRIPT.—6. on the SONS OF DISOBEDIENCE—omit.
 13. LORD. 14. it is the BOND. 15. one—omit.

12. and—omit.

† 6. Rom. i. 18; Eph. v. 6. † 7. Rom. vi. 19, 20; Titus iii. 3. † 8. Eph. iv. 22; 1 Pet. ii. 1. † 9. Eph. iv. 25. † 10. Rom. xii. 2. † 11. Gal. iii. 28; v. 6. † 12. Gal. v. 22; Phil. ii. 1. † 13. Eph. iv. 2, 32. † 14. John xiii. 34; Rom. xiii. 8; 1 Cor. xiii; Eph. v. 2. † 15. Rom. xiv. 17; Phil. iv. 7.

νουθετουντες εαυτους ψαλμοις * [και] υμνοις
 admonishing each other in psalms [and] in hymns
 * [και:] γδαισ πνευματικαις, εν χαριτι αδοντες
 [and] in songs spiritual, with favor singing
 εν ταις καρδιαις υμων τω θεω. 17 και παν ο,
 in the hearts of you to the God; and every thing,
 τι αν ποιητε, εν λογω η εν εργω, παντα εν
 whatever you may do, in word or in work, all in
 ονοματι κυριου Ιησου, ευχαριστουντες τω θεω
 name of Lord Jesus, giving thanks to the God
 * [και] πατρι δι αυτου. 18 Αι γυναικαις, υπο-
 [and] father through him. The wives, sub-
 τασσεσθε τοις ανδρασιν, ως ανηκεν εν κυριω.
 mit yourselves to the husbands, as it has been proper in Lord.
 19 Οι ανδρες, αγαπατε τας γυναικας, και μη
 The husbands, love you the wives, and not
 πικραινεσθε προς αυτας. 20 Τα τεκνα, υπακου-
 be you embittered against them. The children, be you
 ετε τοις γονευσι κατα παντα· τουτο γαρ εστιν
 subject to the parents in all things; this for is
 ευαρεστον εν κυριω. 21 Οι πατερες, μη ερεθι-
 -w¹-nleasing in Lord. The fathers, not do you
 ζετε τα τεκνα υμων, ινα μη αθυμωσιν. 22 Οι
 provoke the children of you, so that not they may be discouraged. The
 δουλοι, υπακουετε κατα παντα τοις κατα σαρκα
 slaves, be you subject in all things to the according to flesh
 κυριοις, μη εν οφθαλμοδουλειαις, ως ανθρωπα-
 lords, not with service of eyes, as men-pleas-
 ρεσκοι, αλλ' εν απλοτητι καρδιας, φοβουμενοι
 ers, but in sincerity of heart, fearing
 τον κυριον. 23 * [και παν ο,] τι εαν ποιητε,
 the Lord; [and every thing,] whatever you may do,
 εκ ψυχης εργαζεσθε, ως τω κυριω * [και] ουκ
 from soul work you, as to the Lord [and] not
 ανθρωποις. 24 Ειδοτες, οτι απο κυριου απολη-
 to men. Knowing, that from Lord you will
 ψεσθε την ανταποδοσιν της κληρονομιας, τω
 receive the recompense of the inheritance, the
 * [γαρ] κυριω Χριστω δουλευετε. 25 Ο δε
 [for] Lord Anointed you serve. He but
 αδικων κομιεται ο ηδικησε και ουκ εστι
 doing wrong will receive back what he did wrong; and not is
 προσωποληψια. ΚΕΦ. Δ'. 4. 1 Οι κυριοι, το
 respect of persons. The lords, the
 δικαιον και την ισοτητα τοις δουλοις παρε-
 just and the equal to the slaves render
 χεσθε, ειδοτες, οτι και υμεις εχετε κυριον εν
 you, knowing, that also you have a Lord in
 ουρανοις.
 heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with * GRATITUDE in your HEARTS to GOD.

17 † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to God the Father through him.

18 † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

19 † HUSBANDS, love your WIVES, and do not behave harshly to them.

20 † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

21 † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

22 † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

23 † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

24 † knowing that from the LORD you will receive the 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. 23. and—omit.

16. GRATITUDE. 24. for—omit.

17. and—omit. 25. For HE who.

† 16. Eph. v. 19. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. 7; 1 Thess. v. 18; Heb. xiii. 15. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 25; 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 5; 1 Tim. vi. 1. Titus ii. 9; 1 Pet. ii. 18. † 23. Eph. vi. 6, 7. † 24. Eph. vi. 8. † 24. 1 Cor. vii. 29
 † 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.

* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

¹ Παυλος και Σιλουανος και Τιμοθεος, τη Paul and Silvanus and Timothy, to the εκκλησια Θεσσαλονικεων εν θεω πατρι και congregation of Thessalonians in God a father and κυριω Ιησου Χριστω· χαρις υμιν και ειρηνη Lord Jesus Anointed; favor to you and peace
 * [απο θεου πατρος ημων, και κυριου Ιησου [from God a father of us, and Lord Jesus Χριστου.] ² Ευχαριστουμεν τω θεω παντοτε Anointed.] We give thanks to the God always περι παντων υμων, μνειαν υμων ποιουμενοι concerning all of you, a remembrance of you making επι των προσευχων ημων, ³ αδιαλειπτως μνη- in the prayers of us, unceasingly re- μνουμενοντες υμων του εργου της πιστεως, και ecting of you of the work of the faith, and του κοπου της αγαπης, και της υπομονης της of the labor of the love, and of the patient endurance of the ελπιδος του κυριου ημων Ιησου Χριστου, εμ- hope of the Lord of us Jesus Anointed, in προσθεν του θεου και πατρος ημων· ⁴ ειδοτες, presence of the God and father of us; knowing, αδελφοι αγαπημενοι υπο θεου, την εκλογην brethren beloved by God, the election υμων· ⁵ οτι το ευαγγελιον ημων ουκ εγενηθη of you; because the glad tidings of us not came εις υμας εν λογω μονον, αλλα και εν δυναμει, to you in word only, but also in power, και εν πνευματι αγιω, και * [εν] πληροφορια even with spirit holy, and [with] confirmation πολλη· καθως οιδατε οιοι εγενηθημεν εν υμιν. much; as you know what we were among you δι' υμας. ⁶ Και υμεις μιμηται ημων εγε- an account of you. And you imitators of us be- νηθητε και του κυριου, δεξαμενοι τον λογον εν came and of the Lord, having received the word in θλιψει πολλη μετα χαρας πνευματος αγιου· affliction much with joy of spirit holy; ⁷ ωστε γενεσθαι υμας τυπους πασι τεισ πιστευ- so that to have become you patterns to all to those belie- ουσιν εν τη Μακεδονια και τη Αχαια. ⁸ Αφ' oug in the Macedonia and in the Achaia. From υμων γαρ εξηχηται ο λογος του κυριου ου you for has been sounded forth the word of the Lord not μονον εν τη Μακεδονια και Αχαια, αλλα * [και] only in the Macedonia and Achaia, but [also] εν παντι τοπω η πιστις υμων η προς τον θεον n every place the faith of you that towards the God εξεληλυθεν· ωστε μη χρεϊαν ημας εχειν λαλειν has gone forth; so that not necessary us to have to speak

CHAPTER I.

1 Paul, and † Silvanus, and Timothy, to the CONGREGATION of Thessaloni- cians in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 † We give thanks to God at all times respect- ing you all, making a Re- membrance of you in our PRAYERS;

3 † never forgetting in the Presence of our God and Father, Your † OPER- ATIVE FAITH, and † LA- BORIOUS LOVE, and PA- TIENT 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 Con- firmation; 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 BE- LIEVERS in MACEDONIA and ACHAIÆ.

8 Indeed, not only has the WORD of the LORD been sounded forth from you through MACEDONIA and Achaia; but † in Every Place THAT FAITH of yours towards GOD has gone forth, so that it is unnecessary for us to say anything.

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONIANS. our Father, and the Lord Jesus Christ—omit. 5. with—omit. 8. also—omit.

1. from God 7. a Pattern.

† 1. 2 Cor. i. 19; 2 Thess. i. 1; 1 Pet. v. 12. † 2. Rom. i. 8; Eph. i. 16; Philemon 4. † 3. 1 Thess. ii. 13. † 3. Gal. v. 6; James ii. 17. † 3. Rom. xvi. 6; Heb. vi. 10. † 4. Col. iii. 12; 2 Thess. ii. 13. † 5. Mark xvi. 20; 1 Cor. ii. 4. † 6. 1 Cor. iv. 16; xi. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. † 8. Rom. i. 8; 2 Thess. i. 4.

τι. ⁹ Αυτοι γαρ περι ημων απαγγελου-
anything. Themselves for concerning us declare,
σιν, ⁹ *ὅποιαν εισοδον εσχομεν προς υμας, και*
what kind introduction we had to you, and
πως επεστρεψατε προς τον θεον απο των ειδω-
how you turned to the God from the idols,
λων, δουλευειν θεω ζωντι και αληθινω, ¹⁰ και
to serve God living and true, and
αναμενειν τον υιον αυτου εκ των ουρανων, ον
to wait for the son of him from the heavens, whom
ηγειρειν εκ των νεκρων, Ιησουν, τον ρυομενον
heraised out of the dead ones, Jesus, the one delivering
ημω αι.ο της οργης της ερχομενης. ΚΕΦ. β'. 2.

⁴ Αυτοι γαρ οιδατε, αδελφοι, την εισοδον
Yourself for you know, brethren, the introduction
ημων την προς υμας, οτι ου κενη γεγονεν
of us that to you, because not in vain it has been;

² αλλα προπαθοντες και *υβρισθεντες,*
but having previously suffered and having been injuriously treated,
καθωσ οιδατε, εν Φιλιπποις, επαρρησασαμεθα
as you know, in Philippi, we were emboldened
εν τω θεω ημων λαλησαι προς υμας το ευαγγε-
by the God of us to speak to you the glad tid-
λιον του θεου εν πολλω αγωνι. ³ *Η γαρ παρα-*
ings of the God with much striving. The for exhor-

κλησις ημων ουκ εκ πλανης, ουδε εξ ακαθαρ-
tation of us not from error, nor from impurity,
σιας, ουτε εν δολω. ⁴ αλλα καθωσ δεδοκιμασμεθα
nor in deceit; but as we have been approved

υπο του θεου πιστευθηναι το ευαγγελιον, ουτω
by the God to be entrusted with the glad tidings, so
λαλουμεν, ουχ ωσ ανθρωποις αρεσκοντες, αλλα
we speak, not as men pleasing, but

* [τω] θεω τω δοκιμαζοντι τας καρδιας ημων.
[the] God that one trying the hearts of us.

⁵ ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν,
Neither for any time with a word of flattery did we come,
καθωσ οιδατε. ουτε εν προφασει πλεονεξιας,
as you know; nor with a pretence of covetousness,

θεωσ μαρτυσ. ⁶ ουτε ζητουντες εξ ανθρωπων
God a witness; nor seeking from men
δοξαν, ουτε αφ' υμων ουτε απ' αλλων. (δυνα-
gory, neither from you nor from others; (being
μενοι εν βαρει ειναι, ωσ Χριστου αποστολοι.)
able with a weight to be, as of Anointed apostles;)

⁷ αλλ' εγενηθημεν ηπιοι εν μεσω υμων. *Ωσ*
but we were gentle in midst of you. As
αν τροφης θαληη τα εαυτης τεκνα, ⁸ ουτως,
would cherish a nursing-mother the of herself children, so,

⁹ For they themselves declare concerning * us, What Introduction we had to you, † and how you turned to the DEITY, from IDOLS, to serve the living and true God;

¹⁰ and ‡ to wait for his SON from the HEAVENS, whom he raised from the DEAD, even THAT Jesus who is DELIVERING us from THAT WRATH which is COMING.

CHAPTER II.

¹ † For you know, Brethren, THAT INTRODUCTION of ours which we had to you, That it was not in vain;

² but having previously suffered, and been injuriously treated, as you know, † at Philippi, we were emboldened by our GOD ‡ to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

³ † † For our EXHORTATION was not from ERROR, nor from Impurity, nor in Deceit;

⁴ but as we have been approved by GOD ‡ to be entrusted with the GLAD TIDINGS, so we speak; † 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 a Pretext of Covetousness, (God is a Witness!)

⁶ † nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

⁷ but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Children.

* VATICAN MANUSCRIPT.—9. you 4. the—omit.

† 9. 1 Cor. xii. 2; Gal. iv. 8. † 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 10; 2 Thess. i. 7; Titus i. 13. † 1. 1 Thess. i. 5, 9. † 2. Acts xvi. 22. † 3. Acts xvii. 2. † 3. 2 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 4. Gal. i. 10. † 5. Acts xx. 28; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 44; xii. 43; 1 Tim. v. 17

ὄμειρομενοι ὑμῶν, εὐδοκούμεν μεταδουναί ὑμῖν
 being very desirous of you, we were well-pleased to have imparted to you
 οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς
 not only the glad tidings of the God, but also the
 ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγενῆσθε.
 of yourselves lives, because beloved ones to us you have become.

9 Μνημονεῦετε γὰρ, ἀδελφοί, τὸν κοπον ἡμῶν
 You remember for, brethren, the labor of us
 καὶ τὸν μοχθον νυκτος καὶ ἡμέρας ἐργαζόμενοι
 and the toil; night and day working
 πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκηρύξαμεν
 for the not to burden any one of you, we published
 εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 Ὑμεῖς
 to you the glad tidings of the God. You

μαρτυρεῖτε καὶ ὁ θεὸς, ὡς ὅπως καὶ δικαίως καὶ
 witnesses and the God, how piously and justly and
 ἀμεμπτῶς ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν.
 blamelessly with you the believers we were;

11 καθάπερ οἴδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς
 as also you know, how one each of you, as
 πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ
 a father children of himself, exhorting you and
 παραμυθουμένοι, 12 καὶ μαρτυρούμενοι εἰς τὸ
 consoling, and testifying in order that
 περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ, τοῦ καλοῦν-
 to walk you worthily of the God, of the one call-
 τος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
 ing you for the of himself: kingdom and glory.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ
 On account of this also we give thanks to the
 θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον
 God unceasingly, because receiving a word
 ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδέξασθε, οὐ λόγον
 of hearing from us of the God, you received, not a word
 ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθῶς, λόγον
 of men, but, as it is truly, a word
 θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύου-
 of God, which also inworks in you the believing
 σιν. 14 Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελ-
 ones. You for imitators became, brethren,

φοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ
 ren, of the congregations of the God of those being in the
 Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπα-
 Judea in Anointed Jesus, because the things same you
 θετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,
 suffered also you by the own countrymen,
 καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων. 15 τῶν καὶ
 as also they by the Jews; of those also
 τὸν κυρίον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-
 the Lord having killed Jesus and the proph-
 φητας, καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μὴ ἀρεσ-
 ets, and us persecuted, and God not pleas-
 κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντιῶν. 16 κω-
 ng, and to all men contrary; for.

8 Thus yearning over you, we were content, not only † to have imparted to you the GLAD TIDINGS of GOD, but also ‡ OUR OWN Lives, because you had become endeared to us.

9 For 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 ONE of his own Children,—

12 and warned you † ‡ TO WALK worthily of THAT GOD † who is INVITING you into HIS OWN Glorious Kingdom.

13 * And on this account also, we give thanks to GOD unceasingly, Because receiving from us the DIVINE Message, you embraced † not Men's Word but as it is truly, God's Word, and which works powerfully in YOU, the BELIEVERS.

14 For you, Brethren, became Imitators of THOSE CONGREGATIONS of GOD which ARE in JUDEA in Christ Jesus; Because † you also suffered the Same things from your own Countrymen, † even as they did from THOSE JEWS,

15 who also † KILLED the LORD Jesus and the PROPHETS, and persecuted Us; and who please not God, and are hostile to All Men;

VATICAN MANUSCRIPT.—13. And on this account.

† 8. Rom. i. 11; xv. 20. † 9. 2 Cor. xii. 15. † 9. Acts xx. 34; 1 Cor. iv. 12;
 ‡ 2 Cor. xi. 9; 2 Thess. iii. 8. † 9. 2 Cor. xii. 13, 14. † 10. 2 Cor. vii. 2; 2 Thess. iii. 7.
 † 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. † 12. 1 Cor. i. 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
 xvii. 5. 13. † 14. Heb. x. 33, 34. † 15. Acts ii. 23, vii. 52.

λυοντων ἡμας τοις ἐθνεσι λαλῆσαι ἵνα σωθῶ-
bidding us to the Gentiles to speak that they might
σιν, εἰς το ἀναπληρωσαὶ αὐτῶν τὰς ἁμαρτίας
be saved, In order that to have filled up of themselves the

παντοτε. Ἐφθασε δε ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
always. Has come but on them the wrath for

τελος. 17 Ἡμεῖς δε, ἀδελφοί, ἀπορφανισθεντες
an end. We but, brethren, having been bereaved

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρ-
from you for a season an hour, in face, not a

δια, περισσοτερωσ ἐσπῶνδασαμεν το προσώπον
heart, more earnestly we endeavored tuo face

ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διο ἠθελῆ-
of you to see with much desire. Therefore we wished

σαμεν ἔλθειν πρὸς ὑμας, (ἐγὼ μὲν Παυλοσ),
to come to you, (I indeed Paul,)

καὶ ἅπαξ καὶ δις· καὶ ἐνεκοψεν ἡμας ὁ σατανασ.
even once and twice; and thwarted us the adversary.

19 Τις γὰρ ἡμῶν ἐλπις ἡ χαρὴ ἡ στεφανοσ καυ-
What for of us hope or joy or crown of

ρησεωσ, ἡ οὐχι καὶ ὑμεῖσ, ἐμπροσθεν του κυριου
boastful, or not also you, in presence of the Lord

ἡμῶν Ἰησοῦ * [Χριστου] ἐν τῇ αὐτου παρουσιᾳ;
of us Jesus [Anointed] in the of him coming.

20 Ὑμεῖσ γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὴ.
you for are the glory of us and the joy.

ΚΕΦ. γ. 3. 1 Διο μηκετι στεγοντες, ευδο-
Wherefore no longer holding out, we

κησαμεν καταλειφθῆναι ἐν Αθηναισ μονοι, 2 καὶ
thought well to be left in Athens alone; and

ἐπέμψαμεν Τιμοθεου, του ἀδελφου ἡμῶν καὶ
we sent Timothy, the brother of us and

συνεργου του θεου ἐν τῷ ευαγγελιω του Χρισ-
fellow-worker of the God in the glad tidings of the Anointed,

του, εἰσ το στηριξαι ὑμασ καὶ παρακαλεσαι
in order that to confirm you and to exhort

* [ὑμασ] ὑπὲρ της πιστεωσ ὑμῶν, 3 τῷ μη-
[you] in behalf of the faith of you, that no

δενᾶ σαινεσθαι ἐν ταισ θλιψῆσι ταυταισ· (αυτοι
one to be shaken by the afflictions these; (yourselves

γὰρ οἰδατε, οτι εἰσ τουτο κειμεθα· 4 καὶ γὰρ
for you know, that for this we are placed; indeed for

δτε πρὸς ὑμασ μὲν, προελεγόμεν ὑμῖν, οτι μελ-
when with you we were, we previously said to you, that we

λομεν θλιβεσθαι, καθωσ καὶ ἐγενετο καὶ οἰδατε·)
are about to be afflicted, even as also it happened and you know;)

5 δια τουτο καγὼ μηκετι στεγων, ἐπέμψα
on account of this also I no longer holding out, I sent

εἰσ το γνῶναι την πιστιν ὑμῶν, μηπωσ ἐπει-
in order that to know the faith of you, lest perhaps tempter

ρασεν ὑμασ ὁ πειραζων, καὶ εἰσ κενον γενηται
ed you the tempter, and in vain should oocome

16 hindering us from speaking to the GENTILES that they may be saved; so as to FILL UP Their SINS always; but now in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our LORD Jesus at HIS Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain, we thought well to be left in Athens alone;

2 and we sent Timothy, our BROTHER, and God's Co-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 it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN * Your FAITH, lest perhaps the TEMPTER had tempted you, and our TOIL

* VATICAN MANUSCRIPT.—19. Anointed—omit.

2. you—omit.

5. Your FAITH.

† 10. Acts xvii. 5, 13; xviii. 12; xix. 9.

† 16. Matt. xxiii. 32.

† 16. Matt. xxiv.

6. 14. † 17. 1 Thess. iii. 10.

† 18. Rom. i. 13; xv. 22.

† 19. 2 Cor. i. 14;

Phil. ii. 16; iv. 1. † 1. Acts xvii. 15.

† 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 11.

† 3. Eph. iii. 13. † 3. Acts ix. 16; xiv. 22;

xv. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12;

† 4. Acts xx. 24.

† 5. 1 Cor. vii. 5; 2 Cor. xi. 5.

† 1 Pet. ii. 21.

ὁ κόπος ἡμῶν. ὁ ἄρτι δε, ἄνευτος Τιμοθεου
 the toil of us. Just now but, having come. Timothy
 προς ἡμᾶς ἀφ' ὑμῶν, και εὐαγγελισαμενον
 to us from you, and having brought glad tidings
 ἡμῖν την πιστιν και την αγαπην ὑμῶν, και ὅτι
 to us the faith and the love of you, and because
 εχετε μνησιαν ἡμῶν αγαθην παντοτε, επιπο-
 you have remembrance of us good always, long-
 θουντες ἡμᾶς ιδειν, καθαπερ και ἡμεις ὑμᾶς.
 ing us to see, even as also we you.
 ὁ δια τουτο παρεκληθημεν, αδελφοι, ἐφ' ὑμῖν
 through this we were comforted, brethren, over you
 ἐπι παση τη θλιψει και αναγκη ἡμῶν, δια
 in all the affliction and distress of us, on account
 της ὑμῶν πιστεως. ὅτι νῦν ζωμεν, εαν ὑμεις
 of the of you faith; because now we live, if you
 στηκητε ἐν κυριῳ. ὅτινα γαρ ευχαριστιαν
 stand firm in. Lord. What for gratitude
 δυναμεθα τῷ θεῷ ανταποδουσαι περι ὑμῶν, ἐπι
 are we able to the God to return concerning you for
 παση τη χαρᾷ ἣ χαιρομεν δι' ὑμᾶς
 all the joy with which we rejoice on account of you
 ἐμπροσθεν του θεου ἡμῶν; ὅτι νυκτος και ἡμερας
 in presence of the God of us? night and day
 ὑπερεκπερισσου δεομενοι εἰ το ιδειν ὑμῶν τῷ
 more exceedingly entreating for the to see of you the
 προσωπον, και καταρτισαι τα ὑστερηματα της
 face, and to supply the things wanting of the
 πιστεως ὑμῶν. ἡ αὐτος δε ὁ θεος και πατηρ
 faith of you. Himself but the God even father
 ἡμῶν, και ὁ κυριος ἡμῶν Ἰησους * [Χριστος]
 of us, and the Lord of us Jesus. [Anointed]
 κατευθυνει την ὁδον ἡμῶν προς ὑμᾶς. ὁ ὑμᾶς
 may direct the way of us to you; you
 δε ὁ κυριος πλεονασαι και περισσευσαι τη αγα-
 but the Lord can be full and to overflow with the love
 πη εἰς ἀλληλους και εἰς παντας, καθαπερ και
 to each other and to all, even as also
 ἡμεις εἰς ὑμᾶς. ὁ εἰς το στηριξαι ὑμῶν τας
 we to you; in order that to be established of you the
 καρδιας ἀμεμπτους ἐν ἀγιωσυνῃ ἐμπροσθεν του
 hearts blameless in holiness in presence of the
 θεου και πατρος ἡμῶν, ἐν τη παρουσιᾳ του
 God even a father of us, at the coming of the
 κυριου ἡμῶν Ἰησους * [Χριστου] μετα παντων
 Lord of us Jesus. [Anointed] with all
 των ἁγιων αυτου.
 of the holy ones of himself.

ΚΕΦ. Δ'. 4.

ἰ Ἄοιπον * [οὖν,] ἀδελφοι, ἐρωτωμεν ὑμᾶς
 Finally [therefore,] brethren, we entreat you
 και παρακαλοῦμεν ἐν κυριῳ Ἰησου, καθως παρε-
 and we exhort in Lord Jesus, as you re-

should have become in vain.

6 †But just now, Timoth-y 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 we also 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 we also to you;

13 so as to †establish your hearts blameless in holiness before GOD, even our Father, at the COMING of our LORD Jesus, †with All his SAINTS.

CHAPTER IV.

1 *FINALLY, Brethren, we entreat you, and we exhort in the Lord Jesus, *that as you received from

* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction. 11. Anointed—omit.
 13. Anointed—omit. 1. FINALLY. 1. therefore—omit.
 received from us HOW it behoves you to walk and please God, even as also you walk, you may abound more.
 † 6. Acts xviii. 1, 5. † 6. Phil. i. 8. † 7. 2 Cor. i. 4; vii. 6, 7, 13. † 8 Phil. iv. 1.
 † 9. 1 Thess. i. 2. † 10. Rom. i. 10, 11; xv. 32. † 10. 2 Cor. xii. 9, 11; Col. iv. 12. † 12. 1 Thess. iv. 10. † 12. 1 Thess. iv. 9; 2 Pet. i. 7. † 13 1 Cor. i. 8; Phil. i. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21. † 13. Zech. xiv. 5; Jude 14.

λαβετε παρ' ημων το πως δει υμας περιπατειν
 *ived from us the how it behoves you to walk
 και αρεσκευει θεω, ινα περισσευητε μαλλον.
 and to please God, so that you may abound more;
 2 οιδατε γαρ, τινα παραγγελιας εδωκαμεν υμιν
 you know for, what commands we gave to you
 δια του κυριου Ιησου. 3 Τουτο γαρ εστι θεληνη
 by the Lord Jesus. is for is will
 μα του θεου, δ αγιασμος υμων απεχεσθαι υμας
 of the God, the sanctification of you; to abstain you
 απο της πορνειας; 4 ειδεναι εκαστον υμων το
 from the fornication; to have known each one of you the
 εαυτου σκευος κτασθαι εν αγιασμω και τιμη,
 of himself vessel to possess in sanctification and honor,
 5 μη εν παθει επιθυμιας, καθαπερ και τα εθνη
 not in passion of inordinate desire, as even he Gentiles
 τα μη ειδοτα τον θεον. 6 το μη υπερβαινειν
 those not knowing the God; that not to overstep
 και πλεονεκτειν εν τω πραγματι τον αδελφον
 and to cheat in the matter the brother
 αυτου. διοτι εκδικος * [δ] κυριος περι παιγων
 of himself; because an avenger [the] Lord concerning all
 τουτων, καθως και προειπομεν υμιν και διε-
 these things, as also we before said to you and fully
 μαρτυραμεθα. 7 ου γαρ εκαλεσεν ημους δ θεος
 testified. Not for did call us the God
 επι ακαθαρσια, αλλ' εν αγιασμω. 8 τοιγαρων
 for impurity, but in sanctification. Therefore
 δ αθετων, ουκ ανθρωπον αθετει, αλλα τον
 the one setting aside, not man sets aside, but the
 θεον, τον και δοντα το πνευμα αυτου το αγιον
 God, that also having given the spirit of himself the holy
 εις ημας. 9 Περει δε της φιλαδελφιας, ου χρειαν
 to us. Concerning but the brotherly love, no need
 εχετε γραφειν υμιν. αυτοι γαρ υμεις θεοδιδακ-
 you have to write to you; you yourselves for you God-taught
 τοι εστε εις το αγαπην αλληλους. 10 και γαρ
 are into the to love each other; also for
 παιειτε αυτο εις παντας τους αδελφους τους εν
 you do it to all the brethren those in
 ολη τη Μακεδονια. Παρακαλουμεν δε υμας,
 whole the Macedonia. We exhort but you,
 αδελφοι, περισσευειν μαλλον. 11 και φιλοτι-
 brethren, to abound more; and to strive
 με σβας ησυχασειν, και πρασσειν τα ιδια, και
 earnestly to be quiet, and to do the things your own, and
 εργασθαι ταις * [ιδιαις] χερσιν υμων, καθως
 to work with the own hands of you, as
 υμιν παρηγγειλαμεν. 12 ινα περιπατητε ευσχη-
 to you we commanded, so that you may walk becom-

us † how it behoves you to walk and ‡ to please God, so that you may abound more.
 2 For you know What Commands 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 you yourselves are divinely instructed ‡ to LOVE each other;
 10 † for you also do * even towards All THOSE BRETHREN in All 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

* VATICAN MANUSCRIPT.—6. the—omit. write to you.

19. even towards.

8. you.

11. own—omit.

9. we have no Need to

1. Phil. i. 27; Col. iii. 6. 1. Eph. v. 27. † 3. Rom. xii. 2; Eph. v. 17; 2. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5. † 4. Rom. vi. 10; 1 Cor. vi. 15, 18. 15. Eph. iv. 17. 6. 1 Cor. vi. 8. † 6. 2 Thess. i. 8. † 7. 1 Cor. i. 2; Heb. xii. 14; 1 Pet. i. 4, 15. † 8. Luke x. 13. † 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24. † 9. John xiii. 34; xv. 13; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. † 10. 1 Thess. i. 7. † 10. 1 Thess. i. 12. † 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12. † 12. Rom. xii. 13; 2 Cor. viii. 24; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρειαν
only towards those outside, and of nothing need
εχητε. ¹³ Ου θελομεν δε υμας αγνοειν, αδελ-
may have. Not we wish but you to be ignorant, breth-
φοι, περι των κεκοιμημενων, ινα μη λυπησθε,
ren, concerning those having fallen asleep, so that not you may grieve,
καθως και οι λοιποι οι μη εχοντες ελπιδα. ¹⁴ Ει
as even the others tho not having a hope. If

γαρ πιστευομεν, οτι Ιησους απεθανε και ανεσ-
for we believe, that Jesus died and arose,
τη, ουτω και ο θεος τους κοιμηθεντας δια του
so also the God those having slept through the

Ιησου, αξει συν αυτω. ¹⁵ Τουτο γαρ υμιν λεγο-
Jesus, will lead out with him. This for to you we may
μεν εν λογω κυριου, οτι ημεις οι ζωντες οι
say by word of Lord, that we the living ones those

περιλειπομενοι εις την παρουσιαν του κυριου,
being left over to the coming of the Lord,
ου μη φθασωμεν τους κοιμηθεντας. ¹⁶ Οτι
not not may precede those having slept. Because

αυτος ο κυριος εν κελευσματι, εν φωνη αρχαγ-
himself the Lord with a command, with a voice of a chief
γελου, και εν σαλπιγγι θεου καταβησεται απ
messenger, and with a trumpet of God will come down from
ουρανου, και οι νεκροι εν Χριστω αναττησονται
heaven, and the dead ones in Anointed will be raised

πρωτον. ¹⁷ επειτα ημεις οι ζωντες οι περιλειπο-
first; afterwards we the living ones those being left
μενοι, αμα συν αυτοις αρπαγησομεθα εν νεφε-
ones, at the same time with them shall be caught away in clouds

λαις εις απαντησιν του κυριου εις αερα και
for a meeting of the Lord into air; and
ουτω παντοτε συν κυριω εσομεθα. ¹⁸ Ωστε
so always with Lord shall we be. Therefore

παρακαλειτε αλληλους εν τοις λογοις τουτοις.
comfort you each other in the words these.

ΚΕΦ. ε'. 5. ¹ Περι δε των χρονων και των
Concerning but the times and the

καιρων, αδελφοι, ου χρειαν εχετε υμιν γραφεσ-
seasons, brethren, no need you have to you to be writ-
θαι. ² αυτοι γαρ ακριβως οιδατε, οτι * [η] ημερα
ten; yourselves for accurately you know, that [the] day

κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται.
of Lord, as a thief in night, so comes.

³ Όταν λεγωσιν· Ειρηνη και ασφαεια· τότε
When they may say; Peace and safety; then
αιφνιδιος αυτοις εφισταται ολεθρος, ως σπρ η
sudden to them is at hand destruction, just as the

ωδινη εν γαστρι εχουση· και ου μη εκφυγω-
birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may have Need of nothing.

¹³ And we do not wish you to be ignorant, Brethren, concerning THOSE HAVING FALLEN ASLEEP, so that you may not grieve as THOSE OTHERS † who HAVE not a HOPE.

¹⁴ For since we believe That Jesus died and arose; so also [we believe] that God, through JESUS, † will lead forth with him THOSE who fell ASLEEP.

¹⁵ For this we affirm to you, by the Lord's Word, † That we, the LIVING, who are LEFT OVER to the COMING of the * LORD, will by no means precede THOSE who fell ASLEEP.

¹⁶ Because † the LORD himself will come down from Heaven with a Shout, with an Archangel's Voice, and with † God's Trumpet; and † the DEAD in Christ will be raised first;

¹⁷ then we, the LIVING, † who are LEFT OVER, shall at the same time with them, be caught away in Clouds, for a Meeting of the LORD in the Air; and so we shall be always * with the Lord.

¹⁸ Therefore, comfort each other with these WORDS.

CHAPTER V.

¹ But concerning † the TIMES and the SEASONS, Brethren, you do not need to be written to;

² for you yourselves know accurately, † That the Lord's Day is coming like a Thief at Night.

³ When they may say, "Peace and Safety," then † sudden Destruction im-pends over them, just as LABOR-PANGS ON HER who is pregnant, and they shall by no means escape.

* VATICAN MANUSCRIPT.—15. JESUS. 17. in the Lord. 2. the—omit.

† 13. Eph. ii. 12. † 14. 1 Cor. xv. 13. † 14. 1 Cor. xv. 23. † 15. 1 Cor. xv. 51.
† 1. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. † 16. 1 Cor. xv. 52. † 16. 1 Cor.
xv. 23, 52. † 17. 1 Cor. xv. 51. † 17. John xii. 20; xiv. 3; xvii. 24. † 1. Matt.
x. 3, 36; Acts i. 7. † 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 39, 40. † 3. Luke
xvi. 27—29; xxi. 34, 35; 2 Thess. i. 7—10.

σιν. ⁴ Ἔμεις δε, αδελφοι, ουκ εστε εν σκοτει,
 cape. You but, brethren, not are in darkness,
 ινα η ημερα υμας ως κλεπτης καταλαβη
 :that the day you as a thief should come upon;
⁵ παντες γαρ υμεις υιοι φωτος εστε και υιοι
 all for you sons of light are and sons
 ημερας· ουκ εστιεν νυκτος, ουδε σκοτους. ⁶ Αρα
 of day; not we are of night, nor of darkness. So
 ον μη καθευωδιμεν, ως * [και] οι λοιποι, αλλα
 thou not we may sleep, as [even] the others, but
 γρηγορωμεν και νηφωμεν. ⁷ οι γαρ καθευδον-
 we should watch and we should not drink; those for sleeping
 τες, νυκτος καθευδουσι και οι μεθυσκομενοι,
 of night they sleep; and those getting drunk,
 νυκτος μεθουσι. ⁸ Ημεις δε, ημερας οντες,
 of night they get drunk. We but, of day being,
 νηφωμεν, ενδυσασμενοι θωρακα πιστεως και αγα-
 should not drink, having put on a breastplate of faith and of
 πης, και περικεφαλαιαν, ελπιδα σωτηριας·
 love, and a helmet, a hope of salvation;
⁹ οτι ουκ εθετο ημας ο θεος εις οργην, αλλ'
 because not did set us the God for wrath, but
 εις περιποιησιν σωτηριας δια του κυριου ημων
 for attaining of salvation by means of the Lord of us
 Ιησου * [Χριστου,] ¹⁰ του αποθανοντος υπερ
 Jesus [Anointed,] of that having died on behalf
 ημων ινα, ειτε γρηγορωμεν ειτε καθευδιμεν,
 of us; so that, whether we may be awake or we may be asleep,
 αμα συν αυτω ζησωμεν. ¹¹ Διο παρακαλειτε
 together with him we may live. Wherefore comfort you
 αλληλους, και οικοδομειτε εις τον ενα, καθως
 each other, and build you up one the other, as
 και ποιειτε. ¹² Ερωτωμεν δε υμας, αδελφοι,
 even you do. We entreat but you, brethren,
 εδναι τους κοπιωντας εν υμιν, και προϊσταμε-
 to know those toiling among you, and presiding
 νους υμων εν κυριω, και νουθετουντας υμας,
 over you in Lord, and admonishing you,
¹³ και ηγεισθαι αυτους υπερεκπερισσου εν αγα-
 and to esteem them superabundantly in love,
 πη, δια το εργον αυτων· ειρηνευετε εν εσυ-
 on account of the work of them; be you at peace among your-
 τοις. ¹⁴ Παρακαλουμεν δε υμας, αδελφοι, νου-
 selves. We exhort but you, brethren, ad-
 θετειτε τους ατακτους, παραμυθισθε τους ελι-
 monish you the disorderly ones, encourage you the des-
 γοφυχους, αυτεχεσθε των ασθενων, μακροθυ-
 ponding ones, hold you on to the feeble ones, be you long-
 μειτε προς παντας. ¹⁵ Ορατε, μη τις κακον
 suffering towards all. See you, so one evil

4 † But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all † Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 † So then, we should not sleep, as the OTHERS; but we should † be vigilant and temperate.

7 For † THOSE who SLEEP, sleep by Night; and † the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, † having put on a Breast-plate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because † GOD did not set us apart for Wrath, but † for attaining Salvation, through THAT LORD of ours, Jesus,

10 † who DIED on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 † Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, † to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and admonishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, † admonish the DISORDERLY, † encourage the TIMID, † assist the FEEBLE, be † forbearing towards all.

15 † See that no one

* VATICAN MANUSCRIPT.—δ. even—omit.

9 Anointed—omit.

† 4. Rom. xiii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 6. Matt. xxiv. 42; xxv. 13; Rom. xiii. 11—13; 1 Pet. v. 8. † 7. Luke xxi. 34, 26; Rom. xiii. 11; 1 Cor. xv. 34; Eph. v. 14. † 7. Acts ii. 15. † 8. Eph. vi. 14, 16, 17. † 9. 1 Cor. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. † 9. 2 Thess. ii. 13, 14. † 10. Rom. xiv. 8, 9; 2 Cor. v. 15. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17. † 13. 2 Thess. iii. 11, 12. † 14. Heb. xii. 12. † 14. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. † 14. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 15. Lev. xix. 18; Prov. xx. 22; xxiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7 1 Pet. iii. 9

αντι κακου τινι αποδω^ν αλλα παντοτε το
 n place of evil to anyone should render; but always the
 αγαθον διωκετε και εις αλληλους και εις παν-
 good pursue you both towards each other and towards all.
 -ας. 16 Παντοτε χαιρετε. 17 Αδιαλειπτως προσ-
 Always rejoice you. Unceasingly pray
 ευχεσθε. 18 εν παντι ευχαριστειτε τουτο γαρ
 you; in everything give you thanks; this
 θελημα θεου εν Χριστου Ιησου εις υμας. 19
 will of God in Anointed Jesus concerning you. The
 πνευμα μη σβεννυτε. 20 προφητειας μη εξουβ-
 spirit not quench you; propheties not disregard
 νετε. 21 παντα δε δοκιμασετε το καλον κατε-
 you, all things but try you; the good thing hold
 χετε. 22 απο παντος ειδους πονηρου απεχεσθε.
 you fast; from every form of evil do you abstain.
 23 Αυτος δε ο θεος της ειρηνης αγιασαι υμας
 Himself but the God of the peace may sanctify you
 ολοτελεις και ολοκληρον υμων το πνευμα και
 entirely; and whole of you the spirit and
 η ψυχη και το σωμα αμω^ν πτωσ εν τη παρουσι^α
 he life and the body blameless in the presence
 του κυριου ημων Ιησου Χριστου τηρηθει.
 of the Lord of us Jesus Anointed may be preserved.
 24 Πιστος ο καλων υμας, ος και ποιησει. 25 Αδελ-
 Faithful the calling you, who also will perform Breth-
 φοι, προσευχεσθε περι ημων. 26 Αποκτασθε
 ren, pray you or us. Salute you
 τους αδελφους παντας εν φιληματι αγιω.
 the brethren all with a holy kiss.
 27 Ορκιζω υμας του κυριου, αναγνωθηναι την
 I adjure you the Lord, to be read the
 επιστολην πασι τοις * [αγιαις] αδελφοις. 23 Η
 letter to all the [holy] brethren. The
 χαρις του κυριου ημων Ιησου Χριστου με^ν
 favor of the Lord of us Jesus Anointed with
 υμων.
 you.

render Evil for Evil to
 Any one but always pur-
 sue the GOOD, both towards
 each other and towards all.
 16 † Rejoice always.
 17 † Pray unceasingly.
 18 † In everything give
 thanks; for this is God's
 Will, by Christ Jesus, con-
 cerning you.
 19 † Quench not the
 SPIRIT.
 20 † Do not disregard
 Prophecies;
 21 but † examine all
 things. † Hold fast the
 GOOD.
 22 Abstain from Every
 Form of Evil.
 23 And may the GOD of
 PEACE Himself sanctify
 you entirely; and may
 Your Whole person—the
 SPIRIT, and the SOUL, and
 the BODY,—be preserved
 blameless in the PRESENCE
 of our LORD Jesus Christ.
 24 † Faithful SHE WHO
 CALLS you, who also will
 perform.
 25 Brethren, † pray
 * also for us.
 26 † Salute all the
 BRETHREN with a holy
 Kiss.
 27 I adjure you by the
 LORD, † to read the LET-
 TER to All the BRETHREN.
 28 † The FAVOR of our
 LORD Jesus Christ be with
 you. * †

* VATICAN MANUSCRIPT.—25. also. 27. holy—omit. 28. Subscription—FIRST TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 23. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51. —Macknight.

† 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 8; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 30.
 † 20. 1 Cor. xiv. 1, 39. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 23.
 † 1 Cor. i. 8. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 3; 2 Thess. iii. 1.
 † 26. Rom. xvi. 5. † 27. Col. iv. 16; 2 Thess. iii. 4. † 28. Rom. xvi. 24, 25.
 † Thess. iii. 18.

* SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

CHAPTER 1.

¹ Παυλος και Σιλουανος και Τιμοθεος, τη εκ-
 Paul and Silvanus and Timothy, to the con-
 κλησια Θεσσαλονικεων εν θεω πατρι ημων και
 gregation of Thessalonians in God a father of us and
 κυριω Ιησου Χριστω. ² χαρις υμιν και ειρηνη
 Lord Jesus Anointed; favor to you and peace
 απο θεου πατρος * [ημων,] και κυριου Ιησου
 from God a father [of us,] and Lord Jesus
 Χριστου. ³ Ευχαριστην οφειλομεν τω θεω
 Anointed. To give thanks we are bound to the God
 παντοτε περι υμων, αδελφοι, καθως αξιον
 always concerning you, brethren, as proper
 εστιν, οτι υπεραυξανει η πιστις υμων, και πλεον-
 it is, because is growing fast the faith of you, and abounds
 αζει η αγαπη ενος εκαστου παντων υμων εις
 the love of one of each of all of you for
 αλληλους. ⁴ ωστε ημας αυτους εν υμιν καυχασ-
 each other; so that us ourselves in you to boast
 θαι εν ταις εκκλησιαις του θεου, υπερ της
 among the congregations of the God, on account of the
 υπομονης υμων και πιστews, εν πασι τοις διωγ-
 patience of you and of faith, in all the perse-
 μοις υμων και ταις θλιψεσιν, αις ανεχεσθε.
 cussions of you and the afflictions, which you endure;
⁵ ενδειγμα της δικαιας κρισεως του θεου, εις το
 a token of the righteous judgment of the God, for that
 καταξιωθηναι υμας της βασιλειας του θεου,
 to be deemed worthy you of the kingdom of the God,
 υπερ ης και πασχετε. ⁶ Ειπερ δικαιον παρα
 on behalf of which also you suffer. If indeed a just thing with
 θεω, ανταποδουναι τοις θλιβοουσιν υμας θλιψιν,
 God, to give in return to those afflicting you affliction,
⁷ και υμιν τοις θλιβομενοις ανεσιν μεθ' ημων, εν
 and to you to those being afflicted a relaxation with us, at
 τη αποκαλυψει του κυριου Ιησου απ' ουρανου,
 the revelation of the Lord Jesus from heaven,
 μετ' αγγελων δυναμεως αυτου, εν πυρι φλο-
 with messengers of power of himself, in a fire of
 γος, διδοντας εκδικησει τοις μη ειδοσι θεον,
 flame, executing retributive justice to those not knowing God,
 και τοις μη υπακουουσι τω ευαγγελιω του
 and to those not being obedient to the glad tidings of the
 κυριου ημων Ιησου * [Χριστου.] ⁹ οιτινες δικην
 Lord of us Jesus [Anointed;] who a just penalty

1 Paul, and † Sylvanus, and Timothy, to the CON-
 GREGATION of Thessalonians † in God our Father
 and the Lord Jesus Christ;
² † Favor to you and Peace, from God the Fa-
 ther and the Lord Jesus Christ.
³ † We are bound to give thanks to GOD always
 concerning you, Brethren, as it is proper, Because
 your FAITH is growing ex-
 ceedingly, and the LOVE of
 each One of you All is
 abounding towards each
 other:
⁴ so that † we ourselves
 boast in You among the
 CONGREGATIONS of GOD,
 † on account of your PA-
 TIENCE and Faith, † in All
 your PERSECUTIONS and
 the AFFLICTIONS which
 you endure;
⁵ † a Token of the
 RIGHTEOUS Judgment of
 GOD, for you to be DEEM-
 ED WORTHY of the KING-
 DOM of GOD, on account of
 which also you suffer.
⁶ † If indeed it is just
 with God to repay Afflic-
 tion to THOSE who AF-
 FLICT you,
⁷ so also to YOU the AF-
 FLICTED, † a Rest together
 with us, at † the REVELA-
 TION of the LORD JESUS
 from Heaven with the
 Angels of his Power,
⁸ † in a Flame of Fire,
 dispensing Retributive jus-
 tice † to THOSE not AC-
 KNOWLEDGING God, and
 † to THOSE not BEING
 OBEDIENT to the GLAD
 TIDINGS of our LORD JESUS;
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. 3. † 3. 1 Thess. i. 2, 3;
 iii. 6, 9; 2 Thess. ii. 13. † 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 10, 20. † 4. 1 Thess.
 i. 3. † 4. 1 Thess. ii. 14. † 5. Phil. i. 23. † 6. Rev. vi. 10. † 7. Rev.
 xvi. 13. † 7. 1 Thess. iv. 16; Jude 14. † 8. Heb. x. 27; xii. 29. † 8. 1 Thess
 xv. 5. † 8. Rom. ii. 8. † 9. Phil. iii. 10; 2 Pet. iii. 7.

τισουσιν, δλεθρον αιωνιον. απο προσωπου του
 shall pay, destruction age-lasting, from face of the
 κυριου και απο της δυξης της ισχυος αυτου,
 Lord and from the glory of the strength of him,
 10 όταν ελθη ενδοξασθηναι εν τοις αγιοις
 when he may come to be glorified in the holy ones
 αυτου και θαυμασθηναι εν πασι τοις πιστευσα-
 of himself and to be admired in all those having believed,
 σιν, (οτι επιστευθη το μαρτυριον ημων εφ'
 (because was believed the testimony of us to
 υμας,) εν τη ημερα εκεινη. 11 Εις δ και προσ-
 you,) in the day that. For which also we
 ευχομεθα παντοτε περι υμων, ινα υμας αξιω-
 pray always concerning you, that you may be
 ση της κλησεως ο θεος ημων, και
 counted worthy of the calling the God of us, and
 πληρωση πασαν ευδοκιαν αγαθωσυνης και
 may fill up every good-intention of goodness and
 εργον πιστεως εν δυναμει. 12 πως ενδοξασθη το
 work of faith in power; so that may be glorified the
 ονομα του κυριου ημων Ιησου * [Χριστου] εν
 name of the Lord of us Jesus [Anointed] in
 υμιν, και υμεις εν αυτω, κατα την χαριν του
 you, and you in him, according to the favor of the
 θεου ημων και κυριου Ιησου Χριστου.
 God of us and Lord Jesus Anointed.

penalty,—aionion Destruction from the Face of the LORD, and from the GLORY of his STRENGTH;

10 † when he shall come to be glorified in his SAINTS, and † to be admired in ALL THOSE WHO BELIEVE, in that DAY; Because our TESTIMONY to you was believed.

11 For which also we pray always concerning you, that our GOD may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and † Work of Faith with Power;

12 † so that the NAME of our LORD Jesus may be glorified in you, and you in him, according to the FAVOR of our GOD, and LORD Jesus Christ.

ΚΕΦ. β'. 2.

1 Ερωτωμεν δε υμας, αδελφοι, υπερ της
 We entreat and you, brethren, concerning the
 παρουσιας του κυριου * [ημων] Ιησου Χριστου,
 presence of the Lord [of us] Jesus Anointed,
 και ημων επισυναγωγης επ' αυτον, 2 εις το μη
 and of us assembling to him, in order that not
 ταχως σαλευθηται υμας απο του νοου, μητε
 quickly to be shaken you from the mind, nor
 θροεισθαι μητε δια πνευματος, μητε δια λογου,
 to be alarmed neither by a spirit, nor by a word,
 μητε δι' επιστολης ως δι' ημων, ως οτι
 nor by a letter as by means of us, as that
 ενεστηκεν η ημερα του κυριου. 3 Μη τις υμας
 has come close the day of the Lord. No one you
 εξαπατηση κατα μηδενα τροπον· οτι, εαν μη
 should delude by any turn; because, if not
 ελθη η αποστασια πρωτον, και αποκαλυφθη
 may come the falling away first, and may be revealed
 ο ανθρωπος της αμαρτιας, ο υιος της απωλειας,
 the man of the sin, the son of the destruction,
 4 ο αντικειμενος και υπεραιρομενος επι παντα
 he opposing and lifting up himself above all
 λεγομενον θεον η σεβασμα, ωστε αυτον εις τον
 being called a god or an august object, so that him into the
 ναον του θεου καθισαι, αποδεικνυντα εαυτον,
 temple of the God to be seated, openly showing himself,
 οτι εστι θεος. 5 Ου μνημονευετε, οτι ετι
 that he is a god. Not remember you, that still

CHAPTER II.

1 But we entreat you, Brethren, concerning † the COMING of the LORD Jesus Christ, and Our † Assembling to him,

2 † that you be not quickly AGITATED in mind, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

3 † Let no one delude You by any means, Because † the APOSTASY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember

* VATICAN MANUSCRIPT.—12. Anointed—omit.

2. of us—omit.

† 10. Psa. lxxxix. 7 † 10. Psa. lxxviii. 35. † 11. 1 Thess. i. 3. † 12. 1 Pet. i. 7; iv. 14. † 1. 1 Thess. iv. 16. † 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17. † 3. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. † 3. 1 Tim. iv. 1. † 8. Dan. vii. 25. † John ii. 13; Rev. xiii. 11. † 4. Dan. vii. 25; xi. 36; Rev. xiii. 6.

ων προς υμας, ταυτα ελεγον υμιν; ⁶ και νυν
 being with you, these things I said to you? and now
 το κατεχον οιδατε, εις το αποκαλυφθηαι
 the restraining thing you know, in order that to be revealed
 αυτον εν τω εαυτου καιρω. ⁷ Το γαρ μυστηριον
 him in the of himself season. The for secret thing
 ηδη ενεργειται της ανομιαι, μονον δ κατεχων
 already works of the lawlessness, only the one restraining
 αρτι εως εκ μεσου γενηται. ⁸ και τοτε αποκα-
 now till out of midst it may be; and then will be re-
 λυφθησεται ο ανομος. ον δ κυριος * [Ιησους]
 vealed the lawless one; whom the Lord [Jesus]
 αναλωσει τω πνευματι του στοματος αυτου,
 will consume with the breath of the month of himself,
 και καταργησει τη επιφανεια της παρουσιας
 and will make powerless by the appearing of the presence
 αυτου. ⁹ ου εστιν η παρουσια, κατ' ενεργειαν
 of himself of whom is the presence, according to an energy
 του σατανα, εν παση δυναμει και σημειοις και
 of the adversary, with all power and signs and
 τερασι ψευδους, ¹⁰ και εν παση απατη * [της]
 wonders of falsehood, and with every deception [of the]
 αδικιας, * [εν] τοις απολλυμενοις. ανθ' ων την
 iniquity, [in] those perishing; because as the
 αγαπην της αληθειας ουκ εδεξαντο εις το
 love of the truth not they received in order that
 σωθηναι αυτους. ¹¹ και δια τουτο πεμψει
 to be saved them. And because of this will send
 αυτοις ο θεος ενεργειαν πλανης, εις το πιστευ-
 to them the God a strong working of deceit, in order that to believe
 σαι αυτους τω ψευδει. ¹² ινα κριθωσι παντες οι
 them the falsehood; so that may be judged all those
 μη πιστευσαντες τη αληθεια, αλλ' ευδοκησαν-
 not having believed the truth, but having delighted
 τες * [εν] τη αδικια. ¹³ Ημεις δε οφειλομεν
 [in] the iniquity. We but are bound
 ευχαριστειν τω θεω παντοτε περι υμων,
 to give thanks to the God always concerning you,
 αδελφοι ηγαπημενοι υπο κυριου, οτι ειλατο
 brethren being beloved by Lord, because chose
 υμας ο θεος απ' αρχης εις σωτηριαν εν αγι-
 you the God from a beginning for salvation in sancti-
 ασμω πνευματος και πιστει αληθειας. ¹⁴ εις ο
 fication of spirit and belief of truth; into which
 εκαλεσεν υμας δια του ευαγγελιου ημων, εις
 he called you by means of the glad tidings of us, for
 περιποιησιν δοξης του κυριου ημων Ιησου
 obtaining glory of the Lord of us Jesus
 Χριστου.
 Anointed.

That while I was with you, I said these things to you?
 6 and now you know
 WHAT RESTRAINS, in or-
 der to his BEING REVEAL-
 ED IN HIS OWN SEASON.
 7 For † the SECRET of
 LAWLESSNESS is already
 working, till only the ONE
 RESTRAINING for the pres-
 ent shall be out of the way;
 8 and then will be re-
 vealed the LAWLESS ONE;
 († whom the LORD Jesus
 will consume with † the
 BREATH of his MOUTH,
 and annihilate by the AP-
 PEARING of his PRES-
 ENCE;)
 9 Whose COMING is ac-
 cording to the Energy of
 the ADVERSARY, with A''
 Power, and † Signs, —
 Wonders of Falsehood,
 10 and with Every De-
 ception of Iniquity to
 † THOSE who are PERISH-
 ING, because they admitted
 not the LOVE of the TRUTH
 in order that they might
 be saved.
 11 † And on this account
 God * will send to them an
 Energy of Delusion, † to
 their BELIEVING the
 FALSEHOOD;
 12 in order that ALL
 THOSE may be judged who
 BELIEVED not the TRUTH,
 † but approved the INI-
 QUITY.
 13 But † we are bound
 to give thanks to GOD al-
 ways for you, Brethren be-
 loved by the Lord, Because
 † GOD * chose you a First-
 fruit for Salvation, † in
 Sanctification of Spirit and
 Belief of Truth;
 14 to which he called
 you by our GLAD TIDINGS,
 for the obtaining of † the
 Glory of our LORD Jesus
 Christ.
 15 So then, Brethren,
 † stand firm, and retain

* VATICAN MANUSCRIPT.—8, Jesus—omit. 10. of the—omit. 19. in—omit.
 11. sends them. 12. in—omit. 13. chose you a First-fruit.
 † 7. 1 John ii. 18; iv. 3. † 8. Dan. vii. 10, 11. † 8. Isa. xi. 4; Rev. † j. 16.
 † 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. † 10. 2 Cor. ii. 15; iv. 3. † 11. Rom.
 i. 24. † 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. † 12. Rom. i. 32. † 13. 2 Thess.
 i. 3. † 13. 1 Thess. i. 4. † 13. 1 Pet. i. 2. † 14. John xvii. 22; 1 Thess. ...
 12; 1 Pet. v. 10. † 15. 1 Cor. xvi. 13; Phil. iv. 1.

τας παραδοσεις, ἃς ἐδιδαχθητε, εἴτε δια
 the traditions, which you were taught, whether through
 λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. ¹⁶ Ἄυτος δὲ
 a word or by a letter of us. Himself but
 ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ θεός
 the Lord of us Jesus Anointed, and the God
 * [καὶ] πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δούς
 [and] father of us he having loved us and having given
 παρακλήσιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χω-
 a consolation age-lasting and a hope good by fa-
 ριτι, ¹⁷ παρακαλεσαι ὑμῶν τὰς καρδίας, καὶ στη-
 vor, may comfort of you the hearts, and may
 ρίζαι * [ὑμᾶς] ἐν παντί λόγῳ καὶ ἐργῳ ἀγαθῷ.
 establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

¹ Το λοιπὸν, προσευθεσθε, ἀδελφοί, περὶ
 The remainder, pray you, brethren, for
 ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξα-
 of us, that the word of the Lord may run and may be
 ζῆται, καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα βυσθω-
 glorified, as even among you, and that we may be de-
 μεν ἀπο τῶν ἀτοπῶν καὶ πονηρῶν ἀνθρώπων· οὐ
 livered from the out of place and evil men; not
 γὰρ πάντων ἡ πίστις. ³ Πίστος δὲ ἐστὶν ὁ
 for of all the faith. Faithful but is the
 κύριος, ὃς στηριξεῖ ὑμᾶς καὶ φυλάξει ἀπο τοῦ
 Lord, who will establish you and will guard from the
 πονηροῦ. ⁴ Πεποιθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς,
 evil one. We have confidence but in Lord concerning you,
 ὅτι ἅ παραγγελλομεν * [ὑμῖν,] καὶ ποι-
 because the things we announce [to you,] both you
 εἴτε καὶ ποιήσετε. ⁵ Ὁ δὲ κύριος κατευθύναι
 do and will do. The but Lord may direct
 ὑμῶν τὰς καρδίας εἰς τὴν ἀγαπὴν τοῦ θεοῦ, καὶ εἰς
 of you the hearts into the love of the God, and into
 τὴν ὑπομονὴν τοῦ Χριστοῦ. ⁶ Παραγγελλομεν δὲ
 the patience of the Anointed. We give orders but
 ὑμῖν, ἀδελφοί, ἐν ὀνοματι τοῦ κυρίου * [ἡμῶν]
 to you, brethren, in name of the Lord [of us]
 Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπο παντός
 of Jesus Anointed, to withdraw you from every
 ἀδελφοῦ ἀτακτῶς περιπατούντος, καὶ μὴ κατὰ
 brother disorderly walking, and not according to
 τὴν παραδοσιν, ἣν παρελάβοσαν παρ' ἡμῶν.
 the tradition, which they received from us.
⁷ Ἄντοι γὰρ οἰδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς·
 Yourselves for know, how it behaves to imitate us;
 ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν
 because not we were disorderly among you, neither gratuitously
 ἄρτον ἐφαγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ
 bread did we eat from any one, but in toil and

† the INSTRUCTIONS you were taught, whether by our Word or Letter.

16 But may our LORD, * Christ Jesus himself, and THAT GOD our FATHER, † who LOVED us, and gave us, by Favor, aeternal Consolation, and † a good Hope,

17 console Your HEARTS, † and establish you in Every good * Work and Word.

CHAPTER III.

1 FINALLY, Brethren, † pray for us, that the WORD of the LORD may run and be glorified, even as among you;

2 and † that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

3 But † Faithful is the LORD, who will establish and † guard you from the EVIL one.

4 And † we have confidence in the Lord concerning you, Because the things we command, * you both are doing, and will do.

5 And may the LORD direct Your HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

6 Now we charge you, Brethren, in the Name of the LORD Jesus Christ, † to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which * you received from us.

7 For you yourselves know † how you ought to imitate us; Because we were not disorderly among you,

8 nor did we eat Bread for nothing from any one, but in Toil and Weariness,

* VATICAN MANUSCRIPT.—16. Christ Jesus, 17. Work and Word. 4. to you—omit. do. 6. of us—omit. 6. you received.

16. and—omit.

17. you—omit.

4. you both did, and are doing, and will

† 15. 1 Cor. xi. 2; 2 Thess. iii. 6. † 16. 1 John iv. 10; Rev. 1. 5. † 16. 1 Pet. i. 3.
 † 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. † 1. Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25.
 † 2. Rom. xv. 31. † 3. 1 Cor. i. 9; 1 Thess. v. 24. † 3. John xvii. 15. † 4
 † 2 Cor. vii. 16; Gal. v. 10. † 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. † 7. 1 Cor
 iv. 16; xi. 1; 1 Thess. i. 6, 7.

μοχθῶ, νυκτα και ἡμεραν ἐργαζόμενοι, προς το
 weariness, night and day working, in order that
 μη επιβαρῆσαι τινα ὑμῶν. ⁹ Οὐχ ὅτι οὐκ
 not to burden any of you. Not because not
 εχομεν εξουσιαν, ἀλλ' ἵνα ἑαυτοὺς τυκῶν δῶ-
 we have authority, but that ourselves a pattern we might
 μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹⁰ Καὶ γὰρ,
 give to you for the to imitate us. Indeed for,
 ὅτε ἡμεν προς ὑμᾶς, τούτο παραγγέλλομεν
 when we were with you, this we announced
 ὑμῖν, ὅτι εἰ τις οὐ θελεῖ ἐργαζεσθαι, μηδε
 to you, that if any one not wishes to work, neither
 εσθιετω. ¹¹ Ἀκουομεν γὰρ τινὰς περιπατοῦντας
 let him eat. We hear for some are walking
 ἐν ὑμῖν ἀτακτῶς, μηδεν ἐργαζομενους, ἀλλὰ
 among you out of order, nothing working, but
 περιεργαζόμενους. ¹² Τοῖς δε τοιούτοις παρα-
 being above work. To the now such like we com-
 γελλομεν και παρακαλομεν δια του κυριου
 man and we exhort through the Lord
 * [ἡμῶν] Ἰησου Χριστου, ἵνα μετα ἡσυχίας
 [of us] Jesus Anointed, that with quietness
 ἐργαζόμενοι, τον ἑαυτων ἄρτον εσθιωσιν.
 working, the of themselves bread they may eat.
¹³ Ὑμεῖς δε, ἀδελφοί, μη ἐκκακησητε καλοποι-
 You but, brethren, not should be remiss doing
 ουντες. ¹⁴ Εἰ δε τις οὐχ ὑπακουεῖ τῆς λογῆς
 well. If but any one not hearkens to the word
 ἡμῶν δια της ἐπιστολης, τούτον σημειουσ-
 of us by means of the letter, him point you
 θε. * [και] μη συναμιγνυσθε αὐτῷ, ἵνα ἐντρα-
 out; [and] not mix you together with him, so that he may
 πῆ. ¹⁵ και μη ὡς ἐχθρον ἡγεισθε, ἀλλὰ νου-
 be put to shame; and not as an enemy regard you, but ad-
 θετεῖτε ὡς ἀδελφον. ¹⁶ Αυτος δε ὁ κυριος της
 monish you as a brother. Himself but the Lord of the
 εἰρηνης δῆη ὑμῖν την εἰρηνην διαπαντος ἐν
 peace may give to you the peace always in
 παντι τροπῷ. ὁ κυριος μετα παντων ὑμῶν. ¹⁷ Ὁ
 every way; the Lord with all of you. The
 ασκασμος τη ἐμῃ χειρι Παυλου, ὁ ἐστι σημειον
 salutation by the my hand of Paul, which is a sign
 ἐν παση ἐπιστολῇ. οὕτω γραφῶ. ¹⁸ ἡ χαρὶς του
 in every letter; thus I write; the favor of the
 κυριου ἡμῶν Ἰησου Χριστου μετα παντων ὑμῶν.
 Lord of us Jesus Anointed with all of you.
 * [Ἀμην.]
 [So be it.]

‡ working Night and Day, so as not to BURDEN any of you;
 9 † Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.
 10 For also, when we were with you, This we commanded you, † That if any one is not willing to work, neither let him eat.
 11 For we hear of some among you, † walking out of order, not working, but being above work.
 12 Now SUCH we charge and exhort * by the Lord Jesus Christ, † that, working with Quietness, they may eat THEIR OWN Bread.
 13 But you, Brethren, † should not be remiss in doing well.
 14 But if any one obey not our WORD by this LETTER, point him out, and † do not associate with him, so that he may be put to shame;
 15 † and regard him not as an Enemy, † but admonish him as a Brother.
 16 † Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.
 17 † The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.
 18 † The FAVOR of our LORD Jesus Christ be with you all. *

* VATICAN MANUSCRIPT.—12. of us—omit. * in the Lord Jesus Christ. 14. and—omit. 18. So be it—omit. Subscription—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

‡ 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 9. † 9. 1 Cor. ix. 6; 1 Thess. ii. 6
 † 10. Gen. iii. 10; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 28.
 † 13. Gal. vi. 9. † 14. Matt. xviii. 17; 1 Cor. v. 9, 11. † 15. Lev. xix. 17; 1 Thess. v. 14.
 † 15. Titus iii. 10. † 16. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23.
 † 17. 1 Cor. xvi. 21; Col. iv. 18. † 18. Rom. xvi. 24.

* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παυλος, αποστολος Ιησου Χριστου, κατ'
 Paul, an apostle of Jesus Anointed, according to
 επιταγην θεου, σωτηρος ἡμων, και Χριστου
 an appointment of God, a savior of us, and Anointed
 Ιησου, της ελπιδος ἡμων, ² Τιμοθεω γνησιω
 Jesus, of the hope of us, to Timothy a genuine
 τεκνω εν πιστει· χαρις, ελεος, ειρηνη απο θεου
 child in faith; favor, mercy, peace from God
 πατρος * [ἡμων,] και Χριστου Ιησου του κυριου
 a father [of us,] and Anointed Jesus the Lord
 ἡμων.
 of us.

1 Paul, an Apostle of Jesus Christ, † according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

2 to † Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

3 Remain still in Ephesus, as I entreated thee, † when departing for Macedonia, so that thou mayest charge some not † to teach differently,

4 nor to hold to Fables and interminable Genealogies, † which occasion Disputes, rather than THAT * EDIFICATION of God by Faith.

5 (Now † the END of the COMMANDMENT is Love, † from a Pure Heart, and a good Conscience, and an undissembled Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

8 We know indeed That † the LAW is excellent if one use it lawfully;

9 † knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters 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

³ Καθως παρεκαλεσα σε προσμειναι εν Εφεσω,
 As I entreated thee to remain in Ephesus,
 πορευομενος εις Μακεδονιαν, ινα παραγγειλης
 departing for Macedonia, that thou mayest charge
 τισι μη ἑτεροδιδασκαλειν, ⁴ μηδε προσεχειν
 some not other to teach, nor to hold to
 μυθοις και γενεαλογιαις απεραντοις, αιτινες
 fables and genealogies endless, which
 ζητησεις παρεχουσι μαλλον η οικονομιαν θεου
 disputes occasion rather than an administration of God
 την εν πιστει· ⁵ (το δε τελος της παραγγελιας
 that by faith; (the now end of the commandment
 εστιν αγαπη εκ καθαρης καρδιας και συνειδη-
 is love out of a pure heart and conscience
 σεως αγαθης και πιστεως ανυποκριτου· ⁶ ὧν
 good and faith unfeigned; which
 τινες αστοχησαντες, εξετραπησαν εις ματαιο-
 some having missed, turned aside to foolish
 λογιαν, ⁷ θελοντες ειναι νομοδιδασκαλοι, μη
 talking, wishing to be law-teachers, not
 νοουντες μητε α λεγουσι, μητε περι
 understanding neither the things they say, nor concerning
 τινων διαβεβαιουνται. ⁸ Οιδαμεν δε, οτι
 certain things they positively affirm. We know but, that
 καλος ο νομος, εαν τις αυτω νομιμως χρηται,
 good the law, if one it lawfully may use,
⁹ ειδως τουτο, οτι δικαιω νομος ου κειται,
 knowing this, that for a just one a law not is laid down,
 ανομοις δε και ανυποτακτοις, ασεβεσι
 for lawless ones but and for unruly ones, for ungodly ones
 και ἁμαρτωλοις, ανομοιοις και βεβηλοις,
 and sinners, for impious ones and for profane ones,
 πατραλwai και μητραλwai, ανδροφονοις,
 for smiters of fathers and for smiters of mothers, for man-killers,
¹⁰ πορνοις, αρσενοκοιταις, ανδραποδισταις,
 for fornicators, for sodomites, for man-stealers,
 ψευσταις, επιορκοις, και ει τι ἕτερον τη ὑγια-
 for liars, for oath-breakers, and if anything other to the being

* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY.

2 of us—omit.

4. EDIFICATION.

† 1. Acts ix. 15; Gal. i. 1, 11.

† 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2.

† 3. Acts xx. 1, 3; Phil. ii. 24.

† 3. Gal. i. 5, 7; 1 Tim. vi. 3, 10. † 4. 1 Tim. vi. 4, 20.

† 5. Rom. xiii. 8—10; Gal. v. 14.

† 5. 2 Tim. ii. 22.

† 8. Rom. vii. 12.

Gal. iii. 10; v. 23.

† 9.

ουση διδασκαλια αντικειται, ¹¹ κατα το ευαγ-
 sound teaching is opposed, according to the glad
 γελιον της δοξης του μακαριου θεου, ο επισ-
 tidings of the glory of the blessed God, which was en-
 τευθην εγω. ¹² * [και] χαριν εχω τω ενδυναμω-
 trusted with I; [and] give thanks I to the one having

σαντι με Χριστω Ιησου τω κυριω ημων, οτι
 empowered me Anointed Jesus the Lord of us, because
 πιστον με ηγησατο, θεμενος εις διακονιαν,
 faithful me he regarded, placing into service,

¹³ του προτερον οντα βλασφημον και διωκτην
 him formerly being a defamer and a persecutor

και υβριστην· αλλ' ηλεθην, οτι αγνωων
 and a violent person; but I received mercy, because being ignorant
 εποιησα εν απιστια, ¹⁴ υπερεπλεονασε δε η
 I acted in unbelief, superabounded but the

χαρις του κυριου ημων μετα πιστεως και αγα-
 favor of the Lord of us with faith and love
 της της εν Χριστω Ιησου. ¹⁵ Πιστος ο λογος,
 of that in Anointed Jesus. True the word,

και πασης αποδοχης αξιος, οτι Χριστος Ιησους
 and of all reception worthy, that Anointed Jesus
 ηλθεν εις τον κοσμον αμαρτωλους σωσαι, ων
 came into the world sinners to save, of whom

πρωτος ειμι εγω. ¹⁶ αλλα δια τουτο ηλεθην,
 first am I; but through this I received mercy,
 ινα εν εμοι πρωτω ενδειξηται Ιησους Χριστος
 that in me first might show forth Jesus Anointed

την πασαν μακροθυμιαν, προς υποτυπωσιν των
 the all forbearance, for an example of those
 μελλοντων πιστευειν επ' αυτω εις ζων αιωνιον·
 being about to believe on him for life age-lasting;

¹⁷ τω δε βασιλει των αιωνων, αφθαρτω, αορατω,
 to the now king of the ages, incorruptible, invisible,
 μονω θεω, τιμη και δοξα εις τους αιωνας των
 only God, honor and glory for the ages of the

αιωνων· αμην.)
 ages; so be it.)

¹⁸ Ταυτην την παραγγελιαν παρατιθεμαι σοι
 This the charge I commit to thee;
 τεκνον Τιμοθεε, κατα τας προαγουσας επι σε
 child O Timothy, according to the preceding in respect to thee

προφητειας ινα στρατευη εν αυταις την καλην
 prophecies that thou mayest war by them the good
 στρατειαν, ¹⁹ εχων πιστιν και αγαθην συνειδη-
 warfare, holding faith and good a consci-

σιν, ην τινες απωσαμενοι, περι την πιστιν
 ence, which some having thrust away, concerning the faith

‡ to the WHOLESOME Doc-
 trine;

¹¹ 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 PRE-
 VIOUSLY a Defamer, and
 a Persecutor, and a Violent
 man; but I received mercy,
 ‡ Because being ignor-
 ant I acted in Unbelief.

¹⁴ ‡ But the FAVOR of
 our LORD superabounded,
 with THAT Faith and Love
 which are in Christ Jesus.

¹⁵ True is the word,
 and worthy of All Recep-
 tion, That ‡ Christ Jesus
 came into the WORLD to
 save Sinners, of whom first
 am I.

¹⁶ But on this account
 ‡ I received mercy, that
 in me, first, * Christ Jesus
 might exhibit ALL For-
 bearance for an Example
 of THOSE BEING ABOUT to
 believe on him in order to
 aionian Life.

¹⁷ ‡ Now to the KING of
 the AGES, the Incorrupti-
 ble, the Invisible, the Only
 God, be Honor and Glory
 for the AGES of the AGES.
 Amen.)

¹⁸ This CHARGE ‡ I
 commit to thee, O Child
 Timothy, according to the
 PRECEDING PROPHECIES
 concerning thee, that by
 them thou mayest carry on
 ‡ the GOOD Contest;

¹⁹ retaining Faith and a
 Good Conscience, which
 some having thrust away,
 concerning the FAITH
 * suffered Shipwreck;

* ALEXANDRIAN MANUSCRIPT.—12. And—omit. Shipwreck.

16. Christ Jesus. 19. suffered

‡ 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1. ‡ 11. 1 Cor. ix. 17; Gal. ii. 7; Col. i. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3. ‡ 12. 2 Cor. iii. 5, 6; iv. 1; Col. i. 25. ‡ 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6. ‡ 13. Luke xxiii. 34; John ix. 39, 41; Acts iii. 17; xxvi. 9. ‡ 14. 1 Cor. xv. 10. ‡ 15. Matt. ix. 13; Ma k ii. 17; Luke v. 32; xix. 10; Rom. v. 8; 1 John iii. 5. ‡ 16. 2 Cor. iv. 1. ‡ 17. 1 Tim. vi. 15, 16. ‡ 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. ‡ 19. 1 Tim. vi. 12; 2 Tim. ii. 3; iv. 7.

ενααγησαν· ²⁰ ὧν ἐστὶν Ὑμεναιος καὶ Ἀλεξ-
 were shipwreck; of whom is Hymenius and Alex-
 ανδρος, οὓς παρεδωκα τῷ σατανα, ἵνα παιδευ-
 ander, whom I delivered up to the adversary, so that they might
 θωσι μὴ βλασφημειν.
 be taught not to revile.

ΚΕΦ. β'. 2.

¹ Παρακαλῶ οὖν πρῶτον παντῶν ποιεῖσθαι
 I exhort therefore first of all to make
 δεησεις, προσευχας, εντευξεις, ευχαριστίας
 supplications, prayers, intercessions, thanksgivings
 ὑπερ παντων ανθρωπων· ² ὑπερ βασιλεων, καὶ
 in behalf of all men; in behalf of kings, and
 παντων των εν ὑπεροχη οντων· ἵνα ἡρεμον
 of all of those in high station being; so that a tranquil
 καὶ ἡσυχιον βιον διαγωμεν εν παση ευσεβεια
 and quiet life we may lead in all piety
 καὶ σεμνοτητι. ³ Τουτο * [γαρ] καλον καὶ απο-
 and seriousness. This [for] good and ac-
 δεκτον ενωπιον του σωτηρος ἡμων θεου, ⁴ ὃς
 ceptable in presence of the preserver of us God, who
 παντας ανθρωπους θελει σωθηναι, καὶ εις επιγ-
 all men wishes to be saved, and into an exact
 νωσιν αληθειας ελθειν. ⁵ Εἰς γαρ θεος, εἰς καὶ
 knowledge of truth to come. One for God, one and
 μεσιτης θεου καὶ ανθρωπων, ανθρωπος Χριστος
 mediator of God and of men, a man Anointed
 Ἰησους, ⁶ ὃ δους ἑαυτον αντιλυτρον ὑπερ παν-
 Jesus, he having given himself a ransom in behalf of
 των· * [το μαρτυριον] καιροις ιδιοις, ⁷ εις ὃ
 all; [the testimony] for seasons own, for which
 ετεθη εν εγω κηρυξ καὶ αποστολος, (αληθειαν
 was placed I a herald and an apostle, (truth
 λεγω, ου ψευδομαι,) διδασκαλος εθνων εν πισ-
 I speak, not I speak falsely,) a teacher of nations in faith
 τει καὶ αληθεια.
 and in truth.

⁸ Βουλομαι οὖν προσευχεσθαι τους ανδρας εν
 I direct therefore to pray the men in
 παντι τοπη, επαιροντας ὁσιους χειρας χωρις
 every place, lifting up holy hands without
 οργης καὶ διαλογισμων. ⁹ Ὡσαυτως * [καὶ τας]
 wrath and disputing. In the same way [and the]
 γυναικας εν καταστολη κοσμιφ, μετα αιδους
 women in apparel becoming, with modesty
 καὶ σωφροσυνης, κοσμειν ἑαυτας, μὴ εν πλεγ-
 and soundness of mind, to adorn themselves, not with wreaths,
 μασιν, η χρυσφ, η μαργαριταις, η ἱματισμφ
 or gold, or pearls, or a garment
 πολυτελει, ¹⁰ αλλ', (ὃ πρεπει γυναιξιν επαγ-
 expensive, but, (which is becoming for women under-

20 of whom are † Hyme-
 nius and Alexander; whom
 I † delivered up to the
 ADVERSARY, that they may
 be taught not to blas-
 pheme.

CHAPTER II.

1 I exhort, therefore,
 first of all, to make Sup-
 plications, Prayers, Inter-
 cessions, and Thanksgiv-
 ings in behalf of All Men;

2 † in behalf of Kings,
 and ALL who ARE in High
 station, so that we may
 lead a Tranquil and Quiet
 Life in All Piety and Seri-
 ousness.

3 This is good and † ac-
 ceptable before God, our
 SAVIOR,

4 † who desires All Men
 to be saved, † and to come
 to an accurate Knowledge
 of the Truth.

5 † For God is One, and
 there is † One Mediator of
 God and Men, that Man,
 Christ Jesus,

6 † who GAVE himself a
 Ransom in behalf of all,—
 the TESTIMONY in its own
 Seasons;—

7 † for which I was ap-
 pointed a Herald and an
 Apostle, (I speak Truth, I
 do not falsify,) a Teacher
 of Nations in * Faith and
 Truth.

8 I appoint, therefore,
 the MEN to pray in every
 place, lifting up Holy
 Hands without Wrath and
 Disputing.

9 In like manner, the
 WOMEN, also, in † becom-
 ing Attire, with Modesty
 and soberness of mind, not
 decorating themselves with
 Wreaths, or Gold, or
 Pearls, or expensive Cloth-
 ing,

10 but with good Works,
 which become Women un-

* ALEXANDRIAN MANUSCRIPT.—3. for—omit.
 Spirit and Truth.

† 6. the TESTIMONY—omit.

7.

† 20. 2 Tim. ii. 17, 14.

† 20. 1 Cor. v. 5.

† 2. Ezra vi. 10; Rom. xiii. 1.

† 3. Rom. xii. 2; 1 Tim. v. 4.

† 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12; 2 Pet

iii. 10. † 4. John xvii. 3; 2 Tim. ii. 25.

† 5. Rom. iii. 29, 30; x. 12; Gal. iii. 20

† 5. Heb. viii. 6; ix. 15.

† 6. Matt. xx. 28; Mark x. 45; Eph. i. 7; Titus ii. 14.

Eph. iii. 7, 8; 2 Tim. i. 11.

† 7. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-
taking worship of God,) by means of works good.

θων. ¹¹ Γυνη εν ησυχια μανθανετω εν παση
A woman in quietness let learn with all

υποταγη. ¹² Γυναικι δε διδασκειν ουκ επιτρεπω,
submission. A woman but to teach not I permit,

ουδε αυθεντειν ανδρος, αλλ' ειναι εν ησυχια.
nor to assume authority over a man, but to be in silence.

¹³ Αδαμ γαρ πρωτος επλασθη, ειτα Εβα. ¹⁴ Και
Adam for first was formed, then Eve. And

Αδαμ ουκ ηπατηθη· η δε γυνη απατηθεισα, εν
Adam not was deceived; the but woman having been deceived, in

παραβασει γεγρονε· ¹⁵ σωθησεται δε δια της
transgression became; she will be preserved but through the

τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη
child-bearing, if they abide in faith and love

και αγιασμω μετα σωφροσυνης.
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

¹ Πιστος δ λογος· Ει τις επισκοπης ορεγεται,
True the word; If any one an oversight longs after,

καλου εργου επιθυμει. ² Δει ουν τον επισκο-
excellent a work he desires. It behoves then the overseer

πον ανεπιληπτον ειναι, μιας γυναικος ανδρα,
unblamable to be, of one wife a husband,

νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδασκα-
vigilant, sedate, orderly, hospitable, fit to

τικον· ³ μη παροινον, μη πληκτηνη, αλλ' επιει-
teach; not a wine drinker, not a striker, but gen-

κη, αμαχον, αφιλαργυρον· ⁴ του ιδιου οικου
tle, not quarrelsome, not a lover of money; of the own house

καλως προϊσταμενον, τεκνα εχοντα εν υποταγη
well presiding, children having in subjection

μετα πασης σεμνοτητος· ⁵ (ει δε τις του ιδιου
with all dignity; (if but any one of the own

οικου προστηναι ουκ οιδε, πως εκκλησιας θεου
house to preside not knows, how a congregation of God

επιμελησεται;) ⁶ μη νεοφυτον, ινα μη τυφω-
will he take care of?) not a new convert, so that not being

θεις εις κριμα εμπεση του διαβολου· ⁷ δει δε
puffed up into a judgment he may fall of the accuser; it behoves but

αυτον και μαρτυριαν καλην εχειν απο των εξω-
him also a testimony good to have from those out-

θεν, ινα μη εις ονειδισμον εμπεση και παγίδα
side, so that not into reproach he may fall and a snare

του διαβολου.
of the accuser.

dertaking the worship of God.

¹¹ Let a Woman learn in Quietness with All Submission;

¹² for † I do not permit a Woman to teach, † or to assume authority over a Man, but to be quiet;

¹³ for † Adam was formed first, and then Eve.

¹⁴ And † Adam was not deceived; but the WOMAN having been * deceived, became a Transgressor;

¹⁵ but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

¹ This SAYING is True. If any one longs after an † Overseer's office, he desires an Excellent Work.

² † The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, † fit to teach;

³ † not a wine-drinker, no striker, but gentle, not quarrelsome, † not a lover of money;

⁴ presiding well over his own Family, † having the Children in Subjection with All Dignity;

⁵ (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

⁶ Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

⁷ And he must even have a good Testimony † from THOSE WITHOUT, that he may not fall into reproach and † a Snare of the ENEMY.

* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

† 12. 1 Cor. xiv. 34. † 12. Eph. v. 24. † 13. Gen i. 27; ii. 18, 22; 1 Cor. xi. 8, 9.
† 14. Gen. iii. 6; 2 Cor. xi. 3. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. i. 6, &c.
† 2. 2 Tim. ii. 24. † 3. Titus i. 7. † 3. 1 Pet. v. 2. † 4. Titus 6. † 7
Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. † 7. 2 Tim. ii. 20.

⁸ Διακονους ὡσαυτως σεμνους, μη διλογους,
 Servants in like manner dignified, not two-worded,
 μη οινῷ πολλῷ προσεχοντας, μη αισχροκερ-
 not to wine much being addicted, not eager for base
 δεις, ⁹ εχοντας το μυστηριον της πιστεως εν
 gain, holding the secret of the faith in
 καθαρα συνειδησει. ¹⁰ Και οὔτοι δε δοκιμαζεσ-
 a pure conscience. Also these but let be proved
 θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
 first, then let serve, unblamable

οντες. ¹¹ Γυναικας ὡσαυτως σεμνας, μη δια-
 being. Women in like manner serious, not ac-
 βολουσ, νηφαλιους, πιστας εν πασι. ¹² Διακο-
 cusers, vigilant, faithful in all things. Servants
 νοι εστωσαν μιας γυναικος ανδρες, τεκνων
 let be of one wife a husband, children
 καλως προϊσταμενοι και των ιδιων οικων. ¹³ Οἱ
 well presiding over and of the own houses. Those

γαρ καλως διακονησαντες, βαθμον εαυτοις κα-
 for well having served, a standing for themselves honor-
 λον περιποιουνται, και πολλην παρρησιαν εν
 able they acquire, and much confidence in

πιστει τη εν Χριστῷ Ἰησου. ¹⁴ Ταυτα σοι γρα-
 faith in that in Anointed Jesus. These things of thee I

φω, ελπίζων ελθειν προς σε ταχιον. ¹⁵ εαν δε
 write, hoping to come to thee very soon; if but

βραδυνω, ινα ειδης, πως δει εν οικῷ θεου
 I should delay, that thou mayest know, how it behoves in a house of God

αναστρεφεισθαι, ἣτις εστιν εκκλησια θεου ζων-
 to conduct thyself, which is a congregation of God liv-

τος. ¹⁶ Στυλος και εδραιωμα της αληθειας και
 ing. A pillar and basis of the truth and

ὁμολογουμενωσ μεγα εστι το της ευσεβειας
 confessedly great is the of the piety

μυστηριον. *Ὁσ εφανερωθη εν σαρκι, εδικαιωθη
 secret; Who was manifested in flesh, was justified

εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν
 in spirit, was seen by messengers, was proclaimed among

εθνεσιν, επιστευθη εν κοσμῷ, ανεληφθη εν
 nations, was believed among a world, was taken up in

δοξῃ.
 glory.

ΚΕΦ. 3'. 4.

¹ Το δε πνευμα ρητως λεγει, οτι εν υστεροις
 The but spirit expressly says, that in subsequent

καιροισ αποστησονται τινεσ της πιστεωσ, προσ-
 seasons will fall away some from the faith, ad-

τηχοντεσ πνευμασι πλανοισ και διδασκαλιασ
 hering to spirits wandering and to teachings

⁸ † Assistants in like
 manner ought to be seri-
 ous, not deceitful in speech,
 † not being addicted to
 much Wine, not eager for
 base gain;

⁹ holding the SECRET of
 the FAITH with a Pure
 Conscience.

¹⁰ But let These also be
 proved first, then let them
 serve, being unblamable.

¹¹ † Let the Women in
 like manner be serious, not
 accusers, vigilant, faithful
 in all things.

¹² Let Assistants be
 Husbands of One Wife,
 presiding well over their
 OWN Families.

¹³ For THOSE HAVING
 SERVED well, acquire for
 themselves an honorable
 Station, and Much Confide-
 nce 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 Foun-
 dation of the TRUTH, and
 confessedly great, is the
 SECRET of PIETY; †* He
 who was manifested in
 Flesh, was justified in
 Spirit, was seen by Mes-
 sengers, was proclaimed
 among Nations, was belie-
 ved on in the World,
 was taken up in Glory.

CHAPTER IV.

¹ But the SPIRIT † ex-
 pressly says, That in subse-
 quent Seasons, some will
 apostatize from the FAITH,
 giving heed to † deceitful
 Spirits, and † to Teachings
 of Demons;

* ALEX. MS.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22;
 2 Tim. iii. 20. † 16. John i. 14; 1 John i. 2. † 1. John xv. 13; 2 Thess. ii. 3;
 2 Tim. iii. 1; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38.
 Rev. ix. 20.

δαιμονίων, ² ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-
of demons, by hypocrisy of false-speakers, having
τηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλυόντων
been cauterized the own conscience, forbidding
γαμεῖν, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτί-
to marry, to abstain from foods, which the God created
σεν εἰς μεταληψίην μετὰ εὐχαριστίας τοῖς πισ-
for a partaking of with thanksgiving by the faithful
τοῖς καὶ ἐπεγνωκόσι τὴν ἀληθειαν. ⁴ Ὅτι παν
ones and they have known the truth. Because every
κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλήτον, μετὰ
creature of God good, and nothing cast away, with
εὐχαριστίας λαμβανόμενον. ⁵ ἁγιαζέται γὰρ διὰ
thanksgiving being received; it is sanctified forthrough
λογοῦ θεοῦ καὶ ἐντευξέως. ⁶ Ταῦτα ὑποτιθεμέ-
a word of God and of prayer. These things setting forth
νος τοῖς ἀδελφοῖς, καλὸς ἐσὶν διακονοὶ Ἰησοῦ
to the brethren, good thou wilt be a servant of Jesus
Χριστοῦ, ἐντροφεύμενος τοῖς λόγοις τῆς πίστεως
Anointed, being nourished with the words of the faith
καὶ τῆς καλῆς διδασκαλίας, ἣ παρηκολούθη-
and of the good teaching, which thou hast closely
κας. ⁷ Τοὺς δὲ βεβηλοὺς καὶ γραῶδεις μύθους
followed. The hut profane and old women fables
παραιτοῦν γυμναζεῖ δὲ σεαυτοῦ πρὸς εὐσεβειαν.
do thou avoid; discipline but thyself for piety.
⁸ Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν
The for bodily discipline for a little it is
ὠφέλιμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφέλιμος
profitable; the hut piety for all things profitable
ἐστίν, ἐπαγγελίαν ἐχούσα ζωῆς τῆς νῦν καὶ
it is, a promise having of life of the now and
τῆς μελλούσης. ⁹ Πίστος ὁ λόγος καὶ πασης
of that about coming. True the word and of all
ἀποδοχῆς ἀξίος. ¹⁰ Εἰς τοῦτο γὰρ * [καὶ]
acceptance worthy. In order to this for [also]
κοπιώμεν καὶ οὐνειδίζομεθα, ὅτι ἠλπικαμέν ἐπι
we toil and are reproached, because we have hoped in
θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,
God living, who is a preserver of all men,
μαλιστα πιστῶν. ¹¹ Παραγγέλλε ταῦτα καὶ
especially of believers. Do thou enjoin these things and
διδασκε. ¹² Μὴδεὶς σου τῆς νεότητος καταφρο-
do thou teach. None thee the youth let despise,
νειτῶ, ἀλλὰ τυπὸς γίνου τῶν πιστῶν ἐν λόγῳ,
but a pattern become thou of the believers in word,
ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.
a conduct, in love, in faith, in purity.

2 [misled] by the † Hy-
pocrisy of false teachers;
whose OWN † Conscience
has been scared;

3 forbidding † marriage,
and † the use of Foods
which GOD created in or-
der to be partaken of with
† Thanksgiving by the
BELIEVERS, even by those
who have recognized this
TRUTH;—

4 That † Everything
Created by God † is good,
and nothing is to be re-
jected, being received with
Thanksgiving;

5 since it is sanctified
through the Command of
God, and by Prayer.

6 Setting forth These
things before the BRETHER-
EN, thou wilt be a Good
Servant of * Christ Jesus,
† imbued with the WORDS
of the FAITH, and the
GOOD Teaching which thou
hast closely followed.

7 But † avoid PROFANE
and Silly Fables, and train
thyself for Piety;

8 for BODILY Training
is profitable for a little;
† but PIETY is profitable
for all things, † having a
Promise of the PRESENT
Life, and of THAT which is
FUTURE.

9 This SAYING is True,
and worthy of All Recep-
tion.

10 For on this account,
we toil and * are re-
proached, Because we hope
in the living God, † who is
a Preserver of All Men,
especially of Believers.

11 These things enjoin
and teach.

12 Let no one despise
Thy YOUTH; but † become
a Pattern of the BELIEV-
ERS, in Word, in Conduct,
in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus.

10. also—omit.

10. earn-

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

; 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. † 2. Eph. iv. 19. † 3. Heb. xlii. 4.
; 3. Rom. xiv. 3. † 3. Rom. xiv. 6; 1 Cor. x. 30. † 4. Rom. xv. 14, 20; 1 Cor. i. 25.
† 5. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 12.
† 8. 1 Tim. vi. 6. † 8. Psa. xxxvii. 4; lxxxiv. 11; cxli. 2, 3; cxlv. 10; Matt. vi. 23; xix.
29. Mark x. 30. Rom. viii. 28. † 10. Job vii. 20; Psa. xxxvi. 6. † 12. Titus ii. 7

13 Ἔως ερχομαι, προσεχε τη αναγνωσει, τη
Till I come, attend thou to the reading, to the
παρακλησει, τη διδασκαλια. 14 Μη αμελει
exhorting, to the teaching. Not be thou neglectful

του εν σοι χαρισματος, ο εδοθη σοι δια προ-
of the in thee endowment, which was given to thee through proph-
φητειας, μετα επιθεσεως των χειρων του πρεσ-
ecy, with laying on of the hands of the elder-
βυτριου. 15 Ταυτα μελετα, εν τούτοις ισθι-
ship. These things do thou care for, in these things be thou;

ινα σου η προκοπη φανερα η εν πασιν.
so that of thee the progress manifest may be in all things.

16 Επεχε σεαυτω, και τη διδασκαλια επιμενε
Attend thou to thyself, and to the teaching; continue thou
αυτοις τουτο γαρ ποιων, και σεαυτον σωσεις
in them; this for doing, both thyself thou wilt save
και τους ακουοντας σου.
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτερω μη επιπληξης, αλλα παρακα-
An elderly man not thou mayest chide, but exhort

λει ως πατερα νεωτερου, ως αδελφου.
as a father; younger men, as brothers;

πρεσβυτερας, ως μητερας νεωτερας, ως αδελ-
elderly women, as mothers; younger women, as sis-

φας, εν παση αγνεια. 3 Χρησ τιμα, τας οντως
fers, in all purity. Widows honour, those really

χηρας. 4 Ει δε τις χηρα τεκνα η εκγονα εχει,
widows. If but any widow children or grandchildren has,

μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν,
let them be taught first the own house to be dutiful,

και αμοιβας αποδιδουαι τοις προγονοις τουτο
and a recompense to render to the progenitors; this

γαρ εστιν αποδεκτον ενωπιον του θεου. 5 Η
for is acceptable in presence of the God. She

δε οντως χηρα και μεμονωμενη ηλπικεν επι τον
but really a widow and having been left alone he hoped in the

θεον, και προσμενει ταις δεησεσι και ταις προσ-
God, and continues in the supplications and in the pray-

ευχαις νυκτος και ημερας. 6 η δε σπαταλωσα,
ers night and day; she but luxuriously,

ζωσα τεθνηκε. 7 Και ταυτα παραγγελλε, ινα
living has died. And these things enjoin, so that

ανεπιληπτοι ωσιν. 8 Ει δε τις των ιδιων, και
unblamable ones they may be. If but any one for those of own, and

μαλιστα των οικειων, ου προνοει, την πιστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 † Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 † Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and † THOSE who HEAR thee.

CHAPTER V.

1 Chide † not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers, Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, † and to render proper returns to their PROGENITORS; for this is acceptable in the sight of God.

5 † Now SHE who is really a WIDOW, and having been left alone, hopes in God, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But † SHE, living in SELF-INDULGENCE, is dead.

7 † And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his own relatives, † and especially for *his Family, he has denied the

* ALEXANDRIAN MANUSCRIPT.—8. his Family.

‡ 14. 2 Tim. i. 6. † 16. Acts xx. 28. † 16. James v. 20. † 1. Lev. xix. 32.
‡ 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. † 5. 1 Cor. vi. 32. † 6. James v. 5.
‡ 7. 1 Tim. i. 3 : iv. 11; vi. 17. † 8. Isa. lviii. 7; Gal. vi. 10.

ἠρνητας, και εστιν απιστου χειρων. ⁹ Χηρα
 a denied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-
 let be enrolled not less of years sixty having

νυια, ενος ανδρος γυνη, ¹⁰ εν εργοις καλοις μαρ-
 becomes, of one husband a wife, by works good being

τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-
 attested; if she reared a family, if she received

σεν, ει αγιων ποδας ενιψεν, ει θλιβομενοις
 strangers, if of holy ones feet she washed, if afflicted ones

επηρκεσεν, ει παντι εργω αγαθω επηκολουθησε.
 she relieved, if every work good she closely followed.

¹¹ Νεωτερας δε χηρας παραιτου· οταν γαρ κατασ-
 Younger but widows reject; when for they may

τηνιασωσι του Χριστου, γαμειν θελουσιν·
 be wanton towards the Anointed, to marry they wish;

¹² εχουσαι κριμα, οτι την πρωτην πιστιν
 having condemnation, because the first fidelity

ηθετησαν· ¹³ αμα δε και αργαι μανθανουσι
 they violated; at the same time and also idle ones they learn

περιερχομενοι τας οικιας· ου μονον δε αργαι,
 to go about the houses; not only but idle ones,

αλλα και φλυαροι και περιεργοι, λαλουσαι τα
 but also praters and busybodies, speaking the things

μη δεοντα. ¹⁴ Βουλομαι ουν νεωτερας γαμειν,
 not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδοεσποτειν, μηδεμιαν αφορμην
 to bear children, to keep house, no opportunity

διδουαι· τω αντικειμενω λοιδωριας χαριν. ¹⁵ Ηδη
 to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του σατανα. ¹⁶ Ει
 for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω
 any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω η εκκλησια, ινα ταις
 them, and not let burden the congregation, so that those

οτως χηραις επαρκεση. ¹⁷ Οι καλως προεστ-
 really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·
 ng elders double honor let be esteemed worthy;

μαλιστα οι κοπιωντες εν λογω και διδασκαλια.
 especially those toiling in word and teaching.

¹⁸ Λεγει γαρ η γραφη· Βουν αλωντα ου φιμω-
 Says for the writing; An ox treading not thou shalt

σει· και· αξιος ο εργατης του μισθου αυτου.
 muzzle; and; worthy the laborer of the hire of himself.

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 reject Younger Widows, for when they become wanton against the ANOINTED one they wish to marry;

12 incurring Condemnation, Because they have violated their FIRST Fidelity.

13 † And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IM-PROPER 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 of Double Honor, especially THOSE who TOIL 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—omit.

† 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 5.
 † 11. 1 Tim. vi. 1; Titus ii. 8. † 12. 1 Tim. vi. 1; Titus ii. 8.
 † 13. 2 Thess. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 1; Titus ii. 8.
 † 16. verses 3, 5. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v.
 12, 13; Heb. xiii. 7, 17. † 17. Acts xxviii. 19. † 18. Deut. xxv. 4; 1 Cor. ix. 9.
 † 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτερου κατηγοριαν μη παραδε-
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.

20 Τους αμαρτανοντας, ενωπιον παντων ελεγχε,
The sinning ones, in presence of all reprove thou,
ινα και οι λοιποι φοβον εχωσι.
so that also the remainder fear may have.

21 Διαμαρτυρομαι ενωπιον του θεου και * [κυ-
I solemnly enjoin in presence of the God and [Lord]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen mes-

λων, ινα ταυτα φυλαξης χωρις προκριματος
sengers, that these things thou mayest keep without prejudice
μηδεν ποιων κατα προσκλισιν. 22 Χειρας
nothing doing by partiality. Hands

ταχως μηδενι επιτιθει μηδε κοινωνει αμαρτιας
hastily to no one do thou put and not do thou share in sins
αλλοτριας. Σεαυτον αγνον τηρει. 23 Μηκετι
with others. Thyself pure do thou keep. No longer

υδροποτει, αλλ' οινω ολιγω χρω δια
be thou a water-drinker, but wine a little do thou use on account of
τον στομαχον * [σου] και τας πυκνας σου
the stomach [of thee] and the frequent of thee

ασθενειας. 24 Τινων ανθρωπων αι αμαρτια
weaknesses. Of some men the sins
προδηλοι εισι, προαγουσαι εις κρισιν· τισι δε
previously manifest are, before leading to judgment; in some but

και επακουθουσιν. 25 Οσαυτως και τα καλα
indeed they follow after. In like manner also the good
εργα προδηλα εστι και τα αλλως εχοντα,
works previously manifest are; and the things otherwise being,

κρυβηναι ου δυναται.
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 Οσοι εισιν υπο ζυγον δουλοι, τους ιδιους
As many as are under a yoke slaves, the own
δεσποτας πασης τιμης αξιους ηγεισθωσαν, ινα
masters of all honor worthy let them esteem, that

μη το ονομα του θεου και η διδασκαλια βλασ-
not the name of the God and the teaching may be
φημηται. 2 Οι δε πιστους εχοντες δεσποτας,
reviled. Those and believing having masters,

μη καταφρονειτωσαν, οτι αδελφοι εισιν· αλλα
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, οτι πιστοι εισι και
rather let them serve, because believing ones they are and

αγαπητοι οι της ενεργειας αντιλαμβανομενοι.
beloved ones who of the well-doing are recipients.

Ταυτα διδασκε, και παρακαλει. 3 Ει τις
These things do thou teach, and do thou exhort. If any one
ετεροδιδασκαλει, και μη προσερχεται υγισι-
teach differently, and not assents to being

19 Against an Elder re-
ceive not an Accusation.
in any case, without Two
or Three Witnesses.

20 * But † THOSE who
SIN reprove before all, so
that the BEST also may
fear.

21 † I solemnly enjoin
thee in the presence of
God and of * Christ Jesus,
and of the CHOSEN Mes-
sengers, that thou keep
These things without pre-
judice, doing Nothing by
Partiality.

22 † Lay Hands hastily
on no one, † and be not a
partaker in Others' Sins;
keep Thyself pure.

23 (Be no longer a
Water-drinker, but use a
little Wine on account of
thy STOMACH, and thy
FREQUENT Weaknesses.)

24 † The SINS of some
Men are previously mani-
fest, leading on to Judg-
ment; but in some, in-
deed, they follow after.

25 * And so GOOD
DEEDS also are previously
manifest, and THOSE which
ARE OTHERWISE cannot be
concealed.

CHAPTER VI.

1 Let as many † Bond-
servants as are under a
Yoke, esteem their OWN
Masters as worthy of All
Honor; † that the NAME
of God and the TEACHING
may not be reviled.

2 And let not THOSE
HAVING Believing Masters
disregard them, † Because
they are Brethren; but
rather serve, Because they
are Believers and Beloved,
who are RECIPIENTS of
the BENEFIT. † These
things teach and exhort.

3 If any one † teach dif-
ferently, and assent not to

* ALEXANDRIAN MANUSCRIPT.—20. But THOSE. 21. Lord—omit. 21. Christ
Jesus. 23. of thee—omit. 25. And so GOOD DEEDS also.

† 20. Gal. ii. 11, 14; Titus i. 13. † 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. † 22.
Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. † 22. 2 John 11. † 24. Gal. v. 19.
† 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18. † 1. Isa. lii. 5; Rom. ii. 24; Titus
ii. 5, 8. † 2. Col. iv. 1. † 2. 1 Tim. iv. 11. † 3. 1 Tim. i. 3.

νους: λογοις τοις του κυριου ημων Ιησου
 sound in words in those of the Lord of us Jesus
 Χριστου, και τη κατ' ευσεβιαν διδασκαλια.
 Anointed, and to that according to piety teaching;
 4 τετυφωται, μηδεν επισταμενος, αλλα νοσων
 he is puffed up, nothing being versed in, but being sick
 περι ζητησεις και λογομαχιας, εξ ων γινεται
 about questions and strifes of words, out of which arises
 φθονος, ερις, βλασφημιαι, υπονοιαι πονηραι,
 envy, strife, evil-speakings, suspicions wicked,
 5 διαπατριβαι διεφθαρμενων ανθρωπων τον
 wranglings having been corrupted of men the
 νουν, και απεστέρημενων της αληθειας, νομιζον-
 mind, and having been devoid of the truth, suppos-
 των πορισμον ειναι την ευσεβειαν. * [Αφισ-
 ing gain to be the piety. [Withdraw
 τασο απο των τοιουτων.] 6 Εστι δε υβρισμος
 thyself from of the such ones.] It is but vain
 μεγας η ευσεβεια μετα αυταρκειας. † Ουδεν
 great the piety with a competency. † Nothing
 γαρ εισηνεγκαμεν εις τον κοσμον. * [δηλον,]
 for we brought into the world; [evident.]
 † τι ουδε εξενεγκεν τι δυναμεθα. 8 Εχοντες δε
 that neither to carry out anything are we able. Having and
 διατροφας και σκεπασματα, τουτοις αρκεσθη-
 foods and coverings, with these things we shall be
 σομεθα. 9 Οι δε βουλομενοι πλουτειν, εμπι-
 satisfied. Those but wishing to be rich, fall
 τουσιν εις πειρασμον και παγίδα, και επιθυμιας
 into a temptation and a snare, and desires
 πολλας ανοητους και βλαβεραι, αιτινες βυθι-
 many foolish and hurtful, which sink
 ζουσι του ανθρωπου εις ολεθρον και απωλειαν.
 deep the men into destruction and ruin.
 10 Ριζα γαρ παντων των κακων εστιν η φιλαρ-
 A root for all of the evils is the love of
 γυρια ης τινες ορεγομενοι απεπλανηθησαν απο
 money; which some longing after wandered from
 της πιστεως, και εαυτους περιεπειραν οδυνας
 the faith, and themselves pierced around with sorrows
 πολλαις. 11 Συ δε, ω ανθρωπε * [του] θεου,
 many. Thou but, O man [of the] God,
 ταυτα φευγε διωκε δε δικαιοσυνην, ευσε-
 these things flee; pursue thou and righteousness, piety,
 βειαν, πιστιν, αγαπην, υπομονην, πραοτητα.
 faith, love, patience, meekness;
 12 αγωνιζου τον καλον αγωνα της πιστεως, επι-
 contest thou the good contest of the faith, do thou
 λαβου της αιωνιου ζωης, εις ην εκληθης,
 lay hold of the age-lasting life, for which thou wast called out,
 και ωμολογησας την καλην ομολογιαν ενωπιον
 and thou didst confess the good confession in presence
 πολλων μαρτυρων. 13 Παραγγελλω σοι ενω-
 of many witnesses. I charge thee in
 πιον του θεου, του ζωοποιουντος τα παντα,
 presence of the God, of that making alive the things all,

THOSE Sound Words of
 our LORD Jesus Christ, and
 to that TEACHING which is
 according to Piety,
 4 he is puffed up, being
 master of Nothing, but is
 distracted about † Ques-
 tions and Verbal conten-
 tions, out of which arise
 Envy, Strife, Revilings,
 evil Suspicions,
 5 Wranglings of Men
 corrupted in MIND, and
 destitute of the TRUTH,
 † supposing PIETY to be
 GAIN.
 6 But † PIETY with a
 Competency is great Gain.
 7 For we brought Noth-
 ing into the WORLD, and it
 is evident that we are not
 able to carry anything out;
 8 and † having supplies
 of Food and Clothing, with
 These let us be satisfied.
 9 But † THOSE WISHING
 to be rich fall into a Tempt-
 ation, and a Snare, and in-
 to many foolish and injuri-
 ous Desires, which sink
 Men into Destruction and
 utter Ruin;
 10 † for a Root of All
 kinds of Evil is the LOVE
 OF MONEY; which some
 longing after, wandered
 from the FAITH, and pierc-
 ed Themselves around with
 many Sorrows.
 11 † But thou, O Man of
 God! flee from these things,
 and pursue Righteousness,
 Piety, Faith, Patience,
 Love, Meekness.
 12 † Maintain the GOOD
 Contest of the FAITH;
 † lay hold of AIONIAN Life,
 for which thou wast called
 out, and didst confess the
 GOOD Confession in the
 presence of Many Wit-
 nesses.
 13 I charge thee in the
 presence of THAT GOD who
 † makes alive ALL things,

* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit. 7. evident
 —omit. 11. of the—omit.
 † 1. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. † 5. Titus i. 11; 2 Pet. ii. 3. † 6.
 Psa. xxxvii. 16; Prov. xv. 10. † 8. Heb. xiii. 5. † 9. Prov. xv. 27; Matt. xiii. 23;
 James v. 1. † 10. Exod. xxiii. 8; Deut. xvi. 10. † 11. 2 Tim. ii. 22. † 12. 1 Cor
 ix. 25, 26; 1 Tim. i. 18; 3 Tim. iv. 7. † 12. Phil. iii. 12, 14; verse 16. † 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι
 and Anointed Jesus, of that one testifying before
 Ποντιου Πιλατου την καλην δμολογιαν, 14 τη-
 Pontius Pilate the good confession, to
 ρησαι σε την εντολην ασπιλον, ανεπιληπτου,
 keep thee the commandment spotless, blameless,
 μεχρι της επιφανειας του κυριου ημων Ιησου
 till the appearance of the Lord of us Jesus
 Χριστου, 15 ην καιροις ιδιοις δεξει ο μακαριος
 Anointed, which in seasons own he will show the blessed
 και μονος δυναστης, ο βασιλευς των βασιλευ-
 and only Potentate, the king of those being
 οντων και κυριος των κυριουοντων, 16 ο μονος
 kings and Lord of those being lords, the only
 εχων αθανασια, φως οικων απροσιτου, ονειδεν
 one having deathlessness, light dwelling in inaccessible, whom saw
 ουδεις ανθρωπων, ουδε ιδειν δυναται· ω τιμη
 no one of men, nor to see is able; to whom honor
 και κρατος αιωνιον· αμην.
 and might age-lasting; so be it.

17 Τοις πλουσιοις εν τω νυν αιωνι, παραγ-
 To those rich ones in the present age, do thou
 γελλε μη υψηλοφρονειν, μηδε ηλπικεναι επι
 charge not to be high-minded, nor to have confidence in
 πλουτου αδηλοτητι, αλλ' εν τω θεω * [τω
 wealth uncertain, but in the God [the
 ζωντι,] τω παρεχοντι ημιν παντα πλουσιως εις
 living,] in that offering to us all things richly for
 απολαυσιν· 18 αγαθοεργειν, πλουτειν εν εργοις
 enjoyment; to work good, to be rich in works
 καλοις, ευμεταδοτους ειναι, κοινωνικους, 19 απο-
 good, liberal ones to be, communicative ones, treas-
 θησαυριζοντας εαυτοις θεμελιον καλον εις το
 uring up for themselves a foundation good for the
 μελλον, ινα επιλαβωνται της οντως ζωης.
 future, so that they may lay hold of that really life.

20 Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-
 O Timothy, the trust guard thou, avoid-
 τρεπομενος τας βεβηλους κενοφωνιας και αντι-
 ing the profane empty sounds and oppo-
 θεσεις της ψευδωνυμου γνωσεως· 21 ην τινες
 sitions of the falsely-named knowledge; which some
 επαγγελομενοι, περι την πιστιν ηστοχησαν.
 having professed, concerning the faith missed the mark.

Η χαρις μετα σου.
 The favor with thee.

and THAT Christ Jesus, † who TESTIFIED to Pon-
 tius Pilate the GOOD Con-
 fession;

14 that thou keep the
 COMMANDMENT, being
 spotless, blameless, † till
 the APPEARANCE of our
 LORD Jesus Christ;

15 which in his own
 Season THAT BLESSED and
 only Potentate will exhib-
 it,—† the KING of KINGS,
 and LORD of LORDS,—

16 † the only one POS-
 SESSING Immortality, in-
 habiting Light inaccessi-
 ble; † whom no one of
 Men has seen, nor is able
 to see; to whom be Honor
 and Might aionian. Amen.

17 Charge THOSE RICH
 in the PRESENT Age not to
 be high-minded, nor † to
 confide in Wealth † so un-
 certain, but in THAT GOD
 † who IMPARTS to US ALL
 things richly for Enjoy-
 ment;—

18 to do good, † to be
 rich in good Works, to be
 liberal, willing to bestow;

19 † treasuring up for
 themselves a good Founda-
 tion for the FUTURE, that
 they may lay hold of that
 which is REALLY Life.

20 O Timothy! † guard
 THAT INTRUSTED to thee,
 † turning away from the
 PROFANE, Empty Sounds,
 and Contradictions of that
 FALSELY-NAMED KNOW-
 LEDGE,

21 which some, having
 professed, † erred concern-
 ing the FAITH. FAVOR be
 with * thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—omit.
 —THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

21. you. Subscription

† 13. Matt. xvii. 11; John xviii. 37. † 14. Phil. i. 6, 10; 1 Thes. iii. 13; v. 23.
 † 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Exod. xxxiii. 20; John vi. 46.
 † 17. Job xxxi. 28; Psa. lii. 7; lxi. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxiii. 5.
 † 17. Acts iv. 17; xvii. 25. † 18. Luke xii. 21; James ii. 5. † 19. Matt. vi. 20;
 xix. 23; Luke xii. 33; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. † 20. 1 Tim.
 i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 18.

* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παυλος, ἄποστολος Ἰησοῦ Χριστοῦ δια
 Paul, an apostle of Jesus Anointed through
 θεληματος θεου, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν
 will of God according to a promise & life of that by
 Χριστῷ Ἰησοῦ, ² Τιμοθεῖ ἀγαπητῷ τεκνῷ χα-
 Anointed Jesus, to Timothy beloved a child, fa-
 ρις, ἐλεος, εἰρήνη ἀπο θεοῦ πατρὸς, καὶ Χριστοῦ
 vor mercy, peace from God a father, and Anointed
 Ἰησοῦ τοῦ κυρίου ἡμῶν.
 Jesus the Lord of us.

³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπο προ-
 Gratitude I have to the God, to whom I offer homage from an-
 γωνῶν ἐν καθάρᾳ συνείδησει, ὡς ἀδιαλείπτων
 censors with pure conscience, as unceasingly
 ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσι μου
 I have the concerning thee remembrance in the prayers of me
 νυκτὸς καὶ ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μεμνη-
 night and day longing thee to see, remem-
 μενος σοῦ τῶν δακρυῶν, ἵνα χάραξ πληρωθῶ.
 owing of thee the tears, so that joy I may be filled with.

⁵ Ὑπομνήσιν λαμβάνων τῆς ἐν σοὶ ἀνυποκριτοῦ
 a remembrance taking of the in thee unfeigned
 πιστεως, ἣτις ἐνέκησε πρῶτον ἐν τῇ μαμμῇ
 faith, which dwelt first in the grandmother
 σου Λωιδί, καὶ τῇ μητρὶ σου Εὐνικῇ· πεπεισμαι
 of thee Lois. and in the mother of thee Eunice, I have confidence
 δε, ὅτι καὶ ἐν σοὶ. ⁶ Δι' ἣν αἰτίαν ἀναμιμ-
 nion, that also in thee. Through which cause I remind
 νῶσκω σε ἀναζωπυρεῖν τὸ χρισμὰ τοῦ θεοῦ, ὃ
 thee to kindle-up the free gift of the God, which
 ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθεσεως τῶν χειρῶν
 is in thee through the putting on of the hands

μου. ⁷ Οὗ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-
 of me: not for gave to us the God spirit of
 λιας, ἀλλὰ δυναμῶς καὶ ἀγαπῆς καὶ σωφρονισ-
 firmity, but of power and of love and of a sound
 μου. ⁸ Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτυρίον
 mind Not therefore thou mayest be ashamed of the testimony
 τοῦ κυρίου ἡμῶν, μῆδε ἐμε τὸν δεσμίον αὐτοῦ·
 of the Lord of us, nor me the prisoner of him;
 ἀλλὰ συγκακοπαθήσον τῷ εὐαγγελίῳ κατὰ
 but participate in suffering evils for the glad tidings according to
 δυνάμιν θεοῦ, ⁹ τοῦ σωσαντος ἡμᾶς καὶ καλε-
 power of God, of the one having saved us and having
 σαντας κλησεί ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν,
 called with a calling holy, not according to the works of us,

CHAPTER I

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT Life which is by Christ Jesus,

2 † to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our Lord.

3 I am thankful to God, († whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of † the UNFEIGNED faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in † thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I remind thee † to kindle up the FREE GIFT of * GOD, which is in thee, through the IMPOSITION of my HANDS.

7 For † GOD did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore † be not ashamed of † the TESTIMONY of our LORD, nor of me † his 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 In- vitation, † not according to our WORKS, but according

* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY.

6. the ANOINTED.

† 1. 2 Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. † 2. 1 Tim. i. 2.
 † 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. † 4. 2 Tim. iv. 9, 21.
 † 5. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14. † 7. Rom. viii. 15.
 † 8. Rom. i. 16. † 8. 1 Tim. ii. 6; Rev. i. 2. † 8. Eph. iii. 1; Phil. i. 7. † 9.
 1 Tim. i. 1; Titus iii. 4. † 9. 1 Thess. iv. 7; Heb. iii. 1. † 9. Titus iii. 5.

αλλα κατ' ιδιαν προθεσιν και χαριν την
 but according to own purpose and favor that
 δοθεισαν ημιν εν Χριστω Ιησου προ χρονων
 having been given to us in Anointed Jesus before times
 αιωνιων, 10 φανερωθεισαν δε νυν δια της επι-
 ever-lasting, having been manifested but now through the ap-
 φανειας του σωτηρος ημων Ιησου Χριστου,
 pearance of the savior of us Jesus Anointed,
 καταργησαντος μεν τον θανατον, φωτισαντος
 having rendered powerless indeed the death, having illuminated
 δε ζων και αφθαρσιαν δια του ευαγγελιου,
 but life and incorruptibility by means of the glad tidings,
 11 εις δε ετεδην εγω κηρυξ και αποστολος και
 for which was appointed I a herald and an apostle and
 διδασκαλος * [εθνων.] 12 δε ην αιτιαν και
 a teacher [of nations:] through which cause also
 ταυτα πασχω, αλλ' ουκ επαισχυνομαι. οίδα
 these things I suffer, but not I am ashamed; I know
 γαρ οτι πεπιστευκα, και πεπεισμαι, οτι δυνα-
 for in whom I have believed, and I have confided in, because power-
 τος εστι την παραθηκην μου φυλαξαι εις εκεινην
 ful he is the trust of me to guard to that
 την ημεραν.
 the day.

to his Own Purpose, and THAT FAVOR which was BESTOWED on us in Christ Jesus, † before the aionian Times;

10 but † is now manifested through the APPEARANCE of our SAVIOR * Christ Jesus, † who has indeed rendered DEATH powerless, and who has illustrated Life and Incorruptibility by the GLAD TIDINGS;

11 † for which I was appointed a Herald, and an Apostle, and a Teacher of Nations;

12 † for Which Cause I also suffer These things; but I am not ashamed; and I know in whom I have believed and have confided, For he is able to guard my ENTRUSTED CHARGE till That DAY.

13 Retain † an Outline of Wholesome Words, which thou didst hear from me, in THAT Faith and Love which are in Christ Jesus.

14 † Guard the GOOD Entrusted charge, through THAT holy Spirit which DWELLS in us.

15 Thou knowest this, That ALL THOSE in ASIA † turned away from me; of whom are Phygellus and Hermogenes.

16 May the LORD grant Mercy † to the FAMILY of ONESIPHORUS, — Because he ofte refreshed Me, and † was not ashamed of my CHAIN;

17 but being in Rome he searched for me very diligently, and found me.

18 (May the LORD grant to him † to find Mercy from the LORD in That DAY!) and how many things he served me in Ephesus, † thou knowest very well.

13 Ὑποτυπωσιν εχε ὑγιαινωντων λογων, ὧν
 An outline hold thou of sound words, of which
 παρ' εμου ηκουσας, εν πιστει και αγαπη τη εν
 from me thou didst hear, in faith and love in that in
 Χριστω Ιησου. 14 την καλην παραθηκην φυλα-
 Anointed Jesus; the good trust do thou
 ξον δια πνευματος ἁγίου, του ενοικουντος εν
 guard through spirit holy, of that dwelling in
 ημιν.
 us.

15 Οιδας τουτο, οτι απεστραφησαν με παντες
 Thou knowest this, that turned away me all
 οι εν τη Ασια, ὧν εστι Φυγελλος και Ἑρμο-
 those in the Asia, of whom is Phygellus and Hermo-
 γενης. 16 Δωη ελεος ο κυριος τω Ονησιφορου
 genes. May grant mercy the Lord to the of Onesiphorus

οικω· οτι πολλακις με ανεψυξε, και την αλυσιν
 house; because often me hereshed, and the chain
 μου ουκ επησχυνθη, 17 αλλα γενομενος εν
 mine not he was ashamed, but having been in
 Ῥωμη, σπουδαιοτερον εζητησε με, και εβρε-
 Rome, very diligently he sought me, and found,

18 (δωη αυτω ο κυριος εβρειν ελεος παρα κυριου
 may grant to him the Lord to find mercy from Lord
 εν εκεινη τη ημερα.) και οσα εν Εφεσω
 in that the day;) and what things in Ephesus
 διηκονησε, βελτιον συ γινωσκεις.
 he served, very well thou knowest.

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus.

11. of nations—omit.

† 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. † 10. Rom. xvi. 26; Eph. i. 9. † 10. 1 Cor. xv. 54, 55; Heb. ii. 14. † 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. † 13. Eph. iii. 1; 2 Tim. ii. 9. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15. Matt. xxv. 34—40. † 16. 2 Tim. iv. 23. † 18. Acts xxviii. 20; Eph. vi. 20.

ΚΕΦ. β'. 2.

¹ Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ
 Thou therefore, child of me, be strong in the
 χαριτί τῇ ἐν Χριστῷ Ἰησοῦ· ² καὶ ἅ ἡκου-
 favor in that in Anointed Jesus; and the things thou didst
 σας παρ' ἐμοῦ δια πολλῶν μαρτυρῶν, ταῦτα
 hear from me through many witnesses, these things
 παραθῶ πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἐσόν-
 entrust thou to faithful men, who competent shall
 ται καὶ ἑτέρους διδάξαι. ³ Σὺ οὖν κακοπαθη-
 be also others' to teach. Thou therefore endure evil
 σον ὡς καλὸς στρατιωτῆς Ἰησοῦ Χριστοῦ.
 as good a soldier of Jesus Anointed.
⁴ Οὐδεὶς στρατευόμενος ἐμπλεκέται ταῖς τοῦ
 No one serving as a soldier involves himself with the of the
 βίου πραγματεῖαις, ἵνα τῷ στρατολογησάντι
 life occupations, so that the one having enlisted
 ἀρεσῇ. ⁵ Ἐὰν δὲ * [καὶ] ἀθλή τις, οὐ στε-
 he may please. If but [also] may contend any one, not is
 φανοῦται, ἐὰν μὴ νομιμῶς ἀθλήσῃ. ⁶ Τὸν κο-
 crowned, if not lawfully he may have contended. The toil-
 πῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μετα-
 ing husbandman it behoves first of the fruits to par-
 λαμβανεῖν. ⁷ Νοεῖ, ἅ λεγῶ· δῶν γὰρ
 take. Consider thou, the things I say; may give for
 σοὶ ὁ κύριος συνεσθῆναι ἐν παντί. ⁸ Μνημονεύε
 to thee the Lord understanding in all things. Do thou remember Je-
 σου Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ
 s. a Anointed having been raised out of dead ones, from
 σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιον μου·
 seed of David, according to the glad tidings of me;
⁹ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακούργος·
 in which I suffer evil even to chains, as an evildoer;
 ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεταί. ¹⁰ Διὰ
 but the word of the God not is chained. On account of
 τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς,
 this all things I undergo on account of the chosen ones,
 ἵνα καὶ αὐτοὶ σωτηρίας τυχωσὶ τῆς ἐν Χριστῷ
 so that also they salvation may obtain of that in Anointed
 Ἰησοῦ, μετὰ δόξης αἰωνίου. ¹¹ Πιστὸς ὁ λόγος·
 Jesus, with glory age-lasting. True the word;
 εἰ γὰρ συναπεθανομέν, καὶ συζήσομεν· ¹² εἰ
 if for we died with, also we shall live with; if
 ὑπομενομέν, καὶ συμβασιλευσομέν· εἰ ἀρνού-
 we endure patiently, also we shall reign with; if we

CHAPTER II.

1 *Thou*, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.
 2 † And the things which thou didst hear from me through Many Witnesses, These † entrust to Faithful Men, who will be † competent also to instruct others.
 3 Do thou, therefore, * endure with me hardship, † as a Good Soldier of Christ Jesus.
 4 † No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.
 5 And if any one contend in the games, he is not crowned, unless he contend lawfully.
 6 † The 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, † has been raised from the Dead, according to my GLAD TIDINGS;
 9 in which I endure hardship, † even to Chains, as a Malefactor; † but the WORD of GOD is not chained.
 10 Therefore † I undergo All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory aionian.
 11 True is the WORD; † For if we died with him, we shall also live with him;
 12 † if we endure patiently, we shall also reign with him, if we disown

* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the LORD will give thee.

† 2. 2 Tim. i. 13; iii. 10, 14. † 2. 1 Tim. i. 18. † 2. 1 Tim. iii. 2; Titus i. 9.
 † 3. 1 Tim. i. 18. † 4. 1 Cor. ix. 25. † 6. 1 Cor. ix. 10. † 8. Rom. i. 3, 4.
 Acts ii. 30; xiii. 23. † 8. 1 Cor. xv. 1, 4, 20. † 9. Phil. i. 7; Col. iv. 3, 18.
 † 9. Acts xxviii. 31; Eph. vi. 10, 20; Phil. i. 13, 14. † 10. Eph. iii. 13; Col. i. 24.
 † 11. 2 Cor. iv. 8. † 12. Rom. viii. 17; 1 Pet. iv. 13. † 12. Matt. x. 33.

μεθα, κακεινος αρνησεται ημας. ¹³ ει απιστου-
 deny, also he will deny us; if faithless,
 μεν, εκεινος πιστος μενει αρνησασθαι εαυτον
 he faithful remains; to deny himself
 ου δυναται.
 not he is able.

¹⁴ Ταυτα υπομιμνησκε, διαμαρτυρομενος ενω-
 These things do thou put in mind, earnestly testifying in pre-
 πιον του κυριου, μη λογομαχειν, εις ουδεν
 ence of the Lord, not to dispute about words, for nothing
 χρησιμον, επι καταστροφη των ακουστων.
 useful, to a subversion of those hearing.

¹⁵ Σπουδασον σεαυτον δοκιμον παραστησαι τω
 Be thou diligent thyself approved to present to the
 θεω, εργατην ανεπαισχυντον, ορθοτομουντα
 God, a workman unashamed, cutting straight
 τον λογον της αληθειας. ¹⁶ Τας δε βεβηλους
 the word of the truth. The but profane

κενοφωνιας περιστασο· επι πλειον γαρ προκο-
 empty sounds do thou avoid; to more for they will
 ψουσιν ασεβειας, ¹⁷ και ο λογος αυτων ως γαγ-
 proceed impiety, and the word of them as a mor-
 γραйна νομην εξει· ων εστιν υμεναιος και
 t ying sore pasture will have; of whom is Hymeneus and
 Φιλητου, ¹⁸ οτινες περι την αληθειαν ηστο-
 Philletus, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγоне-
 the mark, saying the resurrection already to have hap-
 αι, και ανατρεπουσι την τινων πιστιν. ¹⁹ Ο
 veued, and overturn the of some faith. The
 κεντοι στερεοσ θεμελιος του θεου εστηκεν,
 however firm foundation of the God stands,

εχων την σφραγιδα ταυτην· Εγνω κυριος τουσ
 having the seal this; Knew Lord the
 οντας αυτου· και· Αποστητω απο αδικιασ πασ
 being of himself; and; Let depart from injustice every one
 ο ονομαζων το ονομα κυριου. ²⁰ Εν μεγαλη δε
 who is naming the name of Lord. In great but

οικια ουκ εστι μονον σκευη χρυσα και αργυρα,
 a house not is only vessels golden and made of silver,
 αλλα και ξυλινα και οστρακινα· και α μεν εις
 but also wooden and earthen; and some indeed for
 τιμην, α δε εις ατιμιαν. ²¹ Εαν ουν τις εκκα-
 honor, some and for dishonor. If therefore any one should

θαρη εαυτον απο τουτων, εσται σκευοσ εις
 well cleanse himself from these, he will be a vessel for

him, he also will disown us;

¹³ † if we are faithless, he remains faithful; * for † he cannot deny Himself.

¹⁴ Remind them of These things, † solemnly charging them in the presence of the LORD, † not to contend about words for Nothing Useful, to the Subversion of the HEARERS.

¹⁵ Be diligent to present Thyself to * GOD, an approved Workman, ir- reproachable, rightly treating the WORD OF TRUTH.

¹⁶ † But PROFANE, Empty Declarations resist; for they will further promote Impiety;

¹⁷ and the WORD of those [men] will eat like a Mortifying sore; of whom are † Hymenius and Philetus;

¹⁸ who † missed the mark with respect to the TRUTH, † saying that the RESURRECTION has already happened; and they are perverting the FAITH OF SOME.

¹⁹ However, the FIRM Foundation of GOD stands, having this † INSCRIPTION, "THE LORD † KNOWS THOSE WHO ARE HIS;" and, "Let EVERY ONE who NAMES the NAME OF the Lord depart from Iniquity."

²⁰ But in a Great House there are not only golden and silver Vessels, but also wooden and earthen ones; † some for Honor, and some for Dishonor.

²¹ If, then, any one entirely purify himself from these things, he will be a

* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

15. the ANOINTED one.

† 10. Literally, a Seal, on which inscriptions were frequently engraved. Doddridge remarks, "The expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the names of the persons by whom, and the purposes for which, the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription."

† 13. Rom. iii. 3; ix. 6. † 13. Num. xxiii. 19. † 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. † 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. † 16. 1 Tim. iv. 7; vi. 20; Titus i. 13. † 17. 1 Tim. i. 20. † 18. 1 Tim. vi. 21. † 18. 1 Cor. xv. 12. † 19. John x. 14, 27. See Num. xvi. 5. † 20. Rom. ix. 21.

τιμην, ἡγιασμενον, * [και] ευχρηστον τω δεσ-
honor, having been cleansed, [and] of good use to the mas-
ποτη, εις παν εργον αγαθον ἡτοιμασμενον.
ter, for every work good having been prepared.

22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε
The now youthful desires flee thou; pursue thou but
δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των
righteousness, faith, love, peace with those
επικαλουμενων του κυριου εν καθαρας καρδιας.
calling on the Lord out of pure a heart.

23 Τας δε μωρας και απαιδευτους ζητησεις πα-
The but foolish and uninstrucive questions do
ραιτου, ειδως, οτι γεννωσι μαχας· 24 δουλον δε
thou avoid, knowing, that they beget contests; a bondman but
κυριου ου δει μαχεσθαι, αλλ' ηπιον ειναι προς
of Lord not it behoves to quarrel, but gentle to be to
παντας, διδακτικον, ανεξικακον, 25 εν πραοτητι
all, fit to teach, enduring evil, in meekness

παιδευοντα τους αντιδιατιθεμενους· μηποτε δω
admonishing those being opposed; perhaps may give
αυτοις ο θεος μετανοιαν εις επιγνωσιν αληθειας,
to them the God a change of mind to a knowledge of truth,

26 και ανανησωτιν εκ της του διαβολου παγι-
and they may be recovered from the of the accuser snare
δος εζωγρημενοι υπ' αυτου εις το εκεινου θε-
having been taken alive by him for the of him will

λημα.

ΚΕΦ. γ'. 3.

1 Τουτο δε γινωσκε, οτι εν εσχαις ημεραις
This but know thou, that in latter days
ενστησουνται καιροι χαλεποι. 2 Επονται γαρ οι
will be present seasons trying. Will be for the

αθρηποι φιλαυτοι, φιλαργυροι, αλαζονες,
men self-lovers, money-lovers, boasters,
υπερηφανοι, βλασφημοι, γονευσιν απειθεις,
haughty ones, revilers, to parents disobedient,

αχαριστοι, ανοσιοι, 3 αστοργιοι, ασπονδοι,
unthankful ones, unholy ones, void of natural affection, implacable,
διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι,
accusers, without self-control, fierce ones, without love to good men,

4 προδοται, προπετεις, τετυφωμενοι, φιληδονοι
betrayers, rash ones, having been puffed up, pleasure-lovers
μαλλον η φιλοθεοι· 5 εχουτες μορφωσιν ευσε-
rather than God-lovers; having a form of

βειας, την δε δυναμιν αυτης ηρημενοι. Και
piety, the but power of her having denied. Also
τουτους αποτρεπου. 6 Εκ τουτων γαρ εισιν οι
these turn away from. Out of these for are those

ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες
entering into the houses and leading captive

Vessel for Honor, sancti-
fied, of good use to the
MASTER, † prepared for
Every good Work.

22 Now flee from
YOUTHFUL DESIRES; but
pursue Righteousness, Fi-
delity, Love, Peace, with
* All THOSE who † INVOKE
the LORD from a Pure
Heart.

23 † Reject also FOOL-
ISH and uninstrucive
Questions, knowing That
they produce Contentions;

24 and † a Servant of
the Lord must not be con-
tentious, but be Gentle to-
wards all, fit to teach, pa-
tient under evil;

25 † in meekness cor-
recting the OPPOSERS;
perhaps GOD may give
them a change of mind in
order * to a Knowledge of
the Truth;

26 and that they may be
recovered † from the SNARE
of the ENEMY, who have
been entrapped by him for
HIS Pleasure.

CHAPTER III.

1 But * know This.
† That in latter Days try-
ing Seasons will come;

2 for the MEN will be
Self-lovers, Money-lovers,
Boasters, Haughty, Blas-
phemers, Disobedient to
Parents, Ungrateful, Un-
holy,

3 Without natural affec-
tion, Implacable, Accusers,
Without self-control, Fero-
cious Haters of good men,

4 Treacherous, Rash,
Self-conceited, Lovers of
pleasure rather than Lov-
ers of God;

5 having a Form of
Piety, † but having denied
its POWER; † from These
also turn away.

6 For † of these are
THOSE ENTERING the
HOUSES, and leading cap-

* ALEXANDRIAN MANUSCRIPT.—21. and—omit.
2. know you This.

25. to come to a Knowledge.

† 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 9.
† 24. 1 Tim. iii. 2, 3. † 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. † 26. 1 Tim. iii. 7.
† 1. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. † 5. 1 Tim. v. 8; Titus i. 16. † 5. 2 Thess.
iii. 6; 1 Tim. vi. 5. † 6. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιας, ἀγομενα
 little women having been laden with sins, being led away
 ἐπιθυμiais ποικιλαις, ⁷ παντοτε μανθανοντα,
 by inordinate desires various, always learning,
 και μηδεποτε εις επιγνωσιν αληθειας ελθειν
 and never into a knowledge of truth to come
 δυναμενα. ⁸ Ὀν τροπον δε Ιαννης και Ιαμβρης
 are able. Which way but Jannes and Jambres
 αντεστησαν Μωυσει, οὕτω και οὔτοι ανθισταν-
 opposed Moses, so also these are opposed
 ται τη αληθεια, ανθρωποι κατεφθαρμενοι τον
 to the truth, men having corrupted the
 νουν, αδοκιμοι περι την πιστιν. ⁹ Αλλ' ου
 mind, disapproved ones concerning the faith. But not
 προκοφουσιν επι πλειον· ἡ γαρ ανοια αυτων εκ-
 they shall proceed to more; the for folly of them very
 δηλος εσται πασιν, ὡς και ἡ εκεινων εγενετο.
 plain shall be to all, as also that of those became.
¹⁰ Συ δε παρηκολουθησας μου τη διδασκαλια,
 Thou but hast closely followed of me the teaching,
 τη αγωγη, τη προθεσει, τη πιστει, τη μακροθυ-
 the conduct, the purpose, the fidelity, the forbear-
 μια, * [τη αγαπη,] τη ὑπομονη, ¹¹ τοις διωγ-
 [the love,] the patience, the perse-
 μοις, τοις παθημασιν, οια μοι εγενετο εν
 cutions, the sufferings, what things to me happened in
 Αντιοχεια, εν Ικονιω, εν Λυστροις· οious διωγ-
 Antioch, in Iconium, in Lystra; what perse-
 μους ὑπηνεγκα, και εκ παντων με ερρυσατο ὁ
 cutions I endured, and out of all me delivered the
 κυριος. ¹² Και παντες δε οi θελοντες ευσεβωσ
 Lord. Indeed all butthose wishing piously
 ζην εν Χριστω Ιησου, διωχθησονται. ¹³ Πονη-
 to live in Anointed Jesus, will be persecuted. Evil
 ροι δε ανθρωποι και γοητες προκοφουσιν επι το
 but men and jugglers will progress to the
 χειρον, πλανωντες και πλανωμενοι. ¹⁴ Συ δε
 worse, deceiving and being deceived. Thou but
 μενε εν οis εμαθες και επιστωθης, ειδωσ,
 abide in the things thou didst learn and wast convinced of, knowing,
 παρα τινος εμαθες, ¹⁵ και οti απο βρεφους
 from whom thou didst learn, and that from a babe
 τα ιερα γραμματα οιδας, τα δυναμενα σε σοφι-
 the holy writings thou knowest, those being able thee to make
 σαι εις σωτηριαν, δια πιστεωσ της εν Χριστω
 wise for salvation, through faith of that in Anointed
 Ιησου. ¹⁶ Πασα γραφη θεοπνευστος και ωφελι-
 Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate desires,

7 always learning, and never able ‡ to come to a Knowledge of Truth.

8 Now in the manner that ‡ Jannes and Jambres opposed Moses, so also are these opposed to the TRUTH; Men corrupted in MIND, disapproved concerning the FAITH.

9 But they shall not proceed further; for their * FOOLISHNESS shall be very plain to all, ‡ as THEIRS also became.

10 ‡ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

11 my PERSECUTIONS, my SUFFERINGS; what happened to me ‡ in Antioch, ‡ in Iconium, ‡ in Lystra; What Persecutions I endured; and yet from all ‡ the LORD delivered Me.

12 And indeed ‡ ALL who wish to live piously in Christ Jesus will be persecuted.

13 ‡ But Evil Men and Imposters will make progress for the worse, deceiving and being deceived.

14 But ‡ do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

15 and That from a Child thou hast known ‡ THOSE HOLY Scriptures, which are ABLE to make Thee wise for Salvation, through THAT Faith which is in Christ Jesus.

16 ‡ All Scripture, divinely inspired, is indeed

* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDERSTANDING. 10. LOVE—omit.

† 7. 1 Tim. ii. 4. ‡ 8. Exod. vii. 11. ‡ 9. Exod. vii. 12; viii. 18; ix. 11.
 † 10. Phil. ii. 22; 1 Tim. iv. 6. ‡ 11. Acts xiii. 45, 50. ‡ 11. Acts xiv. 2, 5.
 † 11. Acts xiv. 19. ‡ 11. Psa. xxxiv. 19; 2 Cor. i. 10. ‡ 12. Acts xiv. 22.
 ‡ 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. ‡ 14. 2 Tim. i. 13; ii. 2. ‡ 15.
 John v. 39. ‡ 16. 2 Pet. i. 20; 24.

μος προς διδασκαλιαν, προς ελεγχον, προς
 able for teaching, for proof, for
 επαπορθωσιν, προς παιδειαν την εν δικαιοσυνη.
 correction, for training up that in righteousness;
 17 ινα αρτιος η ο του θεου ανθρωπος, προς παν
 so that completely be the of the God man, for every
 εργον αγαθον εξηρητισμενος.
 work good having been thoroughly fitted.

ΚΕΦ. δ'. 4.

1 Διαμαρτυρομαι ενωπιον του θεου, και Ιησου
 I solemnly charge in presence of the God, and Jesus
 Χριστου του μελλοντος κρινειν ζωντας και
 Anointed of that one being about to judge living ones and
 νεκρους, και την επιφανεian αυτου και την
 dead ones, and the appearing of himself and the
 βασιλειαν αυτου. 2 κηρυξον τον λογον, επιστηθη
 kingdom of himself; publish thou the word, be thou urgent
 ευκαιρως ακαιρως, ελεγχον, επιτιμησον,
 seasonably unseasonably, confute thou, rebuke thou,
 παρακαλεσον εν παση μακροθυμια και διδαχη.
 exhort thou with all long-suffering and teaching.
 3 Εσται γαρ καιρος, οτε της υγιανουσης διδασ-
 Will be for a season, when of the wholesome teach-
 καλιας ουκ ανεξονται, αλλα κατα τας ιδιας
 ing not they will endure, but according to the own
 επιθυμιας εαυτοις επισωρευσουσι διδασκαλους,
 desires of themselves they will heap up teachers,
 κνηθομενοι την ακοην. 4 και απο μεν της αλη-
 tickling the ear; and from indeed of the truth
 θειας την ακοην αποστρεψουσιν, επι δε τους
 the hearing they will turn away, to but the
 μυθους εκτραπησονται. 5 Συ δε νηφε εν πα-
 fables they will be turned aside. Thou but be sober in all
 σι, κακοπαθησον, εργον ποιητον ευαγγελισ-
 things, suffer thou evil, work do thou of a proclaimer of glad
 του, την διακομιαν σου πληροφορησον. 6 Εγω
 tidings, the service of thee do thou fully perform. I
 γαρ ηδη σπενδομαι, και ο καιρος της εμης
 for already am being poured out, and the season of the of my
 αναλυσεως εφεστηκε. 7 τον αγωνα τον καλον
 dissolution has come near; the contest the good
 ηγωνισμαι, τον δρομον τετελεκα, την πιστιν
 I have contested, the race I have finished, the faith
 τετηρηκα. 8 λοιπον αποκειται μοι ο της δικαιο-
 I have guarded; remaining is laid up for me the of the righteous-
 συνης στεφανος, ον αποδωσει μοι ο κυριος εν
 ness crown, which will give to me the Lord in
 εκεινη τη ημερα, ο δικαιος κριτης, ου μονον δε
 that the day, the righteous judge, not only but
 εμοι, αλλα και πασι τοις ηγαπηκοσι την επι-
 to me, but also to all to those having loved the ap-
 φανεian αυτου.
 pearance of him.

profitable for Teaching, for
 Conviction, for Correction,
 for THAT Discipline which
 is in Righteousness;
 17 so that the MAN of
 GOD may be complete,
 † thoroughly fitted for Ev-
 ery good Work.

CHAPTER IV.

1 I adjure thee before
 THAT GOD and * Christ
 Jesus † who is ABOUT to
 judge the Living and the
 Dead, and by his APPEAR-
 ING and by his KINGDOM,
 2 proclaim the WORD,
 be urgent seasonably, un-
 seasonably, confute, re-
 buke, exhort, with ALL
 Long-suffering and Teach-
 ing.
 3 † For there will be a
 Time when they will not
 endure WHOLESOME In-
 struction, but will accum-
 ulate Teachers for Them-
 selves, according to their
 OWN Inordinate desires,
 tickling their EAR,
 4 and they will indeed
 turn away from the HEAR-
 ING of the TRUTH, and † be
 turned aside to FABLES.
 5 But be thou sober in
 all things; † suffer * bad
 treatment; perform † an
 Evangelist's Work; fully
 accomplish thy SERVICE.
 6 For † I am already be-
 ing poured out, and the
 TIME of * my DISSOLUTION
 has come near.
 7 † I have maintained
 * the GOOD CONTEST. I
 have finished the RACE, I
 have guarded the FAITH;
 8 it remains that there
 is laid up for me † the
 CROWN of RIGHTEOUSNESS
 which the LORD, the
 RIGHTEOUS Judge, will
 give me † in That DAY,
 and not only to me, but
 also to ALL THOSE who
 have LOVED his APPEAR-
 ANCE.

* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus. 5. bad treatment, as a Good Sol-
 dier of Christ Jesus; perform. 6. my DISSOLUTION. 7. the good Contest.
 † 17. 2 Tim. i. 21. † 1. Acts x. 42. † 3. 2 Tim. iii. 1. † 4. 1 Tim. i. 4; iv
 7; Titus i. 14. † 5. 2 Tim. i. 8; ii. 3. † 5. Acts xxi. 8; Eph. iv. 11. † 6. Phil
 ii. 17. † 7. 1 Cor. ix. 24, 25; Phil. iii. 14. † 8. James i. 12; 1 Pet. v. 4; Rev. ii. 10
 † 8. 2 Tim. i. 12.

⁹ Σπουδασον ελθειν προς με ταχεως. ¹⁰ Δη-
 Earnestly endeavor to come to me soon. De-
 μας γαρ με εγκατελιπεν, αγαπησας τον νυν
 mas for me forsook, having loved the present
 αιωνα, και επορευθη εις Θεσσαλονικην. Κρησ-
 age, and went to Thessalonica; Cres-
 κης εις Γαλατιαν, Τιτος εις Δαλματιαν. ¹¹ Λου-
 cencs to Galatia, Titus to Dalmatia; Luke
 κας εστι μονος μετ' εμου. Μαρκον αναλαβων
 is alone with me; Mark having taken up
 αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος
 do thou bring with thyself; he is for to me very useful
 εις διακονιαν. ¹² Τυχικον δε απεστειλα εις Εφε-
 for service. Tychicus but I sent to Ephes-
 σον. ¹³ Τον φελωνην, ον απελειπον εν Τρωαδι
 sus. The cloak, which I left in Troas
 παρα Καρπω, ερχομενος φερε, και τα βιβλια,
 with Carpus, coming bring thou, and the written rolls,
 μαλιστα τα μεμβρανας. ¹⁴ Αλεξανδρος ο χαλ-
 especially the parchments. Alexander the copper-
 κευς πολλα μοι κακα ενεδειξατο· αποδωη αυτω
 smith many to me evil thing openly showed; may give to him
 ο κυριος κατα τα εργα υτου· ¹⁵ ον και σου
 the Lord according to the works of him; whom also thou
 φυλασσου, λιαν γαρ ανθεστηκε τοις ημετερις
 beware, greatly for he has opposed the our
 λογοις. ¹⁶ Εν τη πρωτη μου απολογια ουδεις
 words. In the first of me defence no one
 μοι συμπαρεγενετο, αλλα παντες με εγκατελι-
 by me stood, but all me forsook.
 πον· (μη αυτοις λογισθειη)· ¹⁷ ο δε κυριος μοι
 (not to them may it be imputed.) the but Lord by me
 παρεστη, και ενεδυναμωσε με, ινα δι' εμου το
 stood, and strengthened me, so that through me the
 κηρυγμα πληροφορηθη, και ακουση παντα τα
 proclamation might be fully established, and might hear all the
 εθνη· και ερρυσθην εκ στοματος λεοντος·
 nations; and I was delivered out of mouth of a lion;
¹⁸ * [και] ρυσεται με ο κυριος απο παντος εργου
 [and] will deliver me the Lord from every work
 πονηρου, και σωσει εις την βασιλειαν αυτου
 evil, and will save for the kingdom of himself
 την επουρανιον· ως η δοξα εις τους αιωνας των
 the heavenly; to whom the glory for the ages of the
 αιωνων· αμην.
 ages; so be it.
¹⁹ Ασπασαι Πρισκαν και Ακυλαν, και τον
 Salutethou Prisca and Aquila, and the
 Ονησιφορου οικον. ²⁰ Εραστος εμεινεν εν Κωρ-
 of Onesiphorus house. Erastus remained in Cor-

9 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 But I sent Tychicus to Ephesus.

13 When thou comest, bring the † BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.

14 † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD * will reward him according to his WORKS;

15 of whom do thou also beware, for he has very much opposed OUR Words.

16 In my FIRST Defence no one * came to Me, but all forsook me; († may it not be imputed to them!)

17 † but the LORD * was present, and strengthened me, † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.

18 The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to * whom be the GLORY for the AGES OF THE AGES. Amen.

19 Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.

20 † Erastus remained at

* ALEXANDRIAN MANUSCRIPT.—10. Dermatia. 14. will reward. 16. came to Me. 17. was present, and. 18. and—omit. 18. to him.

† 13. Phelonen means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.
 † 10. Col. iv. 15; Philemon 24. † 10. 1 John ii. 15. † 14. Acts xix. 33; 1 Tim. i. 20. † 14. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6. † 16. 2 Tim. i. 15; Acts vii. 60. † 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23. † 17. Acts ix. 15; xxvi. 17. † 18. Eph. iii. 8. † 17. Psa. xlii. 21; 2 Pet. ii. 9. † 19. Acts xviii. 2; Rom. xvi. 8. † 19. 2 Tim. i. 16. † 20. Acts xix. 24; Rom. xvi. 23.

ε-θφ· Τροφιμον δε απελιπον εν Μιλητω ασθε-
 inth; Trophimus but I left in Miletus being
 ρουντα. ²¹ Σπουδασον προ χειμωνος ελθειν.
 sick. Earnestly endeavor before winter to come.
 Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος,
 Salutes thee Eubulus, and Pudens, and Linus,
 και Κλαυδια, και οι αδελφοι παντες. ²² Ο
 and Claudia, and the brethren all. The
 κυριος Ιησους * [Χριστος] μετα του πνευματος
 Lord Jesus [Anointed] with the spirit
 σου. Η χαρις μεθ' υμων.
 of thee. The favor with you.

Corinth, but I left † Tro-
 phimus sick at * Miletus.

21 † Do thy best to come
 before Winter. Eubulus,
 and Pudens, and Linus,
 and Claudia, and all the
 BRETHREN salute thee.

22 † The LORD Jesus be
 with thy SPIRIT. FAVOR
 be with thee. *

* ALEXANDRIAN MANUSCRIPT.—20. Melotus.
 cion—SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

22. Anointed—omit

Subscrip-

‡ 20. Acts xx. 4; **xxi. 29**

‡ 21. verse 9.

‡ 22. Gal. vi. 18; Philemon 25.

4 *ἵνα σωφρονιζῶσι τὰς νεὰς, φιλανδρῶν*
 so that they may wisely influence the young women, husband-lovers
εἶναι, φιλοτεκνῶν, ὀσφρονας, ἄγνας, οἰκου-
 to be, children-lovers, prudent ones, pure ones, house-
ρους, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδρα-
 keepers, good ones, being submissive to the own husbands,
σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηταί.
 that not the word of the God may be evil spoken of.

6 *Τοὺς νεώτεροὺς ὡσαύτως παρακαλεῖ σωφρονεῖν.*
 The younger men in like manner do thou exhort to be prudent;

7 *περὶ πάντα σεαυτὸν παρεχόμενος τύπον κα-*
 concerning all things thyself exhibiting a pattern of
λῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμ-
 good works, in the teaching incorruptness, seri-
νοτητα, ὀλογον ὕγι, ἀκαταγνώστον ἵνα ὁ ἐξ
 ousness, speech sound, not to be condemned; so that he from
ἐναντίας ἐντραπή, μὴδὲν ἐχῶν περὶ ἡμῶν λε-
 of opposition may be named, nothing having concerning us to
γεῖν φάλλον. 9 *Δουλοὺς, ἰδίοις δεσποταῖς ὑπο-*
 say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πασὶν εὐαρεστοὺς εἶναι, μὴ ἀντι-
 submissive, in all things well-pleasing to be, not contra-
λεγοντάς, ὀμὴ νοσφίζομένους, ἀλλὰ πιστὶν
 dicting, not purloining, but fidelity
πάσαν ἐνδείκνυμένους ἀγαθὴν ἵνα τὴν διδασ-
 entire showing good; so that the teach-
καλίαν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν
 ing of the savior of us of God they may adorn in
πασὶν. 11 *Ἐπέφανη γὰρ ἡ χάρις τοῦ θεοῦ * [ἡ]*
 all things. Shone forth for the favor of the God [that]

σωτήριος πασὶν ἀνθρώποις, ὀπαιδεύουσα ἡμᾶς,
 saving for all men, admonishing us,
ἵνα ἀρνησάμενοι τὴν ἀσεβειαν καὶ τὰς κοσμι-
 so that having renounced the impiety and the worldly
κὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ εὐ-
 desires, prudently and righteously and pi-
σεβῶς ζῆσωμεν ἐν τῷ νῦν αἰώνι. 13 *προσδεχο-*
 ously we may live in the present age; waiting

μενοὶ τὴν μακαρίαν ἐλπίδα καὶ ἐπιφανείαν τῆς
 for the blessed hope and appearing of the
δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
 glory of the great God and savior of us
Ἰησοῦ Χριστοῦ. 14 *ὁς ἐδῶκεν ἑαυτὸν ὑπὲρ ἡμῶν,*
 Jesus Anointed; who gave himself on behalf of us,
ἵνα λυτρωσθῆται ἡμᾶς ἀπο πάσης ἀνομίας, καὶ
 so that he might redeem us from all lawlessness, and
καθαρίσῃ ἑαυτὴν λαὸν περιούσιον, ζῆλωτην
 might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN † to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, † submissive to their OWN Husbands, so that the WORD of GOD may not be reviled.

6 THE YOUNGER MEN, in like manner, exhort to be prudent;

7 † as to all things exhibiting Thyself a Pattern of Good Works, Uncorrupt-edness in the TEACHING, Seriousness,

8 † Sound Speech not to be condemned, † so that HE who is of the Opposition may be ashamed, having Nothing evil to say concerning us,

9 Let † BOND-SERVANTS be submissive to their OWN Masters; † in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; † so that they may adorn * THAT DOCTRINE of God our SAVIOR in all things.

11 For † the Saving FA- VOR of GOD is manifested for All Men,

12 teaching us, † that renouncing IMPIETY and † WORLDLY Desires, we should live prudently, righteously, and piously in the PRESENT Age,

13 † waiting for the BLESSED Hope, even the appearing of the GLORY of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and † cleanse for himself a peculiar Peo- ple, devoted to Good Works.

* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God. 11. that—omit.
 † 4. 1 Tim. v. 14. † 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. iii. 1, 5. † 7. 1 Tim. iv. 12; 1 Pet. v. 3. † 8. 1 Tim. vi. 3. † 8. 1 Tim. v. 14; 1 Pet. ii. 12. † 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. † 9. Eph. v. 24. † 10. Matt. v. 16; Phil. ii. 15. † 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. † 12. Rom. vi. 10; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. † 12. 1 Pet. iv. 2; 1 John ii. 16. † 13. 1 Cor. i. 7; Phil. iii. 20. † 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργαων. ¹⁵ Ταυτα λαλει και παρακαλει
of good works. These speak thou and exhort thou
και ελεγχε μετα πασης επιταγης μηδεις σου
and reprove thou with all strictness; no one of these
περιφρονειτω.
let disregard.

ΚΕΦ. γ'. 3.

1 Ὑπομινησκει αυτοις αρχαις και εξουσιαις
Do thou remind them to governments and authorities
υποτασσεσθαι, πειθαρχειν, προς παν εργον
to be submissive, to obey rulers, as to every good
αγαθον ετοιμους ειναι, μηδενα βλασφημειν,
work ready to be, no one to speak evil of,
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους
not quarrelsome to be, gentle, all showing
πραοτητα προς παντας ανθρωπους. ³ Ημεν γαρ
mildness to all men. Were for

ποτε και ημεις ανοητοι, απειθεις, πλανωμενοι,
formerly also we senseless ones, disobedient ones, erring ones,
δουλευοντες επιθυμiais και ηδοναις ποικιλαις,
being enslaved to inordinate desires and pleasures various,

εν κακια και φθονφ διαγοντες, στυγητοι, μισ-
in malice and envy passing through, odious ones, hat-
ουντες αλληλους. ⁴ Ὅτε δε η χρηστοτης και
ing each other. When but the kindness and
η φιλανθρωπια επεφανη του σωτηρος ημων
the love to man shone forth of the preserver of us

θεου, ⁵ ουκ εξ εργαων των εν δικαιοσυνη ων
of God, not from of works of those in righteousness which
εποιησαμεν ημεις, αλλα κατα τον αυτου ελεον
did we, but according to the of himself mercy

εσωσεν ημας, δια λουτρου παλιγγενεσιαις, και
he saved us, through a bath of a new birth, and
ανακαινωσεως πνευματος αγιου, ⁶ ου εξεχειν
a renovation of spirit holy, of which he poured out

εφ' ημας πλουσιωις, δια Ιησου Χριστου του σω-
on us richly, through Jesus Anointed the sa-
τηρος ημων, ⁷ ινα δικαιοθεντες τη εκεινου
vior of us, so that having been justified by the of him

χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα
favor, heirs we might become according to a hope
ζωης αιωνιου. ⁸ Πιστος ο λογος και περι
of life age-lasting. True the word; and respecting

τουτων βουλομαι σε διαβεβαιουσθαι, ινα φρον-
these things I wish thee to affirm strongly, so that they may
τιζωσι καλων εργαων προιστασθαι οι πεπιστευ-
be careful of good works to excel those having be-

κοτες * [τω] θεφ. Ταυτα εστι τα καλα και
lied [to the] God. These is the things good ,and

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 † we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

4 But when † the GOODNESS and the PHILANTHROPY of God † our SAVIOR, appeared,

5 he saved us, † not on account of THOSE Works in Righteousness which we did, but according to HIS OWN Mercy, † through * the BATH of Regeneration, and a Renovation of the Holy Spirit,

6 † which he poured out on us richly through Jesus Christ our SAVIOR;

7 † so that having been justified by His FAVOR, † we might become Heirs † according to a Hope of aionian Life.

8 This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful † to excel in Good Works. These things are THOSE which are * good and profitable to MEN.

* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—omit. 8. good and profitable.
† 15. 1 Tim. iv. 12. † 1. Rom. xiii. 1; 1 Pet. ii. 13. † 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. † 2. Eph. iv. 31. † 2. 2 Tim. ii. 24, 25. † 2. Phil. iv. 5.
† 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 3. † 4. Titus ii. 11. † 4. 1 Tim. ii. 3. † 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 10; Eph. ii. 4, 8, 9; 2 Tim. i. 9.
† 5. John iii. 3, 5; Eph. v. 26; 1 Pet. iii. 21. † 6. Acts ii. 33; x. 45. † 7. Rom. iii. 24; Gal. ii. 16. † 7. Rom. viii. 23, 24. † 7. Titus i. 2. † 8. verses 1, 14.

ωφελιμα τοις ανθρωποις· ⁹ μωρας δε ζητησει
profitable to the men; foolish but questions

και γενεαλογιας και ερις και μαχας νομικας
and genealogies and strifes and fightings about

περιστασο· εισι γαρ ανωφελεις και ματαιοι.
law; they are for unprofitable and vain.

¹⁰ Αιρετικον ανθρωπον μετα μιαν και δευτεραν
A factious man after a first and second

νουθεσιαν παραιτου· ¹¹ ειδωσ, οτι εξεστραπται
admonition do thou reject; knowing, that has been perverted

δ τοιουτου, και αμαρτανει, ων αυτοκατακριτου.
such a one, and sins, being self-condemned.

¹² Όταν πεμψω Αρτεμαν προς σε η Τυχικον,
When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολι· εκει
earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμ·σαι. ¹³ Σηναν την νομι-
for I have decided to winter.. Zennae the law-

κον και Απολλω σπουδαιωσ προπεμψον, ινα μη-
yer and Apollos diligently send on before, so that noth-

δεν αυτοις λειπη. ¹⁴ Μανθανετωσαν δε και οι
ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προιστασθαι εις τας
ours of good works to excel for the

αναγκαιασ χρειασ, ινα μη ωσιν ακαρποι. ¹⁵ Ασ-
pressing wants, so that not they may be unfruitful. Sa-

παζονται σε οι μετ' εμου παντες· ασπασαι τουσ
lute thee those with me all; salute thou those

φιλουντας ημασ εν πιστει. Η χαρισ μετα
loving w in faith. The favor with

παντων υμων.
all of you.

9 But avoid Foolish Questions, and † Genealogies, and Disputes, and Contentions about the Law; for they are † unprofitable and Vain.

10 † Reject a Factious Man, † after a First and Second Admonition;

11 knowing that such A ONE has been perverted, and sins, † being self-condemned.

12 When I shall send Artemas to thee, or † Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and † Apollos, with careful attention, so that they may not lack anything;

14 and let our [brethren] also learn † to stand foremost in Good Works for these PRESSING Occasions, † that they may not be unfruitful.

15 All who are with me, salute thee. Salute those who LOVE us in the Faith. Favor be with you all

* ALEXANDRIAN MANUSCRIPT.—Subscription—To Titus—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2. † 11. Acts xiii. 46. † 12. Acts xx. 4; 2 Tim. iv. 12. † 13. Acts xviii. 24. † 14. verse 8. † 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

* TO PHILEMON.

ΚΕΦ. α'. 1.

¹ Παυλος, δεσμιος Χριστου Ιησου, και Τιμο-
Paul, a prisoner of Anointed Jesus, and Timo-
θεος ο αδελφος, Φιλημονι τω αγαπητη και συ-
thy the brother, to Philemon the beloved one and fellow-
εργω ημων, ² και Απφια τη αγαπητη, και Αρ-
worker of us, and to Apphia the beloved one, and Ar-
χιππω τω συστρατιωτη ημων, και τη κατ'
chippus the fellow-soldier of us, and to the in-
οικον σου εκκλησια. ³ χαρις υμιν και ειρηνη
house of thee congregation; favor to you and peace
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-
from God a father of us, and Lord Jesus Anointed.
του.

⁴ Ευχαριστω τω θεω μου παντοτε, μνειαν
I give thanks to the God of me always, a remembrance
σου ποιουμενος επι των προσευχων μου, ⁵ ακου-
of thee making in the prayers of me, hear-
ων σου την αγαπην και την πιστιν, ην εχεις
ing of thee the love and the faith, which thou hast
προς τον κυριον Ιησουν και εις παντας τους
to the Lord Jesus and for all the
αγιους. ⁶ οπου η κοινωνια της πιστεως σου
holy ones that the fellowship of the faith of thee
ενεργης γενηται, εν επιγνωσει παντος αγαθου
active may become, by a knowledge of every good
του εν ημιν, εις Χριστον * [Ιησουν.] ⁷ Χαραν
of the in us, in regard to Anointed [Jesus.] Joy
γαρ εχομεν πολλην και παρακλησιν επι τη
for we have much and consolation in the
αγαπη σου, οτι τα σπλαγχνα των αγιων ανα-
love of thee, because the bowels of the holy ones has
πεπαυται δια σου, αδελφε. ⁸ Διο πολλην
been refreshed through thee. O brother. Therefore much
εν Χριστω παρησησιαν εχων επιτασσειν σοι το
in Anointed boldness having to enjoin thee the
ανηκον, ⁹ δια την αγαπην μαλλον παρακαλω
becoming thing, through the love rather I beseech;
τοιουτος ων, ως Παυλος πρεσβυτης, νυνι δε και
such a one being, as Paul an old man, now but also
δεσμιος Ιησου Χριστου. ¹⁰ παρακαλω σε περι
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

¹ Paul, † a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our † Fellow-laborer,—

² and to Apphia, the SISTER, and to † Archippus, our FELLOW-SOLDIER; and the † CONGREGATION in thy House.

³ † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;

⁴ † I give thanks to my God always, making Mention of thee in my PRAYERS,

⁵ († hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS,)

⁶ that the FELLOWSHIP of thy FAITH may become efficient, † by a Knowledge of Every Good thing in us, in regard to Christ.

⁷ * For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS † have been refreshed through thee.

⁸ Therefore, † having much confidence in Christ to enjoin on thee WHAT is BECOMING,

⁹ on account of * that LOVE I rather entreat; being such a one, as Paul † an old man, and now also † a Prisoner for * Christ Jesus,

¹⁰ I entreat thee res-

* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON.
6. Jesus—omit. 7. For I have.

2. the SISTER, and to.
9. NECESSITY I rather entreat. 9. Christ

† 9. Benson following Theophylect says, that presbutees, translated an old man in this place, has the signification of presbutees, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—Macknight. Dr. Adam Clarke also inclines to the same view.

† 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. † 1. Phil. ii. 25. † 2. Col. iv. 17.
† 2. Rom. xvi. 5; 1 Cor. xvi. 19. † 3. Eph. i. 2. † 4. Eph. i. 16. † 5. Eph.
i. 15; Col. i. 4. † 6. Phil. i. 9, 11. † 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. † 8.
1 Thess. ii. 6. † 9. verse 1.

του εμου τεκνου, ον εγεννησα εν τοις δεσμοις
of the of me child, whom I begot in the bonds

*[μου,] Ονησιμον, ¹¹ τον ποτε σοι αχρηστον,
[of me,] Onesimus, that formerly to thee unprofitable,

νυνη δε σοι και εμοι ευχρηστον, ον ανεπεμψα·
now but to thee and to me profitable, whom I sent back;

¹² συ δε αυτον, τουτ' εστι τα εμα σπλαγχνα,
thou but him, that is the my bowels,

προσλαβου. ¹³ Ον εγω εβουλομην προς εμαυ-
do thou receive. When I was wishing for my-

τον κατεχειν, ινα υπερ σου μοι διακονη εν
self to retain, so that on behalf of thee to me he might serve in

τοις δεσμοις του ευαγγελιου· ¹⁴ χωρις δε της
the bonds of the glad tidings; without but of the

σης γνωμης ουδεν ηθελησα ποιησαι, ινα μη ως
thy consent nothing I wished to do, so that not as

κατα αναγκην το αγαθον σου η, αλλα
according to constraint the good of thee might be, but

κατα εκουσιον. ¹⁵ Ταχα γαρ δια τουτο
according to willingness. Perhaps for on account of this

εχωρισθη προς ωραν, ινα αιωνιον αυτον απε-
he was separated for an hour, so that an age him thou might-

χρησ· ¹⁶ ουκετι ως δουλον, αλλ' υπερ δου-
est receive; no longer as a slave, but above a

λον, αδελφον αγαπητον, μαλιστα εμοι, ποσω
slave, a brother beloved, especially to me, by how much

δε μαλλον σοι, και εν σαρκι και εν κυριω. ¹⁷ Ει
but more to thee, both in flesh and in Lord. If

ουν με εχεις κοινωνον, προσλαβου αυτον ως
then me thou holdest a partner, receive thou him as

εμε. ¹⁸ Ει δε τι ηδικησε σε, η οφειλει, τουτο
me. If but anything he wronged thee, or owes, this

εμοι ελλογει. ¹⁹ Εγω Παυλος εγραψα τη
to me put thou on account. I Paul wrote with the

εμη χειρι, εγω αποτισω· ινα μη λεγω σοι,
my hand, I will pay off; so that not I may say to thee,

οτι και σεαυτον μοι προσοφειλεις. ²⁰ Ναι,
that even thyself to me thou owest. Yes,

αδελφε, εγω σου οναιμην εν κυριω· αναπαυ-
O brother, I of thee should be profited in Lord, refresh

σον μου τα σπλαγχνα εν Χριστω. ²¹ Πεποιθως
thou of me the bowels in Anointed. Having confidence

τη υπακοη σου εγραψα σοι, ειδως, οτι και
in the obedience of thee I wrote to thee, knowing, that even

υπερ ο λεγω ποιησεις.
beyond what I may say thou wilt do.

²² Αμα δε και ετοιμαζε μοι ξενιαν· ελπίζω
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, † whom I begot in my BONDS, THAT † Onesimus,

11 who formerly was UNPROFITABLE to Thee, but is now profitable to Thee and to Me;

12 whom I have sent *back to thee; and do thou receive Him, that is, MYSELF.

13 Whom I was wishing to retain for Myself, † so that on thy behalf he might serve me in these BONDS for the GLAD TIDINGS;

14 but I desired to do Nothing without THY Consent, † that thy GOOD deed might not be as from Constraint, but Voluntary.

15 † For perhaps on this account he was separated for a little time, in order that thou mightest receive Him for an Age;

16 no longer as a Bondman, but above a Bondman,—† a beloved 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 († Paul write with my own hand,) † I will pay it off; that I may not say to thee, That to me thou owest even thyself.

20 Yes, Brother, may I derive profit from Thee in the Lord; † refresh My TENDER SYMPATHIES in Christ.

21 † Having confidence in thy COMPLIANCE, I write to thee, being assured That thou wilt even do beyond what I request.

22 But at the same time, also, prepare for me a

* ALEXANDRIAN MANUSCRIPT.—10. of me—omit. that is.

12. again to thee. Receive Him,

† 10. 1 Cor. iv. 15; Gal. iv. 19. † 10. Col. iv. 9. † 13. 1 Cor. xvi. 17; Phil. ii. 30
† 14. 2 Cor. ix. 7. † 15. See Gen. xlv. 5, 8. † 16. Matt. xxiii. 8; 1 Tim. vi. 2
† 16. Col. iii. 22. † 17. 2 Cor. viii. 23. † 20. verse 7. † 21. 2 Cor. vii. 16.

γαρ, ὅτι δια τῶν προσευχῶν ὑμῶν χαρισθησο-
 for, that through the prayers of you I shall be im-
 παι ὑμῖν. ²³ Ἀσπάζεται σε Επαφρας, ὁ συναίχ-
 parted to you. Salutes thee Epaphras, the fellow-
 μαλωτος μου ἐν Χριστῷ Ἰησοῦ, ²⁴ Μαρκοῦ, Ἀρισ-
 captive of me in Anointed Jesus, Mark, Aris-
 τάρχος, Δημας, Λουκας, οἱ συνεργοὶ μου. ²⁵ Ἡ
 tarchas, Demas, Luke, the fellow-workers of me. The
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ
 favor of the Lord of us Jesus Anointed with the
 πνεύματος ὑμῶν,
 spirit of you.

lodging, for † I hope That
 † through your PRAYERS I
 shall be imparted to you.

23 † Epaphras, my FEL-
 LOW-CAPTIVE in Christ Je-
 sus, salutes thee;

24 also † Mark, † Aristar-
 chus, † Demas, † Luke, my
 FELLOW-LABORERS.

25 † The FAVOR of our
 LORD Jesus Christ be with
 your SPIRIT.

* ALEXANDRIAN MANUSCRIPT.— The Subscription to this Epistle has been cut off.

† 23. Phil. i. 25; ii. 24. † 23. 2 Cor. i. 11. † 23. Col. i. 7; iv. 12. † 24.
 Acts xii. 12, 25. † 24. Acts xix. 29; xvii. 2; Col. iv. 10. † 24. Col. iv. 12.
 † 24. 2 Tim. iv. 11. † 25. 2 Tim. iv. 22.

* TO THE HEBREWS.

ΚΕΦ. α'. 1.

¹ Πολυμερως και πολυτροπως παλαι ὁ θεος
In many parts and in many ways long ago the God
λαλησας τοις πατρασιν εν τοις προφηταις, επ'
having spoken to the fathers by the prophets, in
εσχατου των ημερων τουτων ελαλησεν ημιν εν
last of the days of these spoke to us by
υιφ, ² ὃν εθηκε κληρονομον παντων, (δι'
a son, whom he appointed an heir of all things, (on account of
ου και τους αιωνας εποιησεν,) ³ ὃς (ων απαυ-
whom also the ages he made,) who (being an efful-
γασμα της δοξης και χαρακτηρητης υποστασεως
gence of the glory and an exact impress of the substance
αυτου, φερων τε τα παντα τω ρηματι της
of him, sustaining and the things all by the word of the
δυναμεως αυτου,) * [δι' εαυτου] καθαρισμον
power of himself,) (through himself] a purification
ποιησαμενος των αμαρτιων * [ημων,] εκαθισεν εν
having made of the sins of us, sat down at
δεξια της μεγαλωσυνης εν υψηλοις. ⁴ τοσουτω
right of the majesty in high places; by so much
κρειπτων γενομενος * [των] αγγελων, ὃσφ δια-
greater having become of the] messengers, by so much more
φορωτερον παρ' αυτους κεκληρονομηκεν ονομα.
excellent beyond them he has inherited a name.
⁵ Τινι γαρ ειπε ποτε των αγγελων· Τίος μου ει
To which for did he say ever of the messengers; A son of me art
συ, εγω σημερον γεγεννηκα σε; και παλιν
thou, I to-day have begotten thee? and again;
Εγω εσομαι αυτω εις πατερα, και αυτος εσται
I will be to him for a father, and he shall be
μοι εις υιον; ⁶ ὃταν δε παλιν εισαγαγη τον
to me for a son? when but again he may lead in the
πρωτοτοκου εις την οικουμενην, λεγει· Και
first-born into the habitable, he says; And
προσκυνησατσαν αυτω παντες αγγελοι θεου.
let worship him all messengers of God.
Και προς μεν τους αγγελους λεγει· Ὁ
And concerning indeed the messengers he says; He
ποιων τους αγγελους αυτου πνευματα,
making the messengers of himself spirits,
και τους λειτουργους αυτου πυρος φλογα·
and the public servants of himself of fire a flame;
⁸ προς δε τον υιον· Ὁ θρονος σου ὁ θεος εις
concerning but the son; The throne of thee the God for

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 † spoke to us by a Son, † whom he appointed Heir of all things, on account of whom also he constituted the AGES;
3 † who, being an Effulgence of his GLORY, and an exact Impress of his SUBSTANCE, and * making manifest ALL things by the WORD of his POWER, † having made a Purification for SINS, † sat down at the Right hand of the MAJESTY in high places;
4 much superior to Angels, † as he has inherited a more Excellent Name than they.
5 For to which of the ANGELS did he ever say, † "Thou art my Son, To-day I have begotten thee?" And again, † "I will be to him for a Father, and he shall be to me for a Son?"
6 And when again he shall introduce † the FIRST BORN into the HABITABLE, he says, † "And let ALL God's Angels worship him."
7 And with respect to the ANGELS, indeed he says, † "It is HE who MAKES his ANGELS Winds, and his MINISTERS SERVANTS of Flame of Fire."
8 But to the SON, † "Thy THRONE, O GOD,

* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS. 3. making manifest ALL things by. 3. through himself—omit. 3. of us—omit. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 2. Ps. ii. 8; Matt. xii. 38; John iii. 35; Rom. viii. 17. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15.
† 3. Heb. vii. 27; ix. 12, 14, 17. † 3. Ps. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. † 4. Eph. i. 21; Phil. ii. 9, 10. † 5. Ps. ii. 7; Acts xiii. 33; Heb. v. 5. † 5. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Ps. lxxxix. 26, 27. † 6. Rom. viii. 29; Col. i. 13; Rev. i. 5. † 6. Ps. xcvi. 7. † 7. Ps. civ. 4. † 8. Ps. xlv. 6, 7. † 8.

τον αιωνα * [του αιωνος.] ραβδος ευθυτητος η
 the age [of the age:] a sceptre of rectitude the
 ραβδος της βασιλειας σου. ⁹ Ηγηθησας δικαιο-
 sceptre of the kingdom of thee. Thou didst love right-
 ουσνην, και εμισησας ανομιαν, δια τουτου
 touness, and thou didst hate lawlessness; on account of this
 εχρισε σε ο θεος σου, ελαιον αγαλλισσεως
 anointed thee the God of thee, oil of extreme joy
 παρα τους μετοχους σου. ¹⁰ Και, Συ κατ'
 beyond the associates of thee. And, Thou in
 αρχας, κυριε, την γην εθεμελιωσας, και εργα
 a beginning, O Lord, the earth didst form, and works
 των χειρων σου εισιν οι ουρανοι. ¹¹ Αυτοι απο-
 of the hands of thee are the heavens. They shall
 λουνται, συ δε διαμενεις και παντες ως ιμα-
 perish, thou but remainest; and all as gar-
 τιον καλαιωθησονται, ¹² και ωσει περιβολαιον
 ment shall become old, and like, an upper garment
 ελιξει αυτους, και αλλαγησονται, συ δε ο
 thou wilt fold them, and they shall be changed; thou but the
 αυτος ει, και τα ετη σου ουκ εκλειψουσι.
 same art, and the yeers of thee not will fail.
¹³ Προς τινα δεστων αγγελων ειρηκε ποτε. Κα-
 To which but of the messengers did he say ever? Do
 θου εκ δεξιων μου, εως ανθω τους εχθρους
 thou sit right of me, till I may place the enemies
 σου υποποδιον των ποδων σου; ¹⁴ Ουχι παντες
 of thee on foot for the feet of thee? Not all
 εισι λειτουργικα πνευματα, εις διακομιαν αποστ-
 are public serving spirits, for service being
 τελλομενα δια τους μελλοντας κληρονο-
 sent forth on account of those being about to inherit
 μειν σωτηριαν; ΚΕΦ. β'. 2. ¹ Δια τουτου
 Salvation? On account of this
 δει περισσοτερωσ ημασ προσεχειν τοις ακουστ-
 it behoves more earnestly us to attend to the things hear-
 θεισι, μηποτε παραρνωμεν. ² Ει γαρ ο
 ing been heard, lest perhaps we should glide away, If for the
 δι' αγγελων λαληθεις λογος εγενετο βεβαι-
 through messengers having been spoken word was firm
 οσ, και πασα παραβασις και παρακοη ελαβεν
 and every deviation, and imperfect hearing received
 ενδικον μισθαποδοσιαν. ³ πωσ ημεισ εκφευξο-
 a just retribution; how we shall es-

" is for the AGE; and
 " THE SCEPTRE OF RECTI-
 " TUDINE is the Sceptre of
 " thy KINGDOM.
 " 9 " Thou didst love
 " Righteousness, and hate
 " Lawlessness; therefore,
 " thy GOD † anointed thee,
 " O GOD, with the oil of
 " Exultation beyond thy
 " ASSOCIATES."
 " 10 Also, † " Thou, O
 " Lord, at First didst lay
 " the foundation of the
 " EARTH; and the HEA-
 " VENS are Works of thy
 " HANDS;
 " 11 † " they shall perish,
 " but thou remainest;
 " and they all shall be-
 " come old like a Gar-
 " ment;
 " 12 " and like a Mantle
 " thou wilt fold them up;
 " * like a Garment also
 " they shall be changed;
 " but thou art the SAME,
 " and thy YEARS shall not
 " fail."
 " 13 But to which of the
 " ANGELS did he ever say,
 " † " Sit thou at my Right
 " hand, till I put thine
 " ENEMIES underneath thy
 " FEET?"
 " 14 † Are they not all
 " Ministering Spirits, sent
 " forth for Service, on ac-
 " count of † THOSE BEING
 " ABOUT to inherit Salva-
 " tion?"

CHAPTER II.

1 On this account it be-
 hoves 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 De-
 viation and Disobedience
 received a Just retribu-
 tion;
 * † how shall we escape.

* VATICAN MANUSCRIPT.—8. of the AGE—omit. 8. and the SCEPTRE OF RECTITUDE
 is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.
 † 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27: x. 38. † 10. Psa. cff. 23.
 † 11. Isa. xxiv. 4; ii. 6; Matt. xiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. † 13. Psa. cx. 12
 Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. † 14. Psa. xxiv. 7; ecl. 11; ciii. 20, 21.
 † 14. James ii. 6. † 2. Deut. xxxiii. 7; Acts vii. 53. † 2. Num. xv. 20, 21; Deut.
 v. 3; xvii. 2, 6, 12; xxvii. 26. † 3. Heb. x. 28, 29; xii. 35.

μεθα τηλικαυτης αμελησαντες σωτηριας ; ἥτις
 case so great having disregarded a salvation f which
 αρχην λαβουσα λαλεισθαι δια του κυριου,
 a beginning having received to be spoken through the Lord,

ὑπο των ακουσαντων εις ἡμας εβεβαιωθη.
 by those having heard for us was confirmed,

4 συνεπιμαρτυρουντος του θεου σημειοις τε και
 co-attesting the God by signs both and

τερασι, και ποικιλαις δυναμεσι, και πνευματος
 by prodigies, and by various powers, and of spirit

αγιου μερισμοις, κατα την αυτου θελησιν.
 holy by distributions, according to the of himself will.

5 Ου γαρ αγγελοις ὑπεταξε την οικουμενην την
 Not for to messengers he did subject the habitable that

μελλουσαν, περι ἧς λαλουμεν. 6 Διεμαρτυ-
 about coming, concerning which we speak. Testified

ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,
 but somewhere one, saying; What is man,

οτι μιμνησκη αυτου· η υιου ανθρωπου, οτι
 that thou dost remember him; or a son of man, that

επισκεπη αυτον; 7 Ηλαττωσας αυτον βραχυ
 thou dost observe him? Thou didst make less him a little while

τι παρ' αγγελου· δοξη και τιμη εστεφανω-
 than messengers; with glory and with honor thou didst

σας αυτον· 8 παντα ὑπεταξας ὑποκατω των
 crown him; all things thou didst place under the

ποδων αυτου. Εν γαρ τῷ ὑποταξει * [αυτῷ]
 feet of him. In for the to be subjected [to him]

τα παντα, ουδεν αφηκεν αυτῷ ανυποτακ-
 the things all, nothing is left to him unsubject-

των· νυν δε ουπω ὀρωμεν αυτῷ τα παντα
 ed; now but not yet we see to him the things all

ὑποτεταγμενα. 9 Τον δε βραχυ τι παρ' αγγε-
 having been placed. The but a short time than messen-

λουσ ηλαττωμενον βλεπομεν Ιησουν δια το
 gers having been made less we see Jesus on account of the

παθημα του θανατου δοξη και τιμη εστεφα-
 suffering of the death with glory and with honor having been

νωμενον· ὅπως χαριτι θεου ὑπερ παντος γε-
 crowned; so that by favor of God on behalf of all he

σηται θανατου. 10 Επρεπε γαρ αυτῷ, δι' ον
 might taste of death. It was fitting besides for him, for whom

τα παντα και δι' ού τα παντα, πολλους
 the things all and through whom the things all, many

υιους εις δοξαν αγαγοντα τον αρχηγον της
 sons into glory leading the prince of the

σωτηριασ αυτων δια παθηματων τελειωσαι.
 salvation of them through sufferings to perfect.

having disregarded So great a Salvation? which
 † beginning to be spoken
 † by the LORD, was † con-
 firmed for Us by THOSE
 who HEARD him;

4 † GOD co-attesting
 † both b- Signs and Won-
 ders 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 thou
 "dost regard him ?

7 "Thou didst make
 "him for a little while in-
 "ferior to Angels; thou
 "didst crown him with
 "Glory and Honor;

8 "thou didst subject
 "All things under his
 "FEET;"—for in SUB-
 JECTING 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 SUFFER-
 ING of DEATH † crowned
 with Glory and Honor,
 † HAVING BEEN MADE for
 a little while INFERIOR to
 Angels, so that, by God's
 Favor, † he might taste of
 Death on behalf of every
 one.

10 For it was becoming
 him, † on account of whom
 are ALL things, and
 through whom are ALL
 things, in conducting
 Many Sons to Glory, † to
 perfect the † PRINCE of
 their SALVATION through
 Sufferings.

* VATICAN MANUSCRIPT.—8. to him—omit.

† 3. Matt. iv. 17; Mark i. 14. † 3. Luke i. 2. † 4. Mark xvi. 20; Acts xiv. 8;
 xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 4. Acts ii. 22, 43. † 4. 1 Cor. xii. 4, 7, 11.
 † 5. Heb. vi. 5; 2 Pet. iii. 13. † 6. Ps. viii. 4. † 9. Acts ii. 33. † 9. Phil.
 ii. 7—9. † 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. † 10.
 Rom. xi. 36. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 15; v. 31; Heb. xii. 2.

11 Ὅ τε γὰρ ἁγιαζῶν καὶ οἱ ἁγιαζόμενοι, ἐξ
He both for sanctifying and those being sanctified, out of

ἑνός πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχυεταί
one all; for which cause not he is ashamed

ἀδελφούς αὐτοῦ καλεῖν, ¹² λέγων· Ἀπαγγέλω
brethren them to call, saying; I will announce

τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-
the name of thee to the brethren of me, in midst of a
κλησίας ὑμνήσω σε. ¹³ Καὶ πάλιν· Ἐγὼ ἐσο-
congregation I will praise thee. And again; I will

μαὶ πεποιθὼς ἐπ' αὐτῷ· καὶ πάλιν· Ἴδου ἐγώ,
be having trusted in him; and again; Lo I,

καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός. ¹⁴ Ἐπειοῦν
and the children which to me gave the God. Since then

τὰ παιδία κεκοινωνήκε σὰρκος καὶ αἵματος, καὶ
the children have been sharers of flesh and blood, also

αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα
he in like manner partook of the of them, so that

δια τοῦ θανάτου καταργησῇ τὸν τὸ
by means of the death he might make powerless him the

κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν
strength having of the death, that is the

διαβόλον, ¹⁵ καὶ ἀπαλλάξῃ τούτους ὅσοι φοβή-
accuser, and might set free them as many as by fear

θανάτου δια πάντος τοῦ ζῆν ἐνοχοὶ ἦσαν δου-
of death through all of the life held in were slav-

λείας. ¹⁶ Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνει-
ery. Not for in any manner of messengers he takes hold,

ται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
but of seed of Abraham he takes hold.

17 Ὅθεν ὠφείλε κατα πάντα τοῖς ἀδελφοῖς
Hence he was obliged in all things to the brethren

ὁμοιωθῆναι, ἵνα ἐλεημῶν γενῆται καὶ πιστὸς
to be made like, so that merciful he might be and faithful

ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλασθεῖσθαι
high-priest the things as to the God, in order to the to expiate

τὰς ἁμαρτίας τοῦ λαοῦ. ¹⁸ Ἐν ᾧ γὰρ πεπονθεν
the sins of the people. By what for he has suffered

αὐτὸς πειρασθεὶς, δυνάται τοῖς πειραζόμενοις
himself having been tried, he is able to those being tried

βοηθῆσαι·
to render aid.

ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλησέως ἐπουρανίου
Whence, brethren holy, of a calling heavenly

μέτοχοις κατανοήσατε τὸν ἀποστόλου καὶ ἀρ-
partakers do you attentively regard the apostle and high-

11 For † both the SANC-
TIFIER and the SANCTI-
FIED are from one; for
Which Use he is not
† ashamed to call Them
Brethren;

12 saying, † "I will
" announce thy NAME to
" my BRETHREN; in the
" Midst of the Congre-
" gation I will praise thee."

13 And again, † " I will
" confide in him." And
again, † " Behold, I and
" the CHILDREN whom
† " GOD gave Me."

14 Since, then, the
CHILDREN have one com-
mon 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 Breth-
ren, Associates of a heav-
enly † Calling, attentively
regard Jesus, † the APOS-

* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Kneeland.

: 11. Heb. x. 10, 14. : 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 20. † 12. Psa. xxii. 22, 25. † 13. Psa. xviii. 2; Isa. xii. 2.. † 13. Isa. viii. 18. † 13. John x. 20; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14. 1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. : 17. Heb. iv. 15; v. 1, 2. † 18. Heb. vii. 25. : 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv. 1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc

χιερα της όμολογιας ήμων, Ιησουν· ² πιστιν
 priest of the profession of us, Jesus; faithful
 οντα τω ποιησαντι αυτον, ως και Μωυσης εν
 being to the one having appointed him, as even Moses in
 * [όλω] τω οικω αυτου. ³ Πλειονος γαρ ούτος
 [whole] the house of him. Of more for this
 δοξης παρα Μωυσην ηξιωται, καθ' όσον
 glory than Moses has been esteemed worthy, so far as
 πλειονα τιμην εχει του οικου ο κατασκευασας
 more honor he has of the house the one having built
 αυτον. ⁴ (Πας γαρ οικος κατασκευάζεται υπο
 itself. (Every for house is built by
 τινος· ο δε * [τα] παντα κατασκευασας, θεος.)
 some one; he but [the things] all having built, God.)
⁵ Και Μωυσης μεν πιστος εν όλω τω οικω
 And Moses indeed faithful in whole to the house
 αυτου, ως θεραπων, εις μαρτυριον των λαληθη-
 of him, as a servant, for a testimony of the things going
 σομενων· ⁶ Χριστος δε, ως υιος επι τον οικον
 to be spoken: Anointed but, as a son over the house
 αυτου· ου οικος εσμεν ήμεις, εαντερ την παρ-
 of him; of whom a house are we, if indeed the con-
 ρησιαν και το καυχημα της ελπιδος * [μεχρι
 fidence and the boasting of the hope [till
 τελους βεβαιαν] κατασχωμεν. ⁷ Διο, καθως
 end firm] we should hold fast. Therefore, as
 λεγει το πνευμα το αγιον· Σημερον, εαν της
 says the spirit the holy, To-day, if the
 φωνης αυτου ακουσητε, ⁸ μη σκληρυνητε τας
 voice of him you will hear, not you should harden the
 καρδιας υμων, ως εν τω παρακρασμω, κατα
 hearts of you, as in the bitter provocation, in
 την ημεραν του πειρασμου εν τη ερημω, ⁹ ου
 the day of the temptation in the desert, nor
 επειρασαν * [με] οι πατερες υμων, εδοκιμασαν
 tempted [me] the fathers of you, proved
 * [με,] και ειδον τα εργα μου, τεσσαρακοντα
 [me,] and saw the works of me, forty
 ετη· ¹⁰ διο προσωχθισα τη γενεα εκεινη, και
 years. therefore I was provoked with the generation that, and
 ειπον· Αει πλανωντα τη καρδια· αυτοι δε ουκ
 said; Always hey waver in the heart, they but not
 εγνωσαν τας οδους μου· ¹¹ ως ωμοσα εν τη
 they acknowledged the ways me. so I swore in the
 οργη μου· Ει εισελουσονται εις την καταπαυσιν
 wrath of me; If they shall enter into the rest
 μου. ¹² Βλεπετε, αδελφοι, μηποτε εσται εν
 of me. Take you heed, brethren, lest ever shall be in
 τινι υμων καρδια πονηρα απιστιας, εν τω αποσ-
 any one of you a heart evil of unbelief, in the to fall

TLE and High-priest of our
 CONFESSION;

2 who is Faithful to
 HIM who APPOINTED him,
 even as † Moses was in his
 HOUSE.

3 For he has been es-
 teemed worthy of More
 Glory than Moses, as much
 as the BUILDER has More
 Honor than the HOUSE it-
 self.

4 (For every House is
 built by some one; but
 † THE HAVING BUILT all
 things is God.)

5 And Moses, indeed,
 was faithful in his Whole
 HOUSE, as † a Servant,
 † for a Testimony of the
 THINGS to be SPOKEN;

6 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.

7 Therefore, as the
 HOLY SPIRIT says, † "To-
 day, if you will hear his
 VOICE,

8 "harden not your
 HEARTS, as in the BIT-
 TER PROVOCATION, in
 the DAY OF THE TRIAL in
 the DESERT;

9 "where your FA-
 THERS tried, proved, and
 saw my WORKS Forty
 Years.

10 "Therefore, I was
 provoked with * that
 GENERATION, and said,
 "They always err in
 HEART;" but they did
 not acknowledge my
 WAYS;

11 "so I swore in my
 INDIGNATION—" If they
 "shall enter my REST!"

12 Beware, Brethren,
 lest there should ever be in
 any one of you an evil, Dis-
 believing Heart, by APOS-
 TATIZING from the living
 God;

* VATICAN MANUSCRIPT.—2. Whole—omit.
the End—omit.

4. the things—omit.
10. this GENERATION.

6. Firm to

† 2. Num. xii. 7; verse 5
xii. 7; Deut. iii. 24; Josh. i.
xii. 16; vi. 19; 2 Cor. vi. 16;
Col. i. 23; Heb. x. 85.

† 4. Eph. ii. 10; iii. 9.
viii. 31.
h. ii. 21, 22; 1 Tim. iii. 15;
7. Psa. xc. 7—11.

† 5. Exod. xiv. 31; Num.
xviii. 15, 18, 19.
† 6. 1 Cor.

† 6. Rom. v. 2;

θηται απο θεου ζωντος· ¹³ αλλα παρακαλειτε
away from God living; but do you exhort
 εαυτους καθ' εκαστην ημεραν, αχρις ου
yourself in each day, till of which
 το σημερον καλειται, ινα μη σκληρυνθη εξ
the to-day it is called, so that not may be hardened from
 υμων τις απατη της αμαρτιας. ¹⁴ Μετοχοι
of you any one by a delusion of the sin. Partakers
 γαρ του Χριστου γεγοναμεν, εανπερ την αρ-
for of the Anointed we have become, if perhaps the begin-
 χην της υποστασεως μεχρι τελους βεβαιαν
ning of the confidence till an end firm
 κατασχωμεν. ¹⁵ Εν τω λεγεσθαι· Σημερον,
we hold fast. In respect to the to be said; To-day,
 εαν της φωνης αυτου ακουσητε· μη σκληρυνη-
if the voice of him you may hear; not harden you
 τε τας καρδιας υμων, ως εν τω παραπικρασημ.
the hearts of you, as in the bitter provocation.
¹⁶ Τις γαρ ακουσαντες παρεπικραναν; αλλ'
Some for having heard did provoke? but
 ου παντες οι εξελθοντες εξ Αιγυπτου δια Μου-
not all those having come out from Egypt by means of Mo-
 σεως; ¹⁷ Τισι δε προσωχθισε τεσσαρακοντα
ses? With whom but was vexed forty
 ετη; ουχι τοις αμαρτησασι; ων τα ιωλα
years? not with those having sinned? of whom the members
 επεσεν εν τη ερημω. ¹⁸ Τισι δε ωμοσε μη εισε-
fell in the desert. To whom but did he swear not to en-
 λευσεσθαι εις την καταπαυσιν αυτου, ει μη
ter into the rest of himself, if not
 τοις απειθησασι; ¹⁹ Και βλεπομεν, οτι ουκ
to those having disbelieved? And we see, that not
 ηδυνηθησαν εισελθειν δι' απιστιαν. ΚΕΦ.
they were able to enter because of unbelief.
 δ'. 4. ¹ Φοβηθωμεν ουν, μηποτε, καταλειπο-
We may fear then, lest ever, being
 μηνς επαγγελιας εισελθειν εις την καταπαυ-
left a promise to enter into the rest
 σιν αυτου, δοκη τις εξ υμων υστερηκεναι.
of him, should seem any one from of you to have failed.
² Και γαρ εσμεν ευηγγελισμενοι, καθαπερ
Also for we are having been addressed with glad tidings, even as
 κακεινοι· αλλ' ουκ ωφελησεν ο λογος της
also they; but not did profit the word of the
 ακοης εκεινους, μη συγκεκραμενος τη πιστει
hearing them, not having been mixed with the faith
 τοις ακουσασι. ³ Εισερχομεθα γαρ εις την
in those hearing. We enter for into the
 καταπαυσιν οι πιστευσαντες, καθως ειρηκεν·
rest those having believed, as he has said;
 'Ως ωμοσα εν τη οργη μου· Ει εισελευσονται
So I swore in the wrath of me; If they shall enter
 εις την καταπαυσιν μου· καιτοι των εργαων απο
into the rest of me; namely from the works from

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, † if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—† "To-day, "if you should hear his "VOICE, harden not your "HEARTS, as in the BIT- "TER PROVOCATION;"—

16 † for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo- ses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—† Whose CORPSES fell in the DES- ERT?

18 And † to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 † And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, † we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEARERS.

3 † We, however, HAV- ING BELIEVED, enter the REST; according as he has said, † "So I swore in my "INDIGNATION— "If they "shall enter my REST;" namely, from the WORKS

† 14. verse 6. † 15. verse 7. † 16. Num. xiv. 2, 4, 11, 34, 30; Deut. i. 34, 36, 38.
 † 17. Num. xiv. 22, 29, etc.; xvi. 65; Psa. cvi. 26; 1 Cor. x. 5; Jude 5. † 18. Num. xiv.
 30; Deut. i. 34, 35. † 19. Heb. iv. 6. † 1. Heb. xii. 15. † 3. Heb. iii. 14.
 † 3. Psa. xcv. 11; Heb. iii. 11.

και τετραχληλισμενα τοις οφθαλμοις αυτου, and having been laid open to the eyes of him, προς ον ημιν ο λογος. with whom for us the word.

¹⁴ Εχοντες ουν αρχιερα μεγαν, διεληλυθοτα Having therefore a high-priest great, having passed through the ουρανοους, Ιησουν τον υιον του θεου, κρα- the heavens, Jesus the son of the God, we should τωμεν της ομολογιας. ¹⁵ Ου γαρ εχομεν αρ- lay hold of the profession. Not for we have a

χιερα μη δυναμενον συμπαθησαι ταις ασθενειαις ημων, πεπειρασμενον δε κατα παντα high-priest not being able to suffer with the weak-nesses of us, having been tempted but in all things

καθ' ομοιοτητα, χωρις αμαρτιας. ¹⁶ Προσερχω- according to likeness, apart from sin. We should

μεθα ουν μετα παρησιας τω θρονω της χαρι- come therefore with confidence to the throne of the favor,

τος, ινα λαβωμεν ελεον, και χαριν * [ευρωμεν] so that we may receive mercy, and favor [we may find]

εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. ¹ Πας for seasonable help. Every

γαρ αρχιερευς εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken,

υπερ ανθρωπων καθισπεται τα προς τον on behalf of men is placed over the things relating to the

θεον, ινα προσφερη δωρα τε και θυσιας υπερ God, so that he may offer gifts both and sacrifices on behalf

αμαρτιων. ² μετριοπαειν δυναμενος τοις αγνοου- of sins; to suffer in a measure being able with the ignorant

σι και πλανωμενοις, επει και αυτος περικειται ones and erring ones, since also himself surrounds

ασθενειαν. ³ και δια ταυτην οφειλει, καθως weakness, and on account of this it is fitting, as

περι του λαου, ουτα και περι εαυτου προσ- concerning the people, so also concerning himself to

φερειν υπερ αμαρτιων. ⁴ Και ουχ εαυτω offer on behalf of sins. And not to himself

τις λαμβανει την τιμην, αλλα καλουμενος any one takes the honor, but he being called

υπο του θεου, καθαπερ και Ααρων. ⁵ Ουτω και by the God, as even Aaron. Thus and

ο Χριστος ουχ εαυτον εδοξασε γεννηθαι αρχιε- the Anointed not himself did glorify to become a high-

ρεα, αλλ' ο λαλησας προς αυτον. Υιος μου ει priest, but the one having spoken to him; A son of me art

συ, εγω σημερον γεγεννηκα σε. ⁶ καθως και εν you, I to-day have begotten thee; as also in

ετερη λεγει. Συ ιερευς εις τον αιωνα, κατα another he says; Thou a priest for the age, according to

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 We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

¹ For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, † that he may offer both Gifts and Sacrifices for Sins,

² being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

³ and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer * for Sins.

⁴ † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

⁵ † And thus the ANOINTED one did not glorify himself to become a High-priest; but he who SPOKE concerning him, † "Thou art my Son, "To-day have I begotten thee."

⁶ as also in another place he says, † "Thou art a Priest for the AGE,

* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxv. 6; xxiv. 21; Prov. xv. 11. † 14. Heb. iii. 1. † 14. Heb. vii. 26; ix. 12, 24. † 14. Heb. x. 23. † 15. Heb. ii. 18. † 15. Luke xxii. 28. † 2 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5. † 16. Eph. ii. 18; iii. 12; Heb. x. 12, 21, 22. † 1. Heb. viii. 3, 4; ix. 9; x. 11. † 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; vii. 27. † 4. 2 Chron. xxvi. 18; John iii. 27. † 4. Exod. xxviii. 1; Num. xvi. 3, 40; 1 Chron. xxiii. 13. † 5. John viii. 54. † 5. Psa. ii. 7; Heb. i. 5. † 6. Psa. cx. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. ⁷ Ὃς ἐν ταῖς ἡμέραις
the order of Melchizedek. Who in the days

της σαρκος αὐτου, δεησεις τε και ικετηριας
of the flesh of himself, prayers both and supplications

προς τον δυναμενον σωζειν αυτον εκ θανατου,
to him being able to deliver him out of death,

μετα κραυγης ισχυρας και δακρυων προσενεγ-
with a cry strong and tears having offered,

κας, και εισακουσθεις απο της ευλαβειας, ⁸ (και-
and having been heard from the piety, (though

περ ων υιος,) εμαθεν, αφ' ων επαθε, την
being a son,) learned, from what things he suffered, the

υπακοην· ⁹ και τελειωθεις εγενετο τοις υπα-
obedience; and having been perfected he became to those obey-

κουουσιν αυτω πασιν αιτιος σωτηριας αιωνιου,
ing him to all a cause of salvation age-lasting,

¹⁰ προσαγορευθεις υπο του θεου αρχιερευς κατα
having been declared by the God a high-priest according to

την ταξιν Μελχισεδεκ. ¹¹ Περὶ οὐ πολυς
the order of Melchizedek. Concerning whom great

ἡμῖν ὁ λογος και δυσερμηνευτος λεγειν, επει
to us the word and hard to be explained to say, since

νωθροι γεγονατε ταις ακοαις. ¹² Και γαρ οφει-
sluggish ones you have become in the hearing. Even for being

λοντες ειναι διδασκαλοι δια τον χρονον,
obligated to be teachers on account of the time,

παλιν χρεϊαν εχετε του διδασκειν υμας, τινα
again need you have of the to teach you, certain

τα στοιχεια της αρχης των λογιων του θεου·
the elements of the beginning of the oracles of the God;

και γεγονατε χρεϊαν εχοντες γαλακτος, και ου
and you have become need having of milk, and not

στερεας τροφης. ¹³ Πας γαρ ὁ μετεχων γαλακ-
of solid food. Every one for the partaking of milk,

τος, απειρος λογου δικαιοσυνης· νηπιος γαρ
unskilled of a word of righteousness; a babe for

εστι· ¹⁴ τελειων δε εστι ἡ στερεα τροφη, των
he is; for perfect ones but is the solid food, for those

δια την εξιν τα αισθητηρια γεγυμνασμενα
by the habit the - perceptions having been exercised

εχοντων προς διακρισιν καλου τε και κακου.
having for a discrimination of good both and evil.

ΚΕΦ. 5'. 6. ¹ Διο αφεντες τον της αρχης
Therefore leaving the of the beginning

του Χριστου λογον, επι την τελειοτητα φερω-
of the Anointed word, towards the perfection we should

μεθα· μη παλιν θεμελιον καταβαλλομενοι μετα-
progress; not again a foundation laying down for re-

νοιας απο νεκρων εργαων, και πιστεως επι θεου,
formation from dead works, and of faith in God,

“ according to the ORDER
“ of Melchizedek.”

7 He (who in the DAYS
of his FLESH, having † offered up both Prayers and
Supplications, † Crying a-
loud with Tears to HIM
who was ABLE to deliver
him out of Death, and was
heard for his DEVOTION,)

8 † though, being a Son,
learned † OBEEDIENCE from
what he suffered;

9 and † having been per-
fected, became a Cause of
aionian Salvation to all
THOSE who OBEY him;

10 having been declared
by GOD, a High-priest,
† according to the ORDER
of Melchizedek;

11 concerning whom in
Our DISCOURSE † we have
Much to say, and of diffi-
cult 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, how-
ever, PARTAKING of Milk,
is unskilled in the Word of
Righteousness; for he is
† an Infant;

14 but the SOLID Food
is for Adults—for THOSE
possessing FACULTIES HA-
BITUALLY EXERCISED † for
the discrimination both of
Good and Evil.

CHAPTER VI.

1 Therefore, † leaving
the FIRST principles of the
DOCTRINE of the ANOINT-
ED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from † Works causing

† 7. Mat. xxvii. 30, 42, 44; Mark xiv. 36, 39; John xvii. 1, xxvii. 46, 50; Mark xv. 34, 37. † 8. Heb. iii. 6. † 9. Heb. ii. 10; xi. 40. † 10. verse 6; Heb. vi. 20. † 11. John xvi. 12; 2 Pet. iii. 16. † 12. Heb. vi. 1. † 12. 1 Cor. iii. 1—3. † 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14; 1 Pet. ii. 2. † 14. Isa. vii. 15; 1 Cor. ii. 14, 15. † 1. Heb. ix. 14

† 7. Psa. xxii. 1; Matt. † 8. Phil. ii. 8. † 9. Heb. † 11. John xvi. 12; 2 Pet. iii. 16. † 12. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14; 1. Phil. iii. 12—14; Heb. v. 12.

² βαπτισμων διδαχης, επιθεσεως τε χειρων,
of dippings teaching, of laying on and of bands,
αναστασεως τε νεκρων, και κριματος αιωνιου.
of a resurrection and of dead ones, and of a judgment age-lasting.
³ Και τουτο ποιησομεν, εανπερ επιτρηπη ο θεος.
And this we will do, if may permit the God.
⁴ Αδυνατον γαρ, τους απαξ φωτισθεντας, γευ-
impossible for, those once having been enlightened, hav-
σαμενους τε της δωρας της επουρανιου, και
ing tasted and of the gift of the heavenly, and
μετοχους γενηθεντας πνευματος αγιου, ⁵ και
partakers having become of spirit holy, and
καλον γευσσαμενους θεου ρημα, δυναμεις τε
good having tasted of God word, powers and
μελλοντος αιωνος, ⁶ και παραπεσοντας, παλιν
about coming of an age, and having fallen away, again
ανακαινιζειν εις μετανοιαν, ανασταυρουντας
to renew for reformation, having crucified again
εαυτοις τον υιον του θεου και παραδειγματι-
for themselves the son of the God and expusing to
ζοντας. ⁷ Γη γαρ η ποιουσα τον επ' αυτης
shame. Earth for that having drank the on her
πολλακις ερχομενον υετον, και τικτουσα βοτα-
often coming rain, and producing her-
νην ιυθητον εκεινοις, δι' ους και γεωργειται,
bage useful to them, for whom also it is tilled,
μεταλαμβανει ευλογιας απο του θεου. ⁸ εκφε-
receives a blessing from the God, produc-
ρουσα δε ακανθας και τριβολους, αδοκιμος και
ing but thorns and thistles, rejected and
καταρας εγγυς, ης το τελος εις καυσιν.
a curse near, of which the end for burning.
⁹ Πεπεισμεθα δε περι υμων, αγαπητοι, τα
Having been persuaded but concerning you, beloved ones, the things
κριττονα και εχομενα σωτηριας, ει και ουτω
better and being possessed of salvation, though even thus
λαλουμεν. ¹⁰ Ου γαρ αδικος ο θεος, επιλαθεσ-
we speak. Not for unjust the God, to be for-
οι του εργου υμων και της αγαπης, ης ενεδει-
getful of the work of you and of the love, which you
ξασθε εις το ονομα αυτου, διακονησαντες τοις
manifested for the name of him, having ministered to the
αγιοις και διακονουντες. ¹¹ Επιθυμουμεν δε,
holy ones and are ministering. We desire but,
εκαστον υμων την αυτην ενδεικνυσθαι σπουδην
each of you the same to show diligence
προς την πληροφοριαν της ελπιδος αρχι τελους;
for the full assurance of the hope till an end;

Death, and of Faith in
God;

² * of the † Doctrine of
Immersions, and of the
† Imposition of Hands,
and of † the Resurrection
of the Dead, and of † the
Atonian Judgment.

³ And This we will do,
† if GOD should permit.

⁴ For THOSE † once EN-
LIGHTENED, and having
tasted the HEAVENLY
GIFT, and † became Parta-
kers of holy Spirit,

⁵ and having tasted the
Good Word of God and the
Powers of † the Coming
Age,

⁶ and having fallen
away, † it is impossible to
renew again to Reformati-
on, † they having re-cruci-
fied and are exposing to
contempt the SON of GOD.

⁷ For That Land HAV-
ING IMBIBED the RAIN
frequently FALLING on it,
and producing Vegetation
useful to those for whom
also it is cultivated, recei-
ves a Blessing from
GOD;

⁸ † but that yielding
Thorns and Thistles is dis-
approved, and near to a
Curse; the END of which
is for burning.

⁹ But respecting you,
Beloved, we confidently
hope for BETTER things,
even those connected with
Salvation, though even thus
we speak.

¹⁰ For GOD is not un-
just, so as to be forgetful
of † your WORK, and the
LOVE which you manifest-
ed for his NAME, † having
served the SAINTS and are
serving.

¹¹ But we earnestly de-
sire each one of you to
show the SAME Diligence
† for the FULL COMPLE-
TION of the HOPE to the
End;

* VATICAN MANUSCRIPT.—2. of—omit.

† 2. Acts xix. 4, 5. † 2. Acts viii. 14—17; xix. 6. † 2. Acts xvii. 31, 22. † 2'
Acts xxiv. 25; Rom. ii. 16. † 3. Acts xviii. 11; 1 Cor. iv. 10. † 4. Heb. x. 32.
† 4. Gal. iii. 2, 5; Heb. ii. 4. † 5. Heb. ii. 5. † 6. Matt. xii. 31, 32; Heb. x. 26.
† Pet. ii. 20, 21; 1 John v. 16. † 6. Heb. x. 20. † 8. Isa. v. 6. † 10. 1 Thess. i. 3.
† 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18. † 11. Col. ii. 2.

12 *ἵνα μη νωθροὶ γενησθε, μιμηταὶ δὲ τῶν δια*
 so that not sluggish ones you may become, imitators but of those through
πιστῶς καὶ μακροθυμίας κληρονομοῦντων τὰς
 faith and long endurance are inheriting the
επαγγελίας. 13 *Τῷ γὰρ Ἀβραὰμ ἐπαγγεῖλαμε-*
 promises. To the for Abraam having promised
νος ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος
 the God, since by no one he had greater
ομοσῶν, ὡμοσε καθ' ἑαυτοῦ, 14 *λεγων· Ἡ μὲν*
 to swear, he swore by himself, saying; Surely
εὐλογῶν ἐβλοῆσσω σε, καὶ πληθύνων πληθύνω
 blessing I will bless thee, and multiplying I will multiply
σε. 15 *Καὶ οὕτω μακροθυμήσας ἐπέτυχεν τῆς*
 thee. And so having waited long he obtained the
επαγγελίας. 16 *Ἄνθρωποι * [μὲν] γὰρ κατὰ*
 promise. Men [indeed] for by
τοῦ μείζονος ὀμνῶσιν, καὶ πάντες αὐτοῖς ἀντι-
 the greater swear, and all to them contra-
λογίας περὶ εἰς βεβαίωσιν ὁ ὄρκος. 17 *Ἐν ᾧ*
 diction an end for confirmation the oath. In which
περισσότερον βουλομένους ὁ θεὸς ἐπιδειξάτω τοῖς
 more abundantly wishing the God to show to the
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταθέτου τῆς
 heirs of the promise the unchangeableness of the
βουλῆς αὐτοῦ, ἐμειψίτευσεν ὄρκον, 18 *ἵνα δια δύο*
 purpose of himself, interposed with an oath, so that by two
πραγματῶν ἀμεταθέτων, ἐν οἷς ἀδύνατον ψευ-
 transactions unalterable, in which impossible to de-
σασθαι θεόν, ἰσχυρὰν παρακλήσιν ἐχωμεν οἱ
 veive God, strong consolation we might have those
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐπι-
 having fled away to lay hold of the being placed before hope,
δος. 19 *ἣν ὡς ἀγκυρὰν ἐχομεν τῆς ψυχῆς ἀσφα-*
 which as an anchor we have of the life sure
λῆ τε καὶ βεβαίαν, καὶ εἰσέρχομεν εἰς τὸ
 both and firm, and entering into the
ἑσώτερον τοῦ καταπετασμάτος, 20 *ὅπου προδρο-*
 within the veil, where a fore-
μος ὑπὲρ ἡμῶν ἐσηλθεν Ἰησοῦς, κατὰ τὴν
 runner on behalf of us entered Jesus, according to the
τάξιν Μελχισεδεκ ἀρχιερεὺς γενομένου εἰς τὸν
 order of Melchisedek a high-priest having become for the
αἰῶνα. ΚΕΦ. Ζ'. 7. 1 *Οὗτος γὰρ ὁ Μελχισε-*
 age. This for the Melchize-

12 in order that you may not become sluggish, but Imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, † he swore by himself,

14 saying, "Surely, " blessing I will bless " thee, and multiplying I " will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, WE might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VAIL,

20 † where Jesus, a Forerunner on our behalf, entered, † having become a High-priest for the AGE, according to the ORDER of Melchizedek.

CHAPTER VII.

1 For This person; † MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (HE WHO MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

* VATICAN MANUSCRIPT.—16. indeed—omit.

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the veil." See Lev. xvi. 2.

† 13. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73. † 16. Exod. xxii. 11. † 17. Heb. xi. 9. † 17. Rom. xi. 29. † 19. Lev. xvi. 2, 15; Heb. ix. 7. † 20. Heb. iv. 14; viii. 1; ix. 24. † 20. Heb. iii. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

2 **ὧς** και δεκατην απο παντων εμερισεν
 to whom also a tenth from of all divided
Αβρααμ,) πρωτον μεν ερμηνευομενος βασιλευς
 Abraham,) first indeed being translated a king
 δικαιοσυνης, σπειτα δε και βασιλευς Σαλημ. (ὁ
 of righteousness, then end also a king of Salem, (which
 εστι, βασιλευς ειρηνης,) 3 **απατωρ,** αμητωρ,
 is, a king of peace,) without a father, without a mother,
 αγενεαλογητος, μητε αρχην ημερων μητε ζωης
 without a genealogy, neither a beginning of days nor of life
 τελος εχων, αφωμοιωμενος δε τω υιω του θεου,
 as end having, having been made like but to the son of the God,
 μνει ιερευς εις το διηνεκες. 4 **Θεωρειτε** δε,
 remains a priest for the continuance. Consider you but,
 πηλικος οδτος, φ και δεκατην Αβρααμ εδωκεν
 how great this, to whom even a tenth Abraham gave
 εκ των ακροβινιων, ο πατριαρχεις. 5 **Και οι**
 out of the choice spoils, the patriarch.
 μεν εκ των υιων Λευι την ιερατειαν λαμβανοντες,
 indeed from the sons of Levi the priesthood receiving
 εντολην εχουσι αποδεκατου τον λαον
 ing, a commandment have to titho the people
 κατα τον νομον, τουτ' εστι, τους αδελφους
 according to the law, this is, the brethren
 αυτων, και περ εξεληλυθοτες εκ της οσφους
 of them, though having come out of the loins
 Αβρααμ. 6 **δ** δε μη γενεαλογουμενος εξ αυτων,
 of Abraham; he but not deriving an origin from them,
 δεδεκατωκε * [του] Αβρααμ, και τον εχοντα τας
 has tithed [the] Abraham, and the one having the
 επαγγελιας ευλογηκε. 7 **Χωρις** δε πασης αντι-
 promises he has blessed. Without but all contra-
 λογιας, τον ελαττον υπο του κρειττονος ευλο-
 gation, the less by the greater is blessed:
 γειται. 8 **Και** ωδε μεν δεκατας αποθησκοντες
 And here indeed tithes dying
 ανθρωποι λαμβανουσιν κει οδε, μαρτυρουμενος
 men receive; there but, being testified
 οτι ζη. 9 **Και,** ως επος ειπειν, δια Αβρααμ και
 that he lives. And, as a word to speak, through Abraham even
 Λευι ο δεκατας λαμβανων δεδεκατωται. 10 **ετι**
 Levi the tithes receiving has been tithed; yet
 γαρ εν τη οσφει του πατρος ην, οτε συνητησεν
 for in the loins of the father he was, when met
 αυτω ο Μελχισεδεκ. 11 **Ει** μεν ουν τελειωσις
 him the Melchizedek. If indeed then perfection
 δια της Λευιτικης ιερωσυνης ην (ο λαος γαρ
 through the Levitical priesthood was; (the people for
 εκ' αυτη νενομοθητη) τις ετι χρεια, κατα
 with her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, ‡ to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed † THESE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to titho the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, ‡ and has blessed † HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when 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

* VATICAN MANUSCRIPT.—Ο. the—omitted.

† 8. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Innocent Ver.

‡ 4. Gen. xiv. 20. iv. 13; Gal. iii. 16.

‡ 5. Num. xviii. 21, 26.

‡ 6. Gen. xiv. 19.

‡ 6. Rom.

‡ 11. Gal. ii. 21; verses 18, 19; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἕτερον ανιστασθαι ιερα,
the order of Melchizedek another to arise a priest,
και ου κατα την ταξιν Ααρων λεγεσθαι;
and not according to the order of Aaron to be named?

¹² Μετατιθεμενης γαρ της ιερωσυνης, εξ αναγκης * [και νομου] μεταθεσις γινεται. ¹⁵ Εφ' ον
Being changed for the priesthood, from necessity
[a.s.o of law] a change occurs. Concerning whom

γαρ λεγεται ταυτα, φυλης ἑτερας μετεσχηκεν,
for is spoken these things, of a tribe another has been a partaker,
αφ' ης ουδεις προσεσχηκε τω θυσιαστηριω·
from which no one has attended to the altar;

¹⁴ προδηλον γαρ, οτι εξ Ιουδα ανατειναλκαν ο κυριος ημων, εις ην φυλην ουδεν περι ιερωσυνης Μωυσης ελαλησε. ¹⁵ Και περισσοτερον επι καταδηλον εστιν, ει κατα * [την] ομοιοτητα
evident for, that from Juda basprung the Lord of us, respecting which tribe nothing concerning priesthood Moses spoke. And more yet

Μελχισεδεκ ανισταται ιερευς ἕτερος, ¹⁶ ος ου κατα νομον εντολης σαρκινης γεγονεν, αλλα κατα δυναμιν ζωης ακαταλυτου. ¹⁷ Μαρτυρει γαρ· Ὅτι συ ιερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ. ¹⁸ Αθετησις μεν γαρ γινεται προαγουσης εντολης, δια το αυτης ασθενες και ανωφελες·
of Melchizedek arises a priest another, who not according to a law of a commandment fleshly has become, but according to a power of life enduring. It testifies for; That thou a priest for the age according to the order of Melchizedek. An abrogation indeed for takes place of a preceding commandment, on account of the her weakness and unprofitableness;

¹⁹ (ουδεν γαρ ετελειωσεν ο νομος·) επεισαγωγην δε κρειττονος ελπιδος, δι' ης εγγιζομεν τω θεω. ²⁰ Και καθ' οσον ου χωρις ορκωμοσις· (οι μεν γαρ χωρις ορκωμοσις εστιν ιερεις γεγονοτες· ²¹ ο δε μετα ορκωμοσις, δια του λεγοντος προς αυτον· Ὁμωσε κυριος, και ου μεταμεληθεσεται· Συ ιερευς εις τον αιωνα * [κατα την ταξιν Μελχισεδεκ·]) ²² κατα τοσουτον κρειττονος διαθηκης γεγονεν εγγυος
(nothing for perfected the law;) after introduction but of a better hope, through which we draw near to the God. And in as much as not without swearing; they indeed for without swearing are priest, having become; he but with swearing, through the one saying to him; Swore a Lord, and not will change; Thou a priest for the age according to the order of Melchizedek;]) by so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

¹² For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

¹³ For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

¹⁴ for it is very plain that our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

¹⁵ And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

¹⁶ who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

¹⁷ For * it is testified, † “Thou art a Priest for the AGE, according to the ORDER of Melchizedek.”

¹⁸ For indeed an Abrogation of the Preceding Commandment takes place, on account of its † being WEAK and Unavailing;

¹⁹ for the † LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to GOD.

²⁰ And inasmuch as it was not without an Oath,—

²¹ for they, indeed, have become Priests, without an Oath; but HE with an Oath, through HIM who says to him, † “The Lord “swore, and will not “change, ‘Thou art a “ Priest for the AGE.”—

²² but so much has Jesus become a Pledge of a Better Covenant.

* VATICAN MANUSCRIPT.—12. also of Law—omit. 15. the—omit. 17. it is testified. 21. according to the order of Melchizedek—omit.

† 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5. † 17. Psa. cx. 4. Heb. v. 6, 10; vi. 20. † 18. Rom. viii. 3; Gal. iv. 9. † 19. Acts xiii. 39; Rom. iii. 20, 21, 23; viii. 3; Gal. ii. 16; Heb. ix. 9. † 20. Heb. vi. 18; viii. 6. † 21. Psa. cx. 4

Ἰησοῦς. ²³ Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες
Jesus. And they indeed, many are having become
 ἱερεῖς, δια το θανατῶ κωλυεσθαι παραμενεῖν·
priests, on account of the death to be hindered to continue;
²⁴ ὁ δὲ, δια το μενεῖν αὐτὸν εἰς τὸν αἰῶνα,
he but, on account of the to continue him for the age,
 ἀπαράβατον ἔχει τὴν ἱερῶσυνην· ²⁵ ὅθεν καὶ
unchangeable he has the priesthood; hence and
 σωξείναι εἰς το παντελὲς δυνάται τοὺς προσερχο-
to save for the completely is able those drawing
 μένους δι' αὐτοῦ τῷ θεῷ, παντοτε ζῶν,
near through him to the God, always living,
 εἰς το εντυγχάνειν ὑπὲρ αὐτῶν. ²⁶ Τοιοῦτος
in order to the interpose in behalf of them. Such
 γὰρ ἡμῖν ἐπρέπεν ἀρχιερεὺς, ὁσίος, ἀκακος,
for to us was proper a high-priest, holy, free from sin,
 ἀμικτός, κεχωρισμένος ἀπο τῶν ἁμαρτωλῶν,
unstained, having been separated from the sinners,
 καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος· ²⁷ ὃς
and more exalted of the heavens having become; who
 οὐκ ἔχει καθ' ἡμέραν ἀναγκη, ὡσπερ οἱ ἀρχι-
not has every day necessity, as the high-
 ρεῖς, προτερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
priests, first on behalf of the own sins sacrifices
 ἀναφέρειν, εἰπετα τῶν τοῦ λαοῦ· τούτο γὰρ
to offer, then for those of the people; this for
 ἐποίησεν ἐφαπαξ, ἑαυτὸν ἀνενεγκας. ²⁷ Ὁ νο-
he did at once, himself having offered. The law
 μος γὰρ ἀνθρώπων καθίστησιν ἀρχιερεῖς, ἔχον-
for men appoints high-priests, having
 τας ἀσθενεῖαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς
weakness; the word but of the swearing of that
 μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τελειωμένον.
after the law, a son for the age having been perfected.
 ΚΕΦ. Η'. 8. ¹Κεφαλαῖον δὲ ἐπι τοῖς λεγομένοις,
A heading but to those being spoken,
 γοιούτων ἔχομεν ἀρχιερεα, ὃς ἐκαθίσεν ἐν δεξιά
such we have a high-priest, who sat down at right
 τοῦ θρόνου τῆς μεγαλῶσυνης ἐν τοῖς οὐρανοῖς,
of the throne of the majesty in the heavens,
² τῶν ἁγίων λειτουργῶς, καὶ τῆς σκηνῆς τῆς
of the holy things a public servant, and of the tabernacle of the
 ἀληθινης, ἣν ἐπέθεξεν ὁ κυριος, * [καὶ] οὐκ
true, which fixed the Lord, [and] not
 ἀνθρώπος. ³ Πας γὰρ ἀρχιερεὺς εἰς το προσ-
man. Every for high-priest in order to the to
 φερεῖν δῶρα τε καὶ θυσίας καθίσταται· ὅθεν
offer gifts both and sacrifices is appointed; hence
 ἀναγκαῖον, ἔχειν τι καὶ τούτων ὃ προσενεγ-
necessary, to have something also this which he might offer

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 † to INTERPOSE on their behalf.

26 For such a High-priest * also was proper for Us,—† holy, harmless, undefiled, separated from SINNERS, and having become † more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIESTS, † first, to offer Sacrifices for their own Sins, † then for THOSE of the PEOPLE; for † This he did once for all, having offered Himself.

28 For the LAW appoints † Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, † who has been perfected for the AGE.

CHAPTER VIII

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, † who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS; 2 a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the LORD fixed, not Man.

3 For † Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence † it was necessary for this one also to have something which he might offer.

* VATICAN MANUSCRIPT.—26. also was proper.

2. and—omit.

† 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. † 26. Heb. iv. 15. † 26. Eph. i. 20; iv. 10; Heb. viii. 1. † 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. † 27. Lev. xvi. 15. † 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. † 28. Heb. v. 1, 2. † 28. Heb. ii. 10; v. 9. † 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2. † 2. Heb. ix. 8, 12, 24. † 2. Heb. ix. 11. † 3. Heb. v. 1. † 3. Eph. v. 2; Heb. ix. 14

κη. ⁴ Εἰ μὲν γὰρ ἦν ἐπιγῆς, οὐδ' ἀν ἦν ἱερεὺς, ἰσ indeed for he was on earth, not even could he be a priest, οὐτῶν * [τῶν ἱερέων] τῶν προσφέροντων κατὰ being [of the priests] those offering according to τὸν νόμον τὰ δῶρα. ⁵ (οἵτινες ὑποδειγματικῶς καὶ τῆς σκιά λατρεύουσι τῶν ἐπουρανίων, καθὼς in a shadow serve of the heavenly, even as κεχρηματισταὶ Μωϋσῆς, μελλῶν ἐπιτελεῖν τὴν had been divinely warned Moses, being about to finish the σκηνῆν· Ὅρα γὰρ, φησὶ, ποιήσῃς πάντα tabernacle; See thou for, he says, thou mayest make all things κατὰ τὸν τύπον τὸν δεῖχθέντα σοὶ ἐν τῷ according to the pattern that having been shown to thee in the ὄρει.) ⁶ νῦν δὲ διαφορωτέρας τετεύχεσθε λειτουργίας, ὅσῳ καὶ κρείττονος ἐστὶ διαθήκης μεσι- by as much also of a better he is covenant a media- τῆς, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομο- tor, which on better promises has been θετήται. ⁷ Εἰ γὰρ ἡ πρώτη ἐκεῖνη ἦν ἀμειπ- instituted. If for the first that was faultless, τος, οὐκ ἀν δευτέρας ἐζητεῖτο τόπος. ⁸ Μεμ- not would a second be seeking a place. Find- φομενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἐρχο- ing fault for to them he says; Lo, days are com- ται, λέγει κύριος, καὶ συντελεσῶ ἐπὶ τοιοῦτον ing. says a Lord, and I will finish with the house Ἰσραὴλ καὶ ἐπὶ τοιοῦτον οἶκον Ἰουδα διαθήκην καινὴν· Israel and with the house of Judah a covenant new; ⁹ οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατρα- not according to the covenant which I made with the fathers σιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς of them, in a day having laid hold of me of the χεῖρος αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγυπ- hand of them, to lead out them out of land of Egypt. τῶν· ὅτι αὐτοὶ οὐκ ἐνεμείναν ἐν τῇ διαθήκῃ because they not did abide in the covenant μου, κατὰ ἧν ἐμέλει αὐτῶν, λέγει κύριος. of me, and I cared not for them, says a Lord. ¹⁰ Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ For this the covenant which I will covenant with the house Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, of Israel after the days those, says Lord, δίδους νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ giving laws of me into the mind of them, and ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἐσομαι on hearts of them I will write them; and I will be αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν. to them for a God, and they shall be to me for a people.

4 * If then, indeed, he were on Earth, he could not be a Priest, there being THOSE who OFFER GIFTS according to the LAW;

5 (who perform divine service for a Symbol and † Shadow of the HEAVEN- LIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See," says he, "that thou make "all things according to "THAT PATTERN shown to "thee on the MOUNT;")

6 but now † he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 † For if that FIRST one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, † "Behold! "Days are coming, says "the Lord, when I will "complete a new Cove- "nant with the HOUSE of "Israel and the HOUSE of "Judah;

9 "not according to the "COVENANT which I "made with their FATH- "ERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Be- "cause they did not abide "in my COVENANT, † "also slighted them, says "the Lord.

10 "For † this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their "Heart will I inscribe "them; and † I will be "to them for a God, and "they shall be to me for a "People.

* VATICAN MANUSCRIPT.—4. If then.

4. the PRIESTS—omit.

10. Heart.

† 5. Col. ii. 17; Heb. ix. 23; x. 1.

† 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii.

4; Acts vii. 41.

† 6, 2 Cor. iii. 6, 8, 9; Heb. vii. 22.

† 7. Heb. vii. 11, 18.

† 8.

Jer. xxxi. 31—34.

† 10. Heb. x. 10.

† 10. Zech. viii. 8.

11 Και ου μη διδαξωσιν ἕκαστος τον πολιτην
And not not they may teach each one the fellow-citizen

αὐτου, και ἕκαστος τον αδελφον αὐτου, λεγων
of himself, and each one the brother of himself, saying;

Γνωθι τον κυριον· ὅτι παντες ειδησουσι με,
Know you the Lord; because all shall know me,

απο μικρου * [αυτων] ἕως μεγαλου αυτων.
from least [of them] even to greatest of them.

12 Ὅτι ἰλεως εσομαι ταις αδικαιαις αυτων, και
Because merciful I will be to the unrighteousnesses of them, and

των ἀμαρτιων αυτων * [και των ανομιων αυτων]
of the sins of them [and of the iniquities of them]

ου μη μνησθω ετι. 13 Εν τῷ λεγειν καινην,
not not I will remember more. By the to say new,

πεπαλαιωκε την πρωτην· το δε παλαιουμενον
he has declared old the first, that but becoming old

και γηρασκον, εγγυς αφανισμου. ΚΕΦ. θ'. 9.
and advancing in age, near disappearing.

1 Ειχε μεν ουν * [και] ἡ πρωτη δικαιωματα λα-
Had indeed then [both] the first ordinances of

τρειας, το, τε ἅγιον κοσμικον. 2 Σκηνη γαρ
service, the, and holy furniture. A tabernacle for

κατεσκευασθη ἡ πρωτη, εν ἣ ἡ τε λυχνια
was prepared the first, in which indeed both a lamp-stand

και ἡ τραπεζα και ἡ προθεσις των αρτων, ἣτις
and the table and the setting forth of the loaves, which

λεγεται ἅγια. 3 μετα δε το δευτερον καταπε-
is named holies, behind but the second veil

τασμα σκηνη, ἡ λεγομενη ἅγια ἁγιων 4 * [χρυ-
a tabernacle, that being named holies of holies, [a gold-

σον] εχουσα * [θυμιατηριον, και] τῆ κιβωτον
eo] having [censer, and] the ark

της διαθηκης περικεκαλυμμενη παντοθεν χρυ-
of the covenant having been covered on all sides with

σιω, εν ἣ σταμνος χρυση εχουσα το μαννα,
gold, in which a pot golden having the manna,

και ἡ ραβδος Ααρων ἡ βλαστησασα, και α.
and the rod of Aaron that having budded, and the

πλακες της διαθηκης. 5 ὑπερανω δε αυτης Χερ-
tablets of the covenant; above but her cheru-

ουβιμ δοξης κατασκιαζοντα το ἱλαστηριον
tim of glory overshadowing the mercy-seat;

περι ὧν ουκ εστι νυν λεγειν κατα μερος.
concerning which things not it is now to speak in part.

11 "And †they shall
"not teach each one his
"FELLOW-CITIZEN, and
"each one his BROTHER,
"saying, 'Know you tho
"LORD; Because all
"shall know me, from the
"least even to the greatest
"of them.

12 "For I will be merci-
"ful to their UNRIGHTE-
"OUSNESS, and †their
"SINS will I remember "a
"more."

13 †By SAYING "New,"
he has rendered the FIRST
one old; now, THAT which
is DECAYING and growing
old is near vanishing away.

CHAPTER IX.

1 Then, indeed, †the
FIRST one had Ordinances
of Worship, and †the
SANCTUARY furnishad;

2 †for a Tabernacle was
prepared—the FIRST—†in
which were both †the
LAMP-STAND, and †the
TABLE, and the LOAVES
of the PRESENCE, * †and
†the GOLDEN Altar of incen-
se; this is named, "The
HOLY place."

3 †And behind the SEC-
OND Veil, THAT (Taber-
nacle which is NAMED,
**THE HOLY of the HO-
LIES;"

4 having †the ARK of
the COVENANT, covered on
all sides with Gold, in
which was †a golden Vase
containing the MANNA, and
†the ROD of Aaron which
BLOSSOMED, and; the TAB-
LETS of the COVENANT;

5 and †above it were the
Cherubs of Glory, overshad-
owing the MERCY-SEAT;
concerning which things it
is not necessary now to
speak particularly.

* VATICAN MANUSCRIPT.—11. of them—omit.

1. both—omit. 2. and the GOLDEN Altar of incense.
4. and GOLDEN Censer—omit.

12. and their INIQUITIES—omit.
3. THE HOLY of the HOLIES.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknow-
ledged difficulty, and as perfectly harmonizing with the Mosaic account.

† 11. Isa. liv. 13; John vi. 45; 1 John ii. 27. † 12. Rom. xi. 27; Heb. x. 17. † 13.
2 Cor. v. 17. † 1. Exod. xxv. 8. † 2. Exod. xxvi. 1. † 2. Exod. xxvi. 35;
xl. 4. † 2. Exod. xxv. 31. † 2. Exod. xiv. 23, 30; Lev. xxiv. 5, 6. † 2. Exod.
xxi. 1—10. † 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 10. † 4. Exod. xiv. 10;
xxvi. 33. † 4. Exod. xvi. 33, 34. † 4. Num. xvii. 10. † 4. Exod. xiv. 10, 21;
xxiv. 29; xl. 20; Deut. x. 2, 6; 1 Kings viii. 0, 21; 2 Chron. v. 10.
22; Lev. xvi. 2; 1 Kings viii. 0, 7. † 5. Exod. xxv. 13

6 Τούτων δε οὕτω κατεσκευασμένων, εἰς μὲν τὴν
 Of these now thus having been prepared, into indeed the
 πρώτην σκηνὴν διαπαντός εἰσίστησιν οἱ ἱερεῖς,
 first tabernacle always goes in the priests,
 τὰς λατρείας ἐπιτελοῦντες· 7 εἰς δὲ τὴν δευτέ-
 the services performing; into but the second
 ραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
 once of the year alone the high-priest, not
 χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
 without blood, which he offers on behalf of himself and
 τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δὲ δηλοῦντος
 for the of the people ignorances; this showing
 τοῦ πνεύματος τοῦ ἁγίου, μὴ ἔτι πεφανερῶσθαι
 of the spirit of the holy, not yet to have been manifested
 τὴν τῶν ἁγίων ὁδόν, ἐτι τῆς πρώτης σκηνῆς
 the of the holies way, while of the first tabernacle
 ἐχούσης ἰστάσιν· 9 ἥτις παραβολὴ εἰς τὸν και-
 having a standing; which a parable for the sea-
 ρον τοῦ ἐνεσθηκότα, καθ' ὃν δῶρα τε καὶ και-
 son that having been present, according to which gifts both and
 ρυσιαὶ προσφέρονται μὴ δυναμεναὶ κατὰ
 sacrifices are offered not being able according to
 συνείδησιν τελειῶσαι τὸν λατρεύοντα, 10 μόνον
 conscience to perfect the one serving, only
 ἐπι βρώμασι καὶ πομασι, καὶ διαφόροις βαπτισ-
 as to foods and drinks, and various dippings,
 μοις, δικαιομασι σαρκὸς, μέχρι καιροῦ διορθω-
 righteousnesses of flesh, till a season of correc-
 πews ἐπικείμενα.
 tion is being imposed.
 11 Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν
 Anointed but having come, a high-priest of the
 μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-
 future good things, by means of the greater and more
 λειοτέρας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'
 perfect tabernacle, not made by hand, (that
 ἐστίν, οὐ ταύτης τῆς κτίσεως,) 12 οὐδὲ δι'
 is, not of this the creation,) not indeed by means of
 αἵματος τραγῶν καὶ μόσχων, διὰ δὲ τοῦ
 blood of goats and young bullocks, by means of but of the
 ἰδίου αἵματος, εἰσηλθὲν ἐφαπαξ εἰς τὰ ἁγία,
 own blood, entered once for all into the holies,
 αἰωνίαν λύτρωσιν εὑραμένος. 13 Εἰ γὰρ τὸ
 age-lasting redemption having found. If for the
 αἷμα ταύρων καὶ τραγῶν, καὶ σποδοῦ δαμαλεῶς
 blood of bulls and of goats, and ashes of a heifer
 ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς
 sprinkling the polluted ones, cleanses for
 τὴν τῆς σαρκὸς καθαρότητα· 14 πῶς μᾶλλον
 the of the flesh purification; how much more

6 Now these things hav-
 ing been thus prepared,
 † the PRIESTS performing
 SERVICES enter the FIRST
 Tabernacle, at all times;

7 but into the SECOND,
 the HIGH-PRIEST alone,
 once † ANNUALLY,—not
 without Blood, which † he
 offers on behalf of himself,
 and the SINS OF IGNO-
 RANCE 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 Tab-
 ernacle has a Standing;

9 (which was a Figura-
 tive representation for
 THAT SEASON which was
 then PRESENT;) according
 to which both Gifts and
 Sacrifices are offered,
 † which are not able to per-
 fect the WORSHIPPER as to
 the Conscience;

10 being imposed (to-
 gether with † Meats and
 Drinks and † Various Im-
 mersions,—* fleshly † Ordi-
 nances,) only till a Period
 of Emendation.

11 But Christ having
 become a High priest of
 † the FUTURE GOOD things,
 † by means of the GREATER
 and More perfect Taber-
 nacle, not made by hands,
 that is, not of This CREA-
 TION;

12 he entered, once for
 all, into the HOLY places,
 not indeed by means of
 † the Blood of Goats and
 of Bullocks, but † by
 means of his OWN Blood,
 † having found Aionian Red-
 emption.

13 For if † the BLOOD of
 * Goats and of Bulls, and
 † the ASHES of a Heifer,
 sprinkling the POLLUTED,
 cleanses for the PURIFICA-
 TION of the FLESH;

* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

‡ 6. Num. xxviii. 3; Dan. viii. 11.

‡ 7. Heb. v. 3; vii. 27.

‡ 8. Heb. x. 19, 20.

‡ 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11.

‡ 10. Lev. xi. 2; Col. ii. 16.

‡ 10. Num.

xix. 7.

‡ 10. Eph. ii. 15; Col. ii. 20.

Heb. vii. 16.

‡ 11. Heb. x. 1.

‡ 11.

‡ 11. Heb. viii. 2.

‡ 12. Heb. x. 4.

‡ 12. Acts xx. 28.

‡ 12. Eph. i. 7; Col. i. 14;

‡ 12. Pet. i. 19.

‡ 13. Lev. xvi. 14, 16.

‡ 13. Num. xix. 2, 17.

το αίμα του Χριστου, ὃς δια πνευματος αιω-
 the blood of the Anointed one, who by means of a spirit age-
 νιου ἑαυτον προσηνεγκεν αμωμον τῷ θεῷ, καθα-
 [nating himself offered spotless to the God, abah
 ριει την συνειδησιν ὑμων απο νεκρων εργαων,
 cleanse the conscience of you from of death works,
 εις το λατρευειν θεῷ ζῶντι. ¹⁵ Και δια
 for the to serve God living. And on account of
 τουτο διαθηκης καινης μεσιτης εστιν, ὡπως
 this of a covenant new a mediator he is, so that
 θανατου γενομενου, εις απολυτρωσιν των ἐπι-
 of a death having taken place, for a redemption of the uudef
 τη πρωτῃ διαθηκῃ παραβασεων, την επαγγελ-
 the first covenant transgressions, the promise
 λιαν λαβωσιν οἱ κεκλημενοι της αιωνιου κλη-
 might receive those having been called of the age-lasting inherit-
 ρονομιας. ¹⁶ Ὅπου γαρ διαθηκη, θανατον αναγα-
 ance. Where for a covenant, death necessa-
 κη φέρεσθαι του διαθεμενου. ¹⁷ διαθηκη γαρ
 say to be produced of that having been appointed; a covenant for
 ἐπι νεκροισι βεβαια, ἐπει μηποτε ισχυει ὕτε, ζῆ
 over dead ones firm, since never it is strong when lives
 ὁ διαθεμενος. ¹⁸ Ὅθεν οὐδ' ἡ πρωτη χωρις
 that having been appointed. Hence not even the first without
 αίματος ἐγκεκαινισται. ¹⁹ Λαληθεισης γαρ
 blood has been dedicated. Having spoken for
 πασης ἐντολης κατα νομον ὑπο Μωυσεως
 every commandment according to law by Moses
 παντι τῷ λαῷ, λαβων το αίμα των μοσχωων
 to all the people, having taken the blood of the young bullocks
 και τραγων μετα ὕδατος και εριου κοκκινου και
 and of goats with water and wool scarlet and
 ὕσσωπου, αυτο τε το βιβλιον και παντα τον
 hyssop, itself both the book and all the
 λαον ἐβράντισε, ²⁰ λεγων· Τουτο το αίμα της
 people he sprinkled, saying, This the blood of the
 διαθηκης, ἧς ἐνετειλατο προς ὑμας ὁ θεος·
 covenant, which enjoined on you the God;
²¹ και την σκηνην δε και παντα τα σκευη της
 also the tabernacle and and all the vessels of the
 λειτουργιας τῷ αἵματι ὁμοιως ἐβράντισε.
 public service with the blood in like manner he sprinkled.
²² Και σχεδον ἐν αἵματι παντα καθαριζεται
 And almost by blood all things are cleansed

14 how much more
 † shall the BLOOD of the
 ANOINTED one, † who,
 through an Aionian Spirit,
 offered Himself spotless to
 God, † cleanse * your CON-
 SCIENCE from Works of
 Death, for the SERVICE of
 the living * God? †

15 And on this account,
 † he is Mediator of a new
 Covenant, † so that Death
 having taken place for a
 redemption of the TRANS-
 GRESSIONS against the
 FIRST Covenant, THOSE
 having been INVITED
 might receive the PROM-
 ISE of the AIONIAN Inheri-
 tance.

16 For where a Cove-
 nant exists, the Death of
 that which has RATIFIED
 it is necessary to be pro-
 duced;

17 because † a Covenant
 is firm over dead victims,
 since it is never valid when
 that which RATIFIES it is
 alive.

18 † Hence not even the
 FIRST has been instituted
 without Blood.

19 For Every Command-
 ment in * the LAW having
 been spoken by Moses to
 All the PEOPLE, taking the
 BLOOD of † BULLOCKS and
 of * GOATS, † with Water,
 and scarlet Wool, and Hys-
 sop, he sprinkled both the
 BOOK itself, and All the
 PEOPLE,

20 saying, † "This is the
 "BLOOD of the COVENANT
 "which GOD enjoined on
 "you."

21 And he in like man-
 ner † sprinkled with the
 BLOOD, the TABERNACLE
 also, and All the UTENSILS
 of the PUBLIC SERVICE.

22 And, according to the
 LAW, almost all things are

* ALEXANDRIAN MANUSCRIPT.—14. OUR.
 10. GOATS.

14. and true GOD.

19. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various read-
 ings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

† 14. 1 Pet. i. 10; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14.
 Heb. i. 3; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 6;
 1 Pet. iii. 18. † 17. Gal. iii. 15. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 5,
 6, 8; Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 6, 7, 43, 51, 52. † 20. Exod. xxiv. 8;
 Matt. xxvi. 28. † 21. Exod. xxix. 12, 33; Lev. viii. 15, 19; xvi. 14—10.

κατα τον νομον, και χωρις αιματεκχυσιου
 according to the law, and without blood-shedding not
 γινεται αφεσις. ²³ Αναγκη ουν τα μεν υπο-
 takes place forgiveness. A necessity then the indeed copies
 δειγματα των εν τοις ουρανοις, τουτοις καθα-
 of those in the heavens, by these to be
 ριζεσθαι αυτα δε τα επουρανια κρειττοσι
 cleansed; themselves but the things heavenly with better
 θυσιαις παρα ταυτας. ²⁴ Ου γαρ εις χειροποιη-
 sacrifices than these. Not for into made by hands
 τα αγια εισηλθεν ο Χριστος, αντιτυπα των
 holies entered the Anointed, representations of the
 αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-
 true ones, but into itself the heaven, now to
 φανισθηναι τω προσωπω του θεου υπερ ημων.
 appear in the presence of the God on behalf of us.
²⁵ Ουδ', ινα πολλακις προσφερη εαυτον, ωσπερ
 Not indeed, that often he should offer himself, even as
 ο αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-
 the high-priest goes into the ho..es every year
 τον εν αιματι αλλοτριω* ²⁶ (επει εδει αυτον
 with blood other; (since it was necessary him
 πολλακις παθειν απο καταβολης κοσμου*) νυν
 often to have suffered from a laying down of a world;) now
 δε απαξ επι συντελεια των αιωνων, εις αθετη-
 but once for all at an end of the ages, for a remo-
 σιν αμαρτιας δια της θυσιας αυτου πεφανε-
 val of sin by means of the sacrifice of himself he has been
 ρωται. ²⁷ Και καθ' οσον αποκειται τοις ανθρω-
 manifested. And as it awaits the men
 ποις απαξ αποθαινει, μετα δε τουτο κρισις*
 once to die, after but this judgment;
²⁸ οτω και ο Χριστος απαξ προσενεχθεις εις το
 so also the Anointed once for all having been offered for the
 πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-
 many to carry away sin, a second time with-
 ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-
 out sin will be seen. by those him expecting
 μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. ¹ Σκιαν
 for salvation. A shadow
 γαρ εχων ο νομος των μελλοντων αγαθων, ουκ
 for having the law of the about coming good things, not
 αυτην την εικονα των πραγματων, κατ' ενιαυ-
 very the image of the things, every year
 τον ταις αυταις θυσιαις ας προσφερουσιν εις
 by the same sacrifices which they offer for

purified by Blood, and
 † without an Effusion of
 Blood no Forgiveness takes
 place.

²³ It was necessary
 then, indeed, for † the
 COPIES of the THINGS in
 the HEAVENS to be cleans-
 ed by These, but the
 HEAVENLY things them-
 selves with Better Sacri-
 fices than these.

²⁴ For † the ANOINTED
 one did not enter Holy
 places made by hands, the
 Antit'ypes of † the TRUE
 ones, but into HEAVEN it-
 self, † to appear now in the
 PRESENCE of GOD on our
 behalf.

²⁵ Not indeed that he
 should present himself of-
 ten, even as the HIGH-
 PRIEST who enters the
 HOLY places Annually with
 Other Blood;

²⁶ (since, in that case,
 he must have suffered of-
 ten from the Foundation
 of the World; but now
 † once for all, at a † Com-
 pletion of the AGES, he
 has been manifested for a
 Removal of * Sin by the
 SACRIFICE of himself.

²⁷ † And as it awaits
 MEN to die once, but after
 this † a Judgment;

²⁸ so also the ANOINTED
 one, having been once for
 all offered for † the MANY,
 to bear away Sin, will
 appear a Second time with-
 out a Sin-offering, to
 THOSE who are † EXPECT-
 ING Him, in order to * Sal-
 vation.

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

* ALEXANDRIAN MANUSCRIPT.—24. the—omit. Faith.

26. SIN.

28. Salvation by

† 22. Lev. xvii. 11. † 23. Heb. viii. 5. † 24. Heb. vi. 20. † 24. Heb. viii-
 2. † 24. Rom. viii. 34; Heb. vii. 25; 1 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.
 Eccl. iii. 20. † 27. 2 Cor. v. 10. † 28. Matt. xxvi. 28; Rom. v. 15. † 28. Titus
 ii. 13; 2 Pet. v. 12. † 1. Col. ii. 17; Heb. viii. 5; ix. 23. † 1. Heb. ix. 11. † 1
 Heb. ix. 9.

εις το διηνεκες εκαθισεν εν δεξια του θεου,
for the continuance sat down at right of the God,

13 το λοιπον εκδεχομενος εως τεθωσιν οι
thenceforth waiting till may be placed the

εγθροι αυτου υποποδιον των ποδων αυτου.
enemies of him a footstool for the feet of him.

14 Μια γαρ προσφορα τετελειωκεν εις το διηνε-
By one for offering he has perfected for the continu-
κες τους αγιαζομενους. 15 Μαρτυρει δε ημιν
ance those being sanctified. Testifies but to us

και το πνευμα το αγιον. Μετα γαρ το προει-
also the spirit the holy. After for that to have

ρηκεναι. 16 αυτη η διαθηκη, ην διαθησομαι προς
said before, this the covenant, which I will ratify to

αυτους μετα τας ημερας εκεινας λεγει κυριος.
them after the days those; says a Lord;

Διδους νομους μου επι καρδιας αυτων, και επι
Giving laws of me in hearts of them, and on

των διανοιων αυτων επιγραψω αυτους, 17 και
the minds of them I will write them, and

των αμαρτιων αυτων και των ανομιων αυτων ου
of the sins of them and of the iniquities of them not

μη μνησθω ετι. 18 Οπου δε αφειςις τουτων,
not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτιας. 19 Εχαντες
no longer offering for sin. Having

ουν, αδελφοι, παρρησιαν εις την εισοδον των
therefore, brethren, confidence for the entrance of the

αγιων εν τω αιματι Ιησου, 20 ην ενεκαινισεν
holies by the blood of Jesus, which he consecrated

ημιν οδον προσφατον και ζωσαν, δια του
for us away recently killed and yet living, through the

καταπετασματος, (τουτ' εστι, της σαρκος
vail, (that is, the flesh

αυτου,) 21 και ιερα μεγαν επι τον οικον του
of himself,) and a priest great over the house of the

θεου. 22 προσερχομεθα μετα αληθινης καρδιας
God; let us approach with a true heart

εν πληροφωρια πιστεως, ερβαντισμενοι τας καρ-
in full conviction of faith, having been sprinkled the hearts

διας απο συνειδησεως πονηρας. 23 και λελουμε-
from a consciousness of evil; and having been

νοι το σωμα υδατι καθαρω, κατεχωμεν την
bathed the body in water pure, we should hold fast the

ομολογιαν της ελπιδος ακλινη. (πιστος γαρ ο
confession of the hope without declining; (faithful for the

down at the Right hand of
GOD;

13 HENCEFORTH wait-
ing † till his ENEMIES may
be placed UNDERNEATH
his FEET.

14 For by One Offering
‡ he has PERMANENTLY
perfected THOSE BEING
SANCTIFIED.

15 Moreover, the HOLY
SPIRIT also testifies [this]
to us, for after it HAD
* SAID,

16 † "This is the COVE-
NANT which I will cove-
nant with them; After
" those DAYS, says the
" Lord, I will put my
" Laws in their Hearts,
" and on their * MINDS
" will I inscribe 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 re-
specting ‡ the ENTRANCE
of the HOLIES, by the
BLOOD of Jesus,

20 which ‡ Way he con-
secrated 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 Consci-
ousness of evil.

23 ‡ The BODY, also
having been bathed in pure
Water, ‡ we should firmly
hold the CONFESSION of
the HOPE, without declin-
ing; (for ‡ HE is Faithful
who PROMISED;)

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

16. MIND.

† 13. Psa. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13.
viii. 10, 12. † 19. Rom. v. 2; Eph. ii. 18, iii. 22.
John x. 9; xiv. 6; Heb. ix. 8. † 21. Heb. iv. 14.
Heb. iv. 10. † 22. Eph. iii. 12; James i. 6; 1 John iii. 14.
† 23. Eph. v. 26; Titus iii. 5. † 23. Heb. iv. 14.
v. 24; 2 Thess. iii. 2; Heb. xi. 11.

† 16. Jer. xxxi. 33, 34; Heb.
† 19. Heb. ix. 8, 12. † 20-
† 21. 1 Tim. iii. 15. † 22-
† 22. Heb. ix. 14.
† 23. 1 Cor. i. 9; x. 13; 1 Thess.

επαγγελιαμενος*) ²⁴ και κατανοωμεν αλληλους
 one having promised;) and we should bear in mind each other
 εις παροξυσμον αγαπης και καλων εργαων, ²⁵ μη
 for an excitement of love and of good works, not
 εγκαταλειποντες την εισυναγωγην εαυτων,
 leaving off the assembling together of ourselves,
 καθως εθος τισιν, αλλα παρακαλουντες και
 as a custom with some, but exhorting; and
 τοσουτω μαλλον, οσω βλεπετε εγγιζουσιν την
 by much more, by so much you see drawing near the
 ημεραν. ²⁶ Εκουσιως γαρ αμαρτανοντων ημων
 day. Voluntarily for sinning of us
 μετα το λαβειν την επιγνωσιν της αληθειας,
 after the to have received the knowledge of the truth,
 ουκετι περι αμαρτιων απολειπεται θυσια. ²⁷ φο-
 no longer respecting sins is left a sacrifice; fear-
 βερα δε τις εκδοχη κρισεως, και πυρος ζηλος,
 ful but some expectation of judgment, and of a fire of indignation,
 εσθιειν μελλοντος τους υπεναντιους. ²⁸ Αθετη-
 to eat up being about the opponents. Having vio-
 σασ τις νομον Μωυσεως, χωρις οικτιριμων επι
 lated any one a law of Moses, without mercies by
 δυσιν η τρισι μαρτυσιν αποθνησκει. ²⁹ ποσω,
 two or three witnesses dies; by how much,
 δοκειτε, χειρονος αξιωθησεται τιμωριας ο τον
 think you, worse will he be deserving punishment he the
 υιον του θεου καταπατησας, και το αιμα της
 son of the God having trampled on, and the blood of the
 διαθηκης κοινον ηγησαμενος, * [εν α' ηγιασ-
 covenant a common thing having esteemed, [by which he was sanc-
 θη,] και το πνευμα της χαριτος ενυβρισας;
 tified,] and the spirit of the favor having insulted?
³⁰ Οιδαμεν γαρ τον ειποντα Εμοι εκδικησιν,
 We know for the one saying; To: e vengeance,
 εγω ανταποδωσω, λεγει κυρις και παλιν.
 I will repay, says Lords; and again,
 Κυριος κρινει τον λαον αυτου ³¹ φοβερον το
 Lord will judge the people of israel. A fearful thing the
 εμπεσειν εις χειρας θεου ζαντος. ³² Αναμνηση-
 to fall into hands of God living Remember, you
 σθητε δε τας προτερον ημερας, εν οις φωτισ-
 but the former days, which having been
 θεντες πολλην αθλησιν υπεκεινατε παθηματων
 enlightened a great contest you endured of sufferings;
³³ τουτο μεν, ονειδισμοις τε και θλιψειςι θεατρι-
 this indeed, by reproaches both and by afflictions being made
 σμενοι τουτο δε, κοινωνοι των ουτως αναστρε-
 a spectacle; this but, partners of those thus being over-

²⁴ and we should bear each other in mind, for an excitement of Love and Good Works;

²⁵ † not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and † so much the more as you see † the DAY drawing near.

²⁶ For † if we should voluntarily sin † after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

²⁷ but some Terrible Expectation of Judgment, even of a † fiery Indignation which is about to consume the OPPONENTS.

²⁸ † Any one having violated a Law of Moses dies without Mercy, † by Two or Three Witnesses;

²⁹ † how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED ON the SON of GOD, † and esteemed as a common thing the BLOOD of the COVENANT 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 † having been enlightened, you sustained † a Great Contest of Sufferings;

³³ partly, indeed, by being made † a public spectacle both to Reproaches and to Afflictions; and partly, by † having become Joint-participants with

* ALEXANDRIAN MANUSCRIPT.—29. by which he was sanctified—omit.

† 25. Acts ii. 42; Jude 10. † 25. Rom. xiii. 11. † 25. 2 Pet. iii. 9, 11, 14.
 † 26. Num. xv. 30; Heb. vi. 4. † 26. 2 Pet. ii. 20, 21. † 27. 2 Thess. i. 8; Heb. xii. 29.
 † 28. Heb. ii. 2. † 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. † 29. Heb. ii. 5; xii. 25.
 † 20. 1 Cor. xi. 20; Heb. xiii. 20. † 29. Matt. xii. 31, 32; Eph. iv. 30. † 30. Deut. xxvii. 35; Rom. xii. 19. † 30. Dent. xxxii. 30; Psa. l. 4; cxxxv. 14. † 31. Luke xii. 5.
 † 32. Heb. vi. 4. † 32. Phil. i. 29, 30; Col. ii. 1. † 33. 1 Cor. iv. 9 † 33. Heb. xii. 14.
 † 33. 1 Cor. iv. 14; 1 Thess. ii. 14.

φομενων γενηθεντες. ³⁴ Και γαρ τοις δεσμοις
turned having become. And for with the prisoners

συνεπαθησατε, και την αρπαγην των υπαρχον-
you sympathized, and the seizure of the goods

των υμων μετα χαρας προσεδεξασθε, γινωσκον-
of you with joy you submitted to, knowing

τες εχειν εαυτοις κρειττονα υπαρξιν * [εν ουρα-
to have for yourselves better property [in heav-

νοις] και μενουσαν. ³⁵ Μη αποβαλητε ουν την
ena] and abiding. Not do you cast away therefore the

παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-
confidence of you, which has a reward great.

λην. ³⁶ Υπομονης γαρ εχετε χρειαν· ινα το
Of patience for you have need; so that the

θελημα του θεου ποιησαντες, κομισησθε την
will of the God having done, you may receive the

επαγγελιαν. ³⁷ Ετι γαρ μικρον οσον οσον, ο
promise. Yet for a little while very very, the

ερχομενος ηξει και ου χρονiei. ³⁸ Ο δε δι-
the coming one will come and not will delay. The but just

καιος εκ πιστεως ζησεται· και εαν υποστειλη-
one by faith shall live; and if he should draw

ται, ουκ ευδοκει η ψυχη μου εν αυτω. ³⁹ Ημεις
back, not delights the soul of me in him. We

δε ουκ εσμεν υποστολης, εις απωλειαν· αλλα
but not are for shrinking back, to destruction; but

πιστεως, εις περιποιησιν ψυχης.
for faith, to a saving of life.

ΚΕΦ. ΙΑ'. 11.

¹ Εστι δε πιστις, ελπιζομενων υποστασις,
Is but faith, of things being hoped for a basis.

ραγματων ελεγχος ου βλεπομενων. ² Εν ταυ-
of things a conviction not being seen. By this

τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. ³ Πισ-
for were attested the ancients. In

τει νοουμεν κατηρτισθαι τους αιωνας ρηματι
faith we perceive to have been adjusted the ages by a word

θεου, εις το μη εκ φαινομενων τα βλεπο-
of God, in order that not out of things appearing the things being

those who are similarly treated.

³⁴ For indeed you sympathized with * the PRISONERS, † and submitted to the SEIZURE of your POSSESSIONS with Joy, knowing that you have for yourselves ‡ better and an enduring Possession.

³⁵ Therefore, cast not away your CONFIDENCE, † which has a Great Reward.

³⁶ For you have Need of Patience, so that having done the WILL of GOD, ‡ you may receive the PROMISE.

³⁷ For † yet a very little while indeed, ‡ the COMING one will come and will not delay.

³⁸ but * "my † JUST "one by Faith shall live; "and if he should shrink "back my SOUL does not "delight in him."

³⁹ But we are not † those † shrinking back into destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

¹ But Faith is a Basis of things hoped for, a Conviction † of things unseen.

² For † by this the ANCIENTS were attested.

³ In Faith we perceive that the † AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST * the THINGS NOW SEEN have come to pass.

* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS.

34. in Heavens—omit.

38. my RIGHTEOUS ONE. 3. THAT which is SEEN did not arise.

† 3. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *αιωνες*, properly signifies, *ages*, or *periods of time*, and as justly observed by *Wakefield, Sykes, Kneeland*, and *Improved Version*, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, 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 *αιωνες*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41. † 35. Matt. v. 12. † 36. Col. iii. 24; 1 Pet. i. 9. † 37. Luke xviii. 8; 2 Pet. iii. 9. † 37. Hab. ii. 3, 4. † 38. Rom. i. 17; Gal. iii. 11. † 39. 2 Pet. ii. 20, 21. † 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7. † 2. verse 39.

μενα γεγονεναι. ⁴ Πιστει πλειονα θυσιαν Αβελ
 seen to have happened. In faith more sacrifice Abel
 παρα Καιν προσηνεγκε τω θεω, δι' ης εμαρ-
 thou Cain offered to the God, through which he was
 τυρηθη ειναι δικαιος, μαρτυρουντος επι τοις
 attested to be righteous, testifying on the
 δωροις αυτου του θεου· και δι' αυτης αποθα-
 gifts of him of the God; and through her having
 νων επι λαλει. ⁵ Πιστει Ενωχ μετετεθη, του
 died yet speaks. In faith Enoch was translated, of the
 μη ιδειν θανατον· και ουχ ευρισκετο, διοτι
 not to see death; and not he was found, because
 μετεθηκεν αυτον ο θεος· προ γαρ της μεταθε-
 translated him the God; before for the transla-
 σεως * [αυτου] μεμαρτυρηται ευηρεστηκεναι τω
 tion [of him] he had obtained testimony to have well pleased the
 θεω. ⁶ Χωρις δε πιστεως αδυνατον ευαρεστη-
 God. Without but faith impossible to have pleased;
 σαι· πιστευσαι γαρ δει τον προσερχομενον
 to believe for it is necessary the one coming near
 τω θεω, οτι εστι, και τοις εκζητουσιν αυτον
 to the God, because he is, and to those seeking him
 μισθαποδοτης γινεται. ⁷ Πιστει χρηματισθεις
 a rewarder he becomes. In faith being divinely warned
 Νωε περι των μηδεπω βλεπομενων, ευλαβη-
 Noe concerning the not yet things being seen, having been pi-
 θεις κατεσκευασε κιβωτον εις σωτηριαν του
 ously afraid built an ark for a preservation of the
 οικου αυτου· δι' ης κατεκρινε τον κοσμον,
 house of himself, through which he condemned the world,
 και της κατα πιστιν δικαιοσυνης εγενετο κλη-
 and of the according to faith righteousness became an
 ρονομος. ⁸ Πιστει καλουμενος Αβρααμ υπη-
 heir. In faith being called Abraam was
 κουσεν εξελθειν εις τον τοπον, ον ημελλε λαμ-
 obedient to go forth into the place, which he was about to re-
 βανειν εις κληρονομιαν, και εξηλθε, μη επισ-
 receive for an inheritance, and he went forth, not know-
 ταμενος που ερχεται. ⁹ Πιστει παρφηκεν εις
 where he was going. In faith he sojourned in
 * [την] γην της επαγγελιας ως αλλοτριαν, εν
 [the] land of the promise as a stranger, in
 σκεναις κατοικησας, μετα Ισαακ και Ιακωβ των
 tents having dwelt, with Isaac and Jacob of the
 συγκληρονομων της επαγγελιας της αυτης·
 joint-heirs of the promise of the same;
¹⁰ εξεδεχετο γαρ την τους θεμελιους εχουσαν
 was waiting for that the foundations having
 πολιν, ης τεχνιτης και δημιουργος ο θεος·
 city, of which a designer and architect the God.
¹¹ Πιστει και αυτη Σαρρα δυναμιν εις καταβο-
 In faith also herself Sarah power for a laying

4 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 Rewarder.

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 PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-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

* ALEXANDRIAN MANUSCRIPT.—5. him—omit. to a Place. 9. the—omit.

8. HE BEING CALLED to go out in-

1 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24.
 † 7. Gen. vi. 13, 32. † 7. 1 Pet. iii. 20. † 7. Rom. iii. 22; iv. 13; Phil. iii. 9.
 † 8. Gen. xii. 1, 4; Acts vii. 2—4. † 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. † 9. Heb. vi. 17.
 † 10. Heb. xii. 22; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xvi. 19; xviii. 11, 14;
 xxi. 2.

λην σπερματος λαβε, και παρα καιρον ἡλικιας,
down of seed received, even beyond a proper time of life,

επει πιστον ἡγησατο τον επαγγελιαμενον.
since faithful she regarded the one promising.

12 Διο και αφ' ἑνος εγεννηθησαν, και ταυτα
Therefore even from one were born, and these things

νεκρωκαωμενον, καθως τα αστρα του ουρανου τω
having been dead, like the stars of the heaven for the

πληθει, και ὡς ἡ αμμος ἡ παρα το χειλος της
multitude, and like the sand that by the shore of the

θαλασσης ἡ αναριθμητος. 13 Κατα πιστιν απε-
sea the innumerable. In faith died

θανον οὔτοι παντες, μη λαβοντες τας επαγγε-
these all, not having received the promises,

λιας, αλλα πορῶθεν αυτας ιδοντες και ασπα-
but far distant them having seen and having

σαμενοι, και ὁμολογησαντες, ὅτι ξενοι και
saluted, and having confessed, that strangers and

παρεπιδημοι εισιν επι της γης. 14 Οἱ γαρ τοι-
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσιν ὅτι πατριδα επιζη-
things saying make known that a country they

τουσι. 15 Και ει μεν εκεινης εμνημονευον αφ'
seek. And if indeed that they remembered from

ἡς εξηλθον, ειχον αν καιρον ανακαμψαι
which they came forth, they would have had a season to have returned;

16 νυν δε κρειττονος ορεγονται, τουτ' εστιν,
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυεται αυτους ὁ
heavenly. Therefore not is ashamed of them the

θεος, θεος επικαλεισθαι αυτων ἡτοιμασε γαρ
God, a God to be called of them; he prepared for

αυτοις πολιν. 17 Πιστει προσενηνοχεν Αβρααμ
for them a city. In faith offered up Abraham

τον Ισαακ πειραζομενος, και τον μονογενη
the Isaac being tried, and the only-begotten

προσφερεν ὁ τας επαγγελιας αναδεξαμενος,
was offering up he the promises having received,

18 προς ὃν ελαληθη· Ὅτι εν Ισαακ κληρησεται
to whom it was said; That in Isaac shall be called.

σοι σπερμα· 19 λογισαμενος, ὅτι και εκ νεκρω
to thee a seed, inferring, that even out of dead ones

εγερειν δυνατος ὁ θεος· ὃθεν αυτον και εν παρ-
raise up is able the God; whence him also in a sim-

αβολω εκομισατο. 20 Πιστει περι μελλον-
illitude he recovered. In faith concerning things being

των ευλογησεν Ισαακ τον Ιακωβ και τον
about to come blessed Isaac the Jacob and the

for Conception, even be-
yond the proper period of
Life, since she regarded
HIM † faithful who PROM-
ISED.

12 Therefore also * were
born from † one, who even
as to these things had be-
come lifeless, [a posterity]
† like the STARS of HEAVEN
for MULTITUDE, and like
THAT SAND on the SHORE
of the SEA, INNUMERABLE.

13 All these died in
Faith, † not having receiv-
ed the PROMISED
blessings, but † having
seen and saluted them
from a Distance, and † hav-
ing confessed That they
were Strangers and So-
journers 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 re-
turned;

16 but now they long
for a better, that is, a
heavenly [country.] There-
fore 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 re-
covered Him.

20 * In Faith also con-
cerning future things,
† Isaac blessed Jacob and
Esau.

* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

† 11. Rom. ix. 21; Heb. x. 23.

† 12. Rom. iv. 19.

† 12. Gen. xxii. 17; Rom. ix. 13-

† 13. ver 30.

† 13. John viii. 50.

† 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxi. 1

15; exix. 19; 1 Pet. i. 17; ii. 11.

† 14. Heb. xiii. 14.

† 16. Exod. iii. 6, 15; Matt.

xxii. 32; Acts vii. 32.

† 16. Phil. iii. 20; Heb. xiii. 14.

† 17. Gen. xxii. 1, 9-

† 17. James ii. 21.

† 18. Gen. xxi. 12; Rom. ix. 7.

† 19. Rom. iv. 17, 19, 21-

† 20. Gen. xxvii. 27, 29.

Ησαυ. ²¹ Πιστει Ιακωβ αποθηνησκων ἑκαστου
Esau. In faith Jacob dying each
 των υἱων Ιωσηφ ευλογησε· και προσεκυνησεν
of the sons of Joseph blessed; and bowed down
 επι το αρκον της ραβδου αὐτου. ²² Πιστει Ιω-
on the top of the staff of himself. In faith Jo-
 σσηφ τελευτων περι της εξοδου των υἱων
seph ending concerning the going out of the sons
 Ισραηλ εμνημευσε, και περι των οστων
of Israel reminded, and concerning the bones
 αὐτου ενετειλατο. ²³ Πιστει Μωυσης γεννη-
of himself gave charge. In faith Moses being
 οεις εκρυβη τριμηνον ὑπο των πατερων αὐτου,
born was hidden three months by the parents of himself,
 διοτι ειδον αστειον το παιδιον· και ουκ εφοβη-
because they saw beautiful the babe; and not they did
 θησαν το διαταγμα του βασιλεως. ²⁴ Πιστει
fear the mandate of the king. In faith
 Μωυσης μεγας γενομενος ηρησατο λεγασθαι
Moses great having become refused to be called
 υἱος θυγατρος Φαραω, ²⁵ μαλλον ἑλομενος συγ-
a son of a daughter of Pharaoh, rather choosing to suf-
 κακουχεισθαι τῷ λαῷ του θεου, η κροσκαιρον
fer evil with the people of the God, than for a season
 εχειν αμαρτιας απολαυσιν· ²⁶ μειζονα πλουτον
to have sin enjoyment, greater wealth
 ηγησαμενος των Αιγυπτου θησαυρων τον ονει-
having regarded of the Egypt treasures the re-
 δισμον του Χριστου· απεβλεπε γαρ εις την
proach of the Anointed; he looked away for towards the
 μισθαποδοσιαν. ²⁷ Πιστει κατελιπεν Αιγυπτον,
reward. In faith he left Egypt,
 μη φοβηθεις του θυμου του βασιλεως τον γαρ
not fearing, the wrath of the king: the for
 απρατον ὡς ἰδων εκαρτερησε. ²⁸ Πιστει πε-
ancestors as seeing he was strong. In faith he
 ποιηκε το παύχα και την προσχυσιν του αίμα-
has made the passover and the pouring on of the blood,
 τοσ, ινα μη δ ολοθρευαν τα πρωτοτοκα, θιγη
so that not the one destroying the first-borns, might touch
 αυτων. ²⁹ Πιστει διεβησαν την ερυθραν θαλασ-
of them. In faith they passed through the red sea
 σαν ὡς δια ξη, ας ἥσ πειραν λαβοντες οἱ Αι-
as through a dry place; which a trial attempting the Egypt-
 γυπτιοι, κατεποθησαν. ³⁰ Πιστει τα τειχη
tians, were swallowed up. In faith the walls

21 In Faith Jacob, dy-
 ing, † blessed each of the
 sons of Joseph; † † he
 bowed down also on the
 top of his STAFF.

22 In Faith † Joseph,
 at the close of life, re-
 minded the sons of Israel
 concerning the DEPART-
 URE, † and gave orders
 about his BONES.

23 In Faith † Moses, be-
 ing born, was hidden three
 Months by his PARENTS,
 because they saw the
 CHILD was Beautiful; and
 they did not fear † the
 EDICT of the KING.

24 In Faith † Moses,
 having become mature, re-
 fused to be called a Son of
 Pharaoh's Daughter;

25 † choosing rather to
 suffer evil with the PEOPLE
 of GOD, than to have a Tran-
 sient Enjoyment of Sin;

26 Having regarded † the
 REPROACH of the ANOIN-
 TED Greater Wealth than
 the TREASURES of Egypt
 for he looked off towards
 † the REWARD.

27 In Faith † he left
 Egypt, not fearing the
 WRATH of the KING; for
 he was strong as seeing the
 INVISIBLE one.

28 In Faith † he ap-
 pointed the PASSOVER, and
 the ASPERSION of the
 BLOOD, so that the DES-
 TROYER of the FIRST-
 BORN might not touch
 them.

29 In Faith † they
 passed through the Red
 Sea as through a dry place;
 which the EGYPTIANS at-
 tempting, were swallowe
 up.

30 In Faith † the WALLS

† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's, ensign." He contends that *rabdos*, is rod, also means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 5, 1, 20. † 21. Gen. xlvii. 31. † 22. Gen. i. 24, 25; Exod. xiii. 19.
 † 22. Gen. i. 24, 25; Exod. xiii. 19. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22.
 † 24. Exod. ii. 10, 11. † 25. Psa. lxxxiv. 10. † 26. Heb. xiii. 13. † 26. Heb. x. 34.
 † 27. Exod. x. 28, 29; xii. 87; xiii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 22, 24.
 † 30. Josh. vi. 20.

Ἰεριχο ἐπέσε, κυκλωθεντα ἐπὶ ἑπτα ἡμερας.
of Jericho fell, having been encompassed for seven days.

³¹ Πιστεὶ Ῥααβ ἡ πόρνη οὐ συναπώλετο τοὺς
In faith Rahab the harlot not was destroyed with those

ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦς μετ'
unbelieving, having received the spies with

εἰρήνης. ³² Καὶ τί ἐτι λέγω; Ἐπιλείψει γὰρ
peace. And what further may I say? Will fail for

μὲ διηγούμενον ὁ χρόνος περὶ Γεδεων, Βαρακ
me relating the time concerning Gideon, Barak

*[τε καὶ] Σαμψων, *[καὶ] Ἰεφθαε, Δαυὶδ τε
[also and] Samson, [an-1] Jephthah, David also

καὶ Σαμουὴλ, καὶ τῶν προφητῶν. ³³ οἱ δὲ
and Samuel, and the prophets; who by means of

πίστεως κατήγωνισαντο βασιλείας, εἰργασάντο
faith subdued kingdoms, performed

δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἐφράζαν
righteousness, obtained promises, closed up

στόματα λεοντῶν, ³⁴ ἐσβέσαν δυνάμιν πυρός,
mouths of lions, quenched power of fire,

ἐφυγόν στόματα μαχαίρας, ἐνεδυναμώθησαν
escaped mouths of sword, were made strong

ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολεμῷ,
from weakness, became mighty ones in war,

παρεμβόλας ἐκλίναν ἀλλοτριῶν. ³⁵ ἔλαβον
camps overturned of foreigners; received

γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.
women from a resurrection the dead ones of themselves;

ἄλλοι δὲ ἐτυμπαίσθησαν, οὐ προσδέξαμενοι
others but were beaten to death, not having accepted

τὴν ἀπολυτρώσιν, ἵνα κρείττονος ἀναστάσεως
the redemption, so that a better resurrection

τύχωσιν. ³⁶ Ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστι-
they might obtain. Others but of mockings and of scourge,

γῶν πειρὰν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς.
a trial received, further but of bonds and of imprisonment;

³⁷ ἐλίθασθησαν, ἐπρίσθησαν, ἐπειρασθησαν, ἐν
they were stoned, they were sawn asunder, they were tempted, by

φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλω-
slaughter of sword they died; they went about in sheep-

ταις, ἐν αἰγείοις δερμασίν, ὑστερούμενοι, θλι-
skins, in goat skins, being in want, be-

βομενοὶ, κακῶ χουμένοι, ³⁸ (ὧν οὐκ ἦν ἀξίος ὁ
ing afflicted, being ill-treated, (of whom not was worthy the

κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ
world,) in deserts wandering and in mountains, and

σπηλαιοῖς καὶ ταῖς ὅραις τῆς γῆς. ³⁹ Καὶ οὗτοι
in caves and in the holes of the earth. And these

πάντες μαρτυρήθησαν διὰ τῆς πίστεως, οὐκ
all having been attested by means of the faith, not

of Jericho fell down, hav-
ing been encompassed
Seven Days.

31 In Faith † Rahab, the
HARLOT, did not perish
with the UNBELIEVERS,
‡ having received the
SPIES in Peacc.

32 And why should I
say more? for the TIME
will fail me to discourse
concerning † Gideon, † Ba-
rak, † Samson, † Jephthah,
‡ David also, and † Samuel,
and the PROPHEETS;

33 who by means of
Faith subdued Kingdoms,
performed Righteousness,
‡ obtained Promises, † shut
Lions' Mouths,

34 † quenched the Power
of Fire, † escaped the
Edges of the Sword, † from
Weakness were made
strong, † overturned the
Camps of Foreigners.

35 † † Women received
their DEAD by a Resurrection;
but others were
beaten to death, not ac-
cepting the DELIVERANCE
[offered,] in order that
they might obtain a Better
Resurrection.

36 And others received
a Trial of Mockings and
Scourges, and also † of
Bonds and Imprisonment.

37 † They were stoned,
sawn asunder, † tempted;
they died by slaughter of
the Sword; they went
about in Sheep-skins and
in Goat-skins, being des-
titute, afflicted, ill-treated;

38 (of whom the WORLD
was not worthy;) wander-
ing in Deserts, and in
Mountains, † and in Cav-
erns, and in the HOLES of
the EARTH.

39 And all these having
been attested by means of

* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

32. and—omit.

† 35. For Women, is a reading of the Syriac.
theesan, peirced through, instead of the textual reading.

† 37. Some would read here *epeira-*
theesan, peirced through, instead of the textual reading. See Wakefield and Newcome.

† 31. Josh. vi. 23; James ii. 25. † 31. Josh. i. 1. † 32. Judges vi. 11.
† 32. Judges iv. 6. † 32. Judges xiii. 26. † 32. Judges xi. 1; xii. 7. † 32.
† Sam. xvi. 1, 13; xvii. 45. † 32. 1 Sam. i. 20; xii. 20. † 33. 2 Sam. vii. 11.
† 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. † 34. Dan. iii. 25. † 34.
† 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 10. † 34. 2 Kings xx. 7. † 34. Judges
xv. 8, 15; 1 Sam. xiv. 13. † 35. 1 Kings xvii. 22; 2 Kings iv. 35. † 36. Jer. xx
2; xxvii. 15. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. † 38. 1 Kings xviii. 4; xix. 9

εκομισαντο την επαγγελιαν, ⁴⁰ του θεου περι
did obtain the promise, the God concerning
 ἡμων κρειττον τι προβλεψαμενου, ¹ ινα μη
us a better thing having foreseen, so that not
 χωρις ἡμων τελειωθωσι.
apart from us they might be made perfect.

ΚΕΦ. ιβ'. 12.

¹ Τοιγαρουν και ἡμεις, τοςουτου εχοντες
Therefore also we, such having
 προκειμενον ἡμιν νεφους μαρτυρων, ογκον απο-
surrounding us a cloud of witnesses, encircumbrance hav-
 θεμενοι παντα, και την ευπεριστατον ἁμαρτιαν,
ing laid aside every, and the close-girding sin,
 δι' ὑπομονης τρεχωμεν τον προκειμενον
by means of patient endurance we should run the being laid out
 ἡμιν αγωνα· ² αφορωντες εις τον της πιστewς
for us course; looking away to the of the faith
 αρχηγον και τελειωτην Ιησουν, ³ ος αντι της
leader and perfecter Jesus, who in return for the
 προκειμενης αὐτω χαρας, ὑπεμεινε σταυρον,
being placed before him joy, endured a cross,
 αισχυνης καταφρονησας, εν δεξια τε του θρονου
shame disregarding, at right and of the throne
 του θεου κεκαθικεν. ³ Αναλογισασθε γαρ τον
of the God has sat down. Attentively consider you for the
 τοιαυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων
such one having endured from the sinners
 εις αὐτον αντιλογιαν, ⁴ ινα μη καμητε,
towards himself opposition, so that out you may be wearied,
 ταις ψυχαις ὑμων εκλυομενοι. ⁴ Οὐπω μεχρις
in the souls of you being discouraged. Not yet even to
 αιματος αντικατετητε προς την ἁμαρτιαν αν-
blood you resisted with the sin con-
 ταγωνιζομενοι. ⁵ και εκλελησθε της παρακλη-
tending against; and you have forgotten the exhortation
 σεως, ἣτις ὑμιν ὡς υιοις διαλεγεται· ⁶ Τιε μου,
which with you as with sons reasons; O son of me,
 μη ολιγωρει παιδειας κυριου, μηδε εκλυου
not do thou slight discipline of Lord, neither be thou discouraged
 ὑπ' αουτου ελεγχομενος· ⁶ ον γαρ αγαπα κυριος,
by him being reproved; whom for loves Lord,
 παιδευει· μαστιγοι δε παντα υιον ον παρα-
he disciplines; he scourges and every son whom he re-
 δεχεται. ⁷ Ει παιδειαν ὑπομενετε, ὡς υιοις
ceives. If discipline you endure, as with sons
 ὑμιν προσφereται ὁ θεος· τις γαρ εστιν υιος,
with you deals the God; any for is son,
 ον ου παιδευει πατηρ; ⁸ Ει δε χωρις εστε
whom not disciplines a father? If but without you are
 παιδειας, ἧς ἕνεχεν γεγονασι παντες, ἀρα
discipline, of which part. k. r. s. have become all, certainly
 νοθοι εστε και ουχ υιοι· ⁹ Ειτα τους μεν
bastards you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.
 40 GOD having foreseen † something better concerning Us, so that not apart from Us † they might be made perfect.

CHAPTER XII.

1 Therefore also we, having Such a Cloud of Witnesses surrounding us, † laying aside every Encumbrance, and the CLOSE-GIRDING Sin, † should run † with Patience the Course MARKED OUT for us,
 2 looking away to the LEADER and Perfecter of the FAITH, Jesus, † who for the JOY set before him, endured the Cross, disregarding the Shame, and † has sat down at the Right hand of the THRONE of GOD.
 3 † For consider HIM attentively who has ENDURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your SOULS.
 4 † You did not yet resist † to Blood, contending against SIN.
 5 And have you forgotten the EXHORTATION which reasons with you as with Sons? † “My Son, “slight not the Discipline “of the Lord, neither be “discouraged when re- “proved by him;
 6 “for † whom the Lord “loves, he disciplines, and “he scourges Every Son “whom he receives.”
 7 † If you endure Discipline, GOD deals with you as with Sons; for is there any Son whom a Father does not discipline?
 8 But if you are without Discipline, † of which all have become Partakers, then truly you are Spurious, and not Sons.

1 40. Heb. vii. 22; viii. 6. 40. Heb. v. 9; xii. 23; Rev. vi. 11. 1. Col. iii. 8, 1 Pet. ii. 1. 1. 1 Cor. ix. 24; Phil. iii. 13, 14. 1. Rom. xii. 12; Heb. x. 36.
 2 Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. iii. 22. 3. Matt. x. 23, 25; John xv. 20. 4. Heb. x. 32-40. 5. Prov. iii. 11. 6. Psa. xciv. 12; cxix. 75; Prov. iii. 19; James i. 12; Rev. iii. 12. 7.
 Prov. xiii. 24; xix. 18; xxiii. 13. 8. 1 Pet. v. 9.

της σαρκος ἡμῶν πατερας ειχομεν παιδευτας,
of the flesh of us fathers we have disciplinarians,

και ευετρεπομεθα· ου πολλῳ μαλλον ὑποταγη-

and we revered; not by much more shall we be sub-

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ
They indeed for for a few days, according to that

δοκοῦν αὐτοῖς, ἐπαιδεῖον· ὁ δὲ ἐπὶ τὸ συμφέρον,
seeming right to them, disciplined; he but for that being profitable,

εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
in order that to partake of the holiness of him.

11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ
All but discipline as to indeed that being present not seems

χάρας εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν
of joy to be, but of grief; afterwards but fruit

εἰρηνικὸν τοῖς δι' αὐτὴν γεγυμνασμένοις
peaceful to those through her having been trained

ἀποδίδωσι δικαιοσύνης. 12 Διὸ τὰς παρεμμένους
it returns of righteousness. Therefore the having been wearied

χείρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώ-

σατε· 13 καὶ τροχίας ὀρθὰς ποιήσατε τοῖς ποσίν
up; and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χῶλον ἐκτραπῆ, ἰαθῆ
of you, so that not the lame may be turned out, may be healed

δὲ μαλλον. 14 Εἰρηνὴν διώκετε μετὰ πάντων,
but rather. Peace do you pursue with all,

καὶ τοῦ ἁγιασμοῦ, οὐ χωρὶς οὐδεὶς οἴσεται τὸν
and the holiness, which without no one shall see the

κύριον. 15 Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπο
Lord. Looking carefully, lest any one falling back from

τῆς χάριτος τοῦ θεοῦ· μὴ τις ῥίζα πικρίας ἀνα
the favor of the God, lest any root of bitterness upward

φύουσα ἐνοχλῆ, καὶ διὰ ταύτης μὴ βρωθῆ
springing may disturb, and by means of this may be polluted

πολλοί· 16 μὴ τις πόρνος, ἢ βεβήλος ὡς Ἡσαῦ,
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτόκια
who on account of eating of one sold the birthrights

αὐτοῦ. 17 Ἴστε γὰρ, ὅτι καὶ μετεπειτα θέλων
of himself. You know for, that even afterwards wishing

κληρονομησαὶ τὴν εὐλογίαν, ἀπεδοκίμασθη·
to inherit the blessing, he was rejected;

μετανοίας γὰρ τόπον οὐκ εὔρε, καί περ μετὰ
for a change of mind for a place not he found, though with

δακρῶν ἐκζητήσας αὐτὴν. 18 Οὐ γὰρ προσέ-
tears having earnestly sought her. Not for you have

9 Have we then, indeed received discipline from our NATURAL FATHERS, and we revered 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; but HE for OUR ADVANTAGE, †in order that we may PARTAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns †the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, †brace up the 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 refused; 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. MANY.

† 9. Num. xvi. 22; xxvii. 10; Isa. xlii. 5; lvii. 10; Zech. xii. 1. † 10. Lev. xi. 44;
xix. 2; 1 Pet. i. 15, 16. † 11. James iii. 18. † 12. Job iii. 4; Isa. xxv. 3.
† 13. Prov. iv. 26, 27. † 14. Psa. xxxiv. 14; Rom. xii. 18; xiv. 9;
2 Tim. ii. 22. † 15. Gal. v. 1. † 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. † 15. 2 Cor. vi. 1.
† 15. Gal. v. 4. † 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. † 16. Gen. xxv. 33.
† 17. Gen. xxvii. 34, 30, 38.

ἀπὸ τοῦ πυρός, καὶ γνόφου, καὶ σκοτῆς, καὶ θυελλῆς,
 approached being touched [a mountain,] and having been
 burnt with fire, and to a thick cloud, and to darkness, and to tempest,
 19 καὶ σαλπιγγὸς ἤχου, καὶ φωνῆ ῥημάτων ἧς
 and of a trumpet to a sound, and to a voice of words of which
 οἱ ἀκούσαντες παρητήσαντο, μὴ προστεθῆναι
 those having heard entreated, not to be added
 αὐτοῖς λόγον· 20 (οὐκ ἔφερον γὰρ τὸ διαστει-
 to them a word; (not they endured for that being en-
 λόμενον· Καν θηριον θιγῆ τοῦ ὄρους, λιθοβο-
 joined; If even a wild-beast may touch the mountain, it shall
 ληθῆσεται· 21 καὶ, [οὕτω φοβέρον ἦν τὸ φαντα-
 be stoned; and, [so fearful was that being
 ζόμενον,] Μωϋσῆς εἶπεν· Ἐκφοβὸς εἰμι καὶ
 see,] Moses said; Affrighted I am and
 ἐντρομος·) 22 ἀλλὰ προσεληλυθατε Σιών ὄρει·
 (trouble,) but you have approached Zion a mountain,
 καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ·
 and to a city of God living, Jerusalem heavenly;
 καὶ μυριάσιν, ἀγγέλων 23 πατήρυρι· καὶ ἐκκλη-
 and to myriads, of messengers an entire assembly; and to a congrega-
 σία πρωτοτοκῶν, ἀπογεγραμμένων ἐν οὐρανοῖς·
 tion of first-borns, having been enrolled in heavens;
 καὶ κριτῆ θεῶ πάντων· καὶ πνεύμασι δικαίων
 and to a judge God of all; and to spirits of just ones
 τετελειωμένων· 24 καὶ διαθήκης νέας μεσίτη,
 having been perfected; and of a covenant new to a mediator,
 Ἰησοῦ· καὶ αἵματι ῥαντισμοῦ, κρείττον λα-
 Jesus; and to blood of sprinkling, a better thing speak-
 λουντι παρὰ τοῦ Ἀβελ· 25 Βλέπετε, μὴ παροί-
 ing than the Abel. Beware you, not you should
 τήσθητε τὸν λαλουντα· Εἰ γὰρ ἐκεῖνοι οὐκ
 refuse the ones speaking. If for those not
 ἐφυγον, τὸν ἐπὶ γῆς παραιτήσαμενοι χρηματι-
 escaped, him on earth having refused divinely ad-
 ζοντα, πολλὰ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανοῦ
 monishing, by how much more we who him from heavens
 ἀποστρέφομενοι· 26 οὐ ἢ φωνὴ τὴν γῆν ἐσα-
 are turning away from; of whom the voice the earth shook
 λευσε τότε· νῦν δὲ ἐπηγγέλλεται, λεγὼν· Ἐπι-
 then; now but it has been announced, saying; Yet
 ἀπαξ ἐγὼ σειῶ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν
 once for all I shake not only the earth, but also the
 οὐρανόν· 27 Τοῦ δε, ἐπι ἀπαξ δηλοῖ τῶν σαλευ-
 heaven. The but, yet once for all denotes of the things, he-

proached to a † Mountain,
 touched and scorched with
 Fire, and to a thick Cloud,
 and to Darkness, and to
 Tempest,

19 and to a Sound of a
 Trumpet, and to a Voice of
 Commands, the HEARERS
 of which † entreated that
 not another Word should
 be added to them;

20 (for they could not
 endure the INJUNCTION,
 †: "If even a Beast should
 † touch the MOUNTAIN it
 "shall be stoned;")

21 † and so terrible was
 the SCENE, that Moses
 said, "I exceedingly fear
 "and tremble.")

22 But you have ap-
 proached to Zion, a Moun-
 tain and City of the living
 God—† the heavenly Jeru-
 salem: and to Myriads of
 Angels,—

23 a full Assembly; and
 to a Congregation of † First-
 borns, † having been en-
 rolled 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 Sprink-
 ling speaking something
 Better than † ABEL.

25 Beware, lest you
 should reject HIM who
 now SPEAKS; † for if
 those did not escape who
 rejected HIM who ADMON-
 ISHED them on Earth, how
 much less we, who TURN
 AWAY from HIM who ad-
 monishes us from Heaven;

26 † whose VOICE then
 shook the EARTH; but
 now it has been an-
 nounced, saying, †: "Yet
 "once for all † * will shake
 "not only the EARTH, but
 "the HEAVEN also."

27 Now THIS, "Yet once
 "for all," denotes the

* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

26. will shake.

† 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22.
 5, 25; xviii. 16. † 20. Exod. xix. 13. † 21. Exod. xix. 16.
 Rev. iii. 12; xxi. 2, 10. † 23. James i. 18; Rev. xiv. 4.
 iv. 3; Rev. xiii. 8. † 24. Heb. viii. 6; ix. 15. † 24. 1 Pet. i. 2.
 iv. 16; Heb. xi. 4. † 25. Heb. ii. 2, 3; iii. 17; x. 28, 29.
 † 26. Hag. ii. 6.

† 19. Exod. xx. 19; Deut. v.
 † 22. Gal. iv. 26;
 † 23. Luke x. 20; Phil.
 † 24. Gen
 † 26. Exod. xix. 18.

ομενων την μεταθεσιν, ὡς πεποιημενων, * [ἵνα
ing shaken the removal, as of things having been made, [so that

μεινῆ τα μη σαλευομενα.] ²⁸ Διο βασιλειαν
may remain the not things being shaken.] Therefore a kingdom

ασαλευτον παραλαβανοντες, εχωμεν χαριν,
unshaken receiving, may we hold fast favor,

δι' ἧς λατρευομεν ευαρεστως τῷ θεῷ,
by means of which we may serve acceptably to the God,

μετα αιδους και ευλαβειας. ²⁹ Και γαρ ὁ θεος
with reverence and piety. Even for the God

ἡμων πυρ' καταναλίσκων.
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

¹ Ἡ φιλαδελφια μενετω. ² Της φιλοξενιας
The brotherly love let continue. Of the kindness to strangers

μη επιλανθανεσθε· δια ταυτης γαρ ελαθον
not be you neglectful; through this for without knowing

τινες ξενισαντες αγγελους. ³ Μιμηνησκεσθε
some having entertained messengers. Be you mindful

των δεσμιων, ὡς συνδεδεμενοι· των κακου-
of the prisoners, as if having been bound together; of those being ill-

χουμενων, ὡς και αυτοι οντες εν σωματι.
treated, as also yourselves being in body.

⁴ Τιμιος ὁ γαμος εν πασι, και ἡ κοιτη αμιαντος·
honorable the marriage among all, and the bed undefiled;

πορνους δε και μοιχους κρινει ὁ θεος. ⁵ Αφιλαρ-
fornicators but and adulterers will judge the God. Not a love

γυρος ὁ τροπος· αρκουμενοι τοις παρουσιν·
of money the turn of mind; being satisfied with the things being present;

αυτος γαρ ειρηκεν· Ου μη σε ανω, ουδ' ου μη
he for has said; Not not thee may I leave, not even not

σε εγκαταλιπ'· ⁶ ὥστε θαρρουντας ἡμας λε-
thee may I forsake; so that being confident us to

γειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι·
say; A Lord for me a helper, and not I will fear;

τι ποιησει μοι ανθρωπος; ⁷ Μνημονευετε των
what shall do to me a man? Remember you of those

ἡγουμενων ὑμων, οἱτινες ελαλησαν ὑμιν τον
leading of you, who spoke to you the

λογον του θεου· ὧν αναθεωρουντες την εκβα-
word of the God; of whom viewing attentively the re-

σιν της αναστροφης, μιμεισθε την πιστιν.
sult of the mode of life, imitate you the faith.

⁸ Ἰησους Χριστος χθες και σημερον ὁ αυτος, και
Jesus Anointed yesterday and to-day the same, and

εις τους αιωνας. ⁹ Διδαχαις ποικιλαις και ξε-
for the ages. By teachings various and strange

‡ REMOVAL of the THINGS SHAKEN, as of things made, so that the THINGS not SHAKEN may remain.

²⁸ Therefore, receiving an unshaken Kingdom, may we hold fast the Favor, through which we may serve GOD acceptably with Reverence and Piety.

²⁹ For even †our GOD is a consuming FIRE.

CHAPTER XIII.

1 Let †BROTHERLY-LOVE continue.

2 †Be not neglectful of HOSPITALITY; for through this †some unconsciously entertained Angels.

3 †Be mindful of the PRISONERS, as if bound with them; and of THOSE ILL-TREATED, as being yourselves also in the Body.

4 Let MARRIAGE be honorable among all, and the BED be unpolluted †* for Fornicators and Adulterers GOD will judge.

5 Be not of an avaricious DISPOSITION; †be satisfied with PRESENT THINGS, for he himself has said,—† “No, I will not leave Thee; no, no, I will not forsake Thee.”

6 So that, taking courage, we may say, † “The Lord is My Helper, and I will not fear; what can Man do to me?”

7 †Remember your LEADERS,—those who spoke to you the WORD of GOD; and viewing attentively the RESULT of their CONDUCT, imitate their FAITH.

8 Jesus Christ, Yesterday and To-day is † the SAME, and for the AGES

9 †Be not you therefore led away by various and

* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain—omit.

4. for Fornicators.
† 27. Heb. i. 10—12; 2 Pet. iii. 10. † 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3. Psa. i. 8; xvii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. † 1. Rom. xii. 10; 1 Thess. iv. 9; 1 Pet. i. 22; 2 Pet. i. 7. † 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.
† 2. Gen. xviii. 8; xix. 2. † 3. Col. iv. 18. † 4. 1 Cor. vi. 9; Gal. v. 10; Col. iii. 5. 6.
† 5. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8. † 5. Gen. xxviii. 15; Deut. xxi. 6, 8; Josh. i. 5; Psa. xxxvii. 25. † 6. Psa. xxvii. 1; lvi. 4, 11, 12; cviii. 6. † 7. verse 17. † 8. John viii. 56; Heb. i. 12; Rev. i. 4. † 9. Eph. iv. 15; v. 6; Col. i. 4, 8; 1 John iv. 1.

ναις μη παραφερεσθε· καλον γαρ χαριτι βεβαι-
not be you led away; good for by favor to be es-
 ουσαι την καρδιαν, ου βρωμασιν, εν οϊς ουκ
established the heart, not by provisions by which not
 ωφεληθησαν οι περιπατησαντες.)¹⁰ Εχομεν
were profited those having walked about. We have
 θυσιαστηριον, εξ ου φαγειν ουκ εχουσιν εξου-
an altar, from which to eat not they have autho-
 ρισιαν οϊ τη σκηνη λατρευοντες. ¹¹ Ον γαρ εισ-
city those in the tabernacle serving. Of whom for is
 φερεται (ζωνο το αιμα * [περι αμαρτιας] εις τα
brought animals the blood [concerning sin] into the
 αγια δια του αρχιερεως, τουτων τα σωματα
holies by means of the high-priest, of these the bodies
 κατακαιεται εξω της παρεμβολης, ¹² Διο και
are burned outside of the camp. Therefore also
 ιητους, ινα αγιαση δια του ιδιου αιματος
Jesus, so that he might sanctify through the own blood
 τον λαον, εξω της πυλης επαθε. ¹³ Τοιουνν
the people, outside of the gate suffered. Now then
 εξερχωμεθα προς αυτον εξω της παρεμβολης,
let us go forth to him outside of the camp,
 τον ονειδισμον αυτου φεροντες. ¹⁴ ου γαρ εχο-
the reproach for him bearing; not for we
 μεν ωδε μενουσαν πολιν, αλλα την μελλου-
have here abiding a city, but the one being about to
 σαν επιζητουμεν. ¹⁵ Δι' αυτου νυν αναφερω-
come we seek. Through him therefore may we
 μεν θυσιαν αινεσεως διαπαντος τω θεω, τουτ'
offer a sacrifice of praise continually to the God, this
 εστι, καρπον χειλεων υμολογουντων τω ονο-
is, fruit of lips ascribing praise to the name
 κατι αυτου. ¹⁶ Της δε ευποιας και κοινωνιας
of him. Of the but doing good and fellowship
 μη επιλανθανεσθε· τοιαυταις γαρ θυσιας ευσ-
not be you neglectful; with such for sacrifices is
 ρεσπειται ο θεος. ¹⁷ Πειθεσθε τοις ηγουμενος
well-pleased the God. Be you obedient to those leading
 υμων, και υπεικετε· αυτοι γαρ αγρυπνουσιν
you, and be you subject; they for watch
 υπερ των ψυχων υμων, ως λογον αποδωσοντες·
on behalf of the souls of you, as an account going to render;
 ινα μετα χαρας τουτο ποιωσι, και μη στενα-
so that with joy this they may do, and not groan-
 ζοντες· αλυσιτελες γαρ υμιν τουτο. ¹⁸ Προσ-
ings; disastrous for to you this. Pray
 ευχεσθε περι ημων· πεποιθαμεν γαρ, οτι· καλην
you for us; we have confidence for, because a good
 συνειδησιν εχομεν, εν πασι καλως θελοντες
conscience we have, in all things well wishing

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 to God continually, that is, the Fruit of Lips celebrating his 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;

* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

† 0. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. † 10. 1 Cor. ix. 13; x. 18. † 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3. † 12. John xix. 17, 18; Acts vii. 59. † 13. Heb. xi. 26; 1 Pet. iv. 14. † 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. † 15. Eph. v. 20; 1 Pet. ii. 5. † 15. Lev. vii. 12; Psa. l. 14, 23; lxxix. 30, 31; cvii. 22; cxvi. 17. † 16. Rom. xii. 13. † 10. 2 Cor. ix. 12; Phil. iv. 18; Heb. vi. 10. † 17. Phil. ii. 20; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. † 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xi. 26, 28. † 18. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. † 18. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12.

αναστρεφεισθαι ¹⁹ περισσοτερωσ δε παρακαλω
 to conduct ourselves; more earnestly but I entreat
 τρυτο ποιησαι, ινα ταχιον αποκαταστω
 this to do, so that more quickly I may be restored
 υμιν. ²⁰ Ο δε θεοσ της ειρηνης, ο αναγαγων
 of you. The now God of the peace, the one having led up
 εκ νεκρων του ποιμενα των προβατων του
 out of dead ones the shepherd of the sheep the
 μεγαν εν αιματι διαθηκης αιωνιου, του κυριου
 great by blood of a covenant age-lasting, the Lord
 ημων Ιησου, ²¹ καταρτισαι υμασ εν παντι εργω
 of us Jesus, knit together you in every work
 αγαθω, εισ το ποιησαι το θελημα αυτου ποιων
 good, in order the to do the will of him; doing
 εν υμιν το ευαρεστον ενωπιον εϋτου, δια
 in you the well-pleasing thing in presence of himself, through
 Ιησου Χριστου· ω η δοξα εισ τουσ αιωνασ
 Jesus Anointed; to whom the glory for the ageo
 των αιωνων· αμην.
 of the ages; so be it.

²² Παρακαλω δε υμασ, αδελφοι, ανεχεσθε του
 I entreat now you, brethren, bear you with the
 λογου της παρακλησεωσ· και γαρ δια βραχεων
 word of the exhortation; indeed for in few words
 επεστειλα υμιν. ²³ Γινωσκετε τον αδελφον Τι-
 I sent to you. You know the brother Tim-
 μοθεον απολελυμενον, μεθ' ου, εαν ταχιον
 othy having been sent away, with whom, if quickly
 ερχηται, οψομαι υμασ. ²⁴ Ασπασασθε παντασ
 he comes, I shall see you. Salute you all
 τουσ ηγουμενουσ υμων, και παντασ τουσ αγιουσ·
 the leaders of you, and all the holy ones·
 Ασπαζονται υμασ οι απο της Ιταλιασ. ²⁵ Η
 Salute you those from the Italy. The
 χαρισ μετα παντων υμων· αμην
 favor with all of you; so be it.

19 † but more especially
 I entreat you to do This, so
 that I may more speedily
 be restored to you.

20 Now may † THAT
 GOD of PEACE, † who
 BROUGHT UP from the
 Dead † THAT SHEPHERD
 of the SHEEP, (become
 GREAT by † the Blood of
 an Aetion Covenant,) even
 our LORD Jesus,

21 † knit you together
 in Every Good * Work, in
 order to do his WILL;
 † producing in you THAT
 which is WELL-PLEASING
 in his presence, through
 Jesus Christ; † to whom
 be the GLORY for the AGES
 of the AGES.

22 Now I entreat you,
 Brethren, bear the WORD of
 EXHORTATION; for indeed,
 I sent it to you in brief.

23 You know that
 † BROTHER Timothy has
 been sent away, with whom
 if he arrive soon, I shall
 see you.

24 Salute all your
 † LEADERS, and All the
 SAINTS. THOSE from
 ITALY salute you.

25 † The FAVOR be with
 you all. Amen.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his WILL, producing in you
 by Him THAT. Subscription—TO THE HEBREWS—WRITTEN FROM ROME.

† 19. Philemon 22. † 20. Rom. xv. 33; 1 Thess. v. 23. † 20. Acts ii. 24, 32;
 Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 1; Gal. i. 1; Col. ii. 12. † 20. Isa.
 xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11;
 Heb. x. 22. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i.
 5; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

¹ Ιακωβος, θεου και κυριου Ιησου Χριστου
James, of God and of Lord Jesus Anointed
δουλος, ταις δωδεκα φυλαις ταις εν τη
a bond-servant, to the twelve tribes to those in the
διασπορα, χαιρειν. ² Πασαν χαραν ηγησασθε,
dispersion, health. All joy do you esteem,
αδελφοι μου, οταν πειρασμοις περιπεσητε ποι-
brethren of me, when temptations you may fall into va-
κιλοις. ³ γινωσκοντες, οτι το δοκιμιον υμων
rious; knowing, that the proof of you
της πιστεως κατεργαζεται υπομονη. ⁴ Η δε
of the faith works out patience. The but
υπομονη εργον τελειον εχωτω, ινα ητε τελει-
patience work perfect let have, so that you may be perfect
οι και ολοκληροι, εν μηδενι λειπομενοι. ⁵ Ει
ones and complete ones, in nothing being destitute. If
δε τις υμων λειπεται σοφιας, αιτειτω παρα
but anyone of you is destitute of wisdom, let him ask from
του διδοντος θεου πασιν απλως, και μη ονειδι-
of the one giving of God to all liberally, and not censur-
ζοντος. και δοθησεται αυτω. Αιτειτω δε εν
ing; and it will be given to him. Let him ask but in
πιστει, μηδεν διακρινομενος. ο γαρ διακρινομε-
faith, not hesitating; the for one hesitat-
νος εοικε κλυδωνι θαλασσης ανεμιζομενω και
ing is like to a wave of sea being wind-agitated and
ριπιζομενω. ⁷ Μη γαρ οισθω ο ανθρωπος εκει-
being tossed. Not for let think the man that,
νος, οτι ληψεται τι παρα του κυριου. ⁸ Ανηρ
that he shall receive anything from the Lord. A man
διψυχος, ακαταστατος εν πασαις ταις οδοις
of double-soul, unstable in all the ways
αυτου. ⁹ Καυχασθω δε ο αδελφος ο ταπεινος
of himself. let boast the brother the humble
εν τω υψει αυτου. ¹⁰ ο δε πλουσιος, εν τη
in the humiliation of himself; the but rich, in the
ταπεινωσει αυτου. οτι. ωσ ανθος χιρτου παρε-
humiliation of himself; hec us as a flower of grass he will
λευσται. ¹¹ Ανετειλε γαρ ο ηλιος συν τω
pass away. Rose for the sun with the
καισωνι, και εξηραιε τον χορτον, και το ανθος
scorching heat, and withered the grass, and the flower
αυτου εξεπεσε, και η ευπρεπεια του προσωπου
of it fell off, and the beauty of the face
αυτου απωλετο. ουτω και ο πλουσιος εν ταις
of it perished; thus also the rich man in the
πορειαις αυτου μαρανθηται. ¹² Μακαριος
ways of himself will fade away. Blessed

CHAPTER I.

1 † James, † a Bond-
servant of God and of the
Lord Jesus Christ, † to
THOSE TWELVE Tribes in
† the DISPERSION, greet-
ing.
2 † Esteem it All Joy, if
my Brethren, † when you
fall into various Trials;
3 † knowing That the
PROOF of your FAITH pro-
duces 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 Wis-
dom, let him † ask it from
GOD, who IMPARTS liber-
ally 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 glory in his EX-
ALTATION;
10 and the RICH in his
HUMILIATION; Because
‡ as a Flower of Grass, he
will pass away.
11 For the SUN rose
with SCORCHING HEAT,
and withered the GRASS,
and its FLOWER fell off,
and the BEAUTY of its AP-
PEARANCE perished; thus
also will the RICH man
fade in his WAYS.

• VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

† 1. Acts xii. 17; xv. 19; Gal. i. 19; ii. 9; Jude 1. † 1. Titus i. 1. † 1. Acts
xxvi. 7. † 1. Deut. i. 23; John vii. 35; Acts ii. 5; 1 Pet. i. 1. † 2. Matt. v. 3.
† 2. Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. † 2. 1 Pet. i. 6. † 3. Rom. v. 3.
† 5. 1 Kings iii. 9, 11, 12; Prov. ii. 3. † 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi.
9; John xiv. 13; xv. 7; xvi. 28. † 5. 1 John v. 14. † 6. Mark xi. 24; 1 Tim. ii. 8.
† 8. James iv. 8. † 10. Job xiv. 2; Psa. xxxvii. 7. xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6;
1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, ὃς ὑπομενει πειρασμον· ὅτι δοκιμος γενο-
 man. who bears up under temptation; because approved having
 μενος ληψεται τον στεφανον της ζωης, ὃν
 become he will receive the crown of the life, which
 ἐπηγγειλατο ὁ κυριος τοις αγαπωσιν αυτον.
 promised the Lord to those loving him.

13 Μηδεις πειραζομενος λεγετω· Ὅτι απο
 No one being tempted let say; That from
 θεου πειραζομαι· ὁ γαρ θεος απειραστος εστι
 of God I am tempted; the for God not tempted is
 κακος, πειραζει δε αυτος ουδενα. 14 Ἐκαστος
 of evils, tempts and he no one. Each one

δε πειραζεται, ὑπο της ιδιαι επιθυμιας εξελκο-
 but is tempted, by the own inordinate desire being
 μενος και δελεαζομενος. 15 εἰτα ἡ επιθυμια
 drawn out and being entrapped; then the inordinate desire
 συλλαβουσα τικτει ἁμαρτιων· ἡ δε ἁμαρτια
 having conceived brings forth sin; the but sin

αποτελεσθεισα αποκυει θανατον. 16 Μη πλα-
 having been perfected brings forth death. Not be you

νασθε, αδελφοι μου αγαπητοι. 17 Πασα δοσις
 led astray, brethren of me beloved ones. Every gift

αγαθη, και παν δωρημα τελειον, ανωθεν εστι
 good, and every gift perfect, from above is

καταβαινον απο του πατρος των φωτων, παρ'
 coming down from of the father of the lights, with

ἧς ουκ ἐνι παραλλαγη, η τροπης αποσκιασμα·
 whom not one change, or of turning a shade;

18 βουληθεις απεκυησεν ἡμας λογω αληθειας,
 having willed he begot us by a word of truth,

εις το ειναι ἡμας απαρχην τινα των αυτου
 in order that to be us first-fruit a kind of the of himself

κτισματων. 19 Ὡστε, αδελφοι μου αγαπητοι,
 creatures. Therefore, brethren of me beloved ones,

εστω πας ανθρωπος ταχυς εις το ακουσαι,
 let be every man quick in order that to have heard,

βραδυσ εις το λαλησαι, βραδυσ εις οργην.
 slow in order that to have spoken, slow in order to wrath.

20 Οργη γαρ ανδρος δικαιοσυνην θεου ου κατερ-
 Wrath for of man righteousness of God not works

γαζεται. 21 Διο αποθεμενοι πασαν ρυπαριαν
 out. Therefore putting away all filthiness

και περισσειαν κακιας, εν πραυτητι δεξασθε
 and superabundance of badness, in meekness receive you

τον εμφυτον λογον, τον δυναμενον σωσαι τας
 the implanted word, that being able to save the

ψυχας ὑμων. 22 Γινεσθε δε ποιηται λογου, και
 lives of you. Become you but doers of word, and

μη μονον ακροαται, παραλογιζομενοι ἑαυτους.
 not only hearers, deceiving yourselves.

12 † Happy the Man who endures Trial; Because having become an approved person, he will receive † the CROWN of LIFE, † which * the LORD 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 tempts no one;

14 but each one is tempted by his OWN Inordinate desire, being drawn out and allured.

15 Then † INORDINATE DESIRE having conceived! produces SIN; and SIN being perfected † brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 † Every good Gift and Every perfect Gift is from above, coming down from the FATHER of LIGHTS, † with whom there is No Change, or the least Variation.

18 † Having willed it, he begot us by the Word of Truth, † in order that we might BE a † First-fruit of HIS Creatures.

19 Therefore, my beloved Brethren, † let Every Man be quick to HEAR, slow to SPEAK, slow to ANGER;

20 for Man's Anger does not work out God's Righteousness.

21 Therefore, † discarding All Impurity and Overflowing of Malice, embrace with Meekness THAT IMPLANTED Word † which is ABLE to save your SOULS.

22 But † become Doers of the Word, and not Hearers only, deceiving yourselves.

* VATICAN MANUSCRIPT.—12. he promised.

† 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. : 12. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. † 12. Matt. x. 22; xix. 28, 29; James ii. 5.
 † 15. Job xv. 35; Psa. vii. 14. † 15. Rom. vi. 21, 23. † 17. John iii. 27; 1 Cor. iv. 7.
 † 17. Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. † 18. John i. 13; iii. 3.
 1 Cor. iv. 15; 1 Pet. i. 23. † 18. Eph. i. 12. † 18. Jer. ii. 3; Rev. xiv. 4. † 19. Eccl. v. 1, 2; Prov. x. 10; xvii. 27. † 21. Col. iii. 8; 1 Pet. ii. 1. † 21. Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. † 22. Mat-
 vii. 21; Luke vi. 46; Rom. ii. 13.

23 Ὅτι εἰ τις ακροατῆς λόγου ἐστὶ καὶ οὐ ποιῆ-
 Because if any one a hearer of word is and not a doer,
 τῆς, οὗτος εἰσὶν ἀνδρὶ κατανοοῦντι τὸ προσω-
 this is like a man viewing the face
 πον τῆς γενέσεως αὐτοῦ ἐν ἐσοπτρῷ· 24 κατε-
 of the birth of himself in a mirror; he
 νόησε γὰρ ἑαυτόν, καὶ ἀπεληλυθε, καὶ εὐθεὺς
 viewed for himself, and went away, and immediately
 ἐπελαθετο ὅποιος ἦν. 25 Ὁ δὲ παρακύβας εἰς
 forgot what sort he was. He but having looked intently into
 νόμον τελείον τὸν τῆς ἐλευθερίας καὶ παραμει-
 a law perfect that of the freedom and having con-
 νας, * [οὗτος] οὐκ ακροατῆς ἐπιλησμονῆς γενο-
 tained, [this] not a bearer of forgetfulness having
 μένος, ἀλλὰ ποιητῆς ἔργου, οὗτος μακαριὸς ἐν
 become, but a doer of work, this blessed in
 τῇ ποιήσει αὐτοῦ ἐστίαι.
 the deed of himself shall be.

26 Εἰ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγω-
 If any one thinks religious to be, not bridling
 γῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
 tongue of himself, but deceiving heart
 αὐτοῦ, τοῦτου ματαῖος ἢ θρησκεία. 27 Θρησκεία
 of himself, of this vain the religion. Religion
 καθάραι καὶ ἀμικάντος παρὰ τῷ θεῷ καὶ πατρὶ,
 pure and undefiled with the God and father,
 αὕτη ἐστίν, ἐπισκεπτεσθαὶ ὀρφάνους καὶ χήρας
 this is, to oversee orphans and widows
 ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτόν τηρεῖν ἀπο-
 in the affliction of them, unspotted himself to keep from
 τοῦ κόσμου. ΚΕΦ. Β'. 2. 1 Ἀδελφοὶ μου, μὴ
 the world. Brethren of me, not

ἐν προσώποληψίαις ἐχετε τὴν πίστιν τοῦ κυρίου
 with a respect of persons do you hold the faith of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ
 of us Jesus Anointed of the glory. If for
 εἰσελθῆ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-
 may enter into the synagogue of you a man having gold
 δακτυλῖος ἐν ἐσθίῃ λαμπρᾷ, εἰσελθῆ δὲ καὶ
 rings on his fingers in a robe splendid, may enter and also
 πτωχὸς ἐν ῥυπαρᾷ ἐσθίῃ, 3 καὶ ἐπιβλέψῃτε ἐπὶ
 a poor man in dirty clothing, and you should look on
 τὸν φοροῦντα τὴν ἐσθίαν τὴν λαμπρᾷ, καὶ
 the one wearing the robe the splendid, and
 εἰπῆτε· Σὺ καθοὺ ὦδε καλῶς, καὶ τῷ πτωχῷ
 you should say; Thou sit here honorably, and to the poor man
 εἰπῆτε· Σὺ στήθι ἐκεῖ, ἢ καθοὺ * [ὦδε] ὑπο
 you should say; Thou stand there, or sit thou [here] under
 τὸ ὑποπόδιον μου· 4 * [καὶ] οὐ διεκρίθητε
 the footstool of me; [and] not did you make a difference
 ἐν ἑαυτοῖς, καὶ ἐγενεσθε κριταὶ διαλογισμῶν
 among yourselves, and became judges reasonings

23 For † if any one be a
 Hearer of the Word, and
 not a Doer, he resembles a
 Man Viewing his NATU-
 RAL FACE in a Mirror;

24 for he viewed him-
 self, 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 con-
 tinues 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
 † deludes 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 Or-
 phans 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 SPLEN-
 DID ROBE, and say, "Sit
 thou here in an honorable
 place;" and say to the
 POOR man, "Stand * † thou;
 or sit there on my FOOT-
 STOOL;"

4 do you not make dis-
 tinctions among your-
 selves, and become Judges
 from evil Reasonings?

* VATICAN MANUSCRIPT.—25. this—omit.
 there on my FOOTSTOOL.

3. here—omit.

3. † thou; or sit

† 23. Luke vi. 47. See James ii. 14. † 25. 2 Cor. iii. 18. † 25. James ii. 12.
 † 25. John xiii. 17. † 26. Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. † 27. Isa. i. 16,
 17; lviil. 6, 7; Matt. xxv. 36. † 27. Rom. xii. 2; James iv. 4; 1 John v. 18. † 1.
 1 Cor. ii. 8. † 1. Lev. xix. 15; Deut. i. 17; xvi. 10; Prov. xxiv. 23; xxviii. 21; Matt. xxii.
 16; verse 9; Jude 16.

πονηρων; ⁵ Ακουσατε, αδελφοι μου αγαπητοι, of evil things; Hear you, brethren of me beloved ones, ουχ ο θεος εξελεξατο τους πτωχους του κοσμου not the God chose the poor of the world

πλουσιους εν πιστει και κληρονομουσ της βασι- rich ones in faith and heirs of the king-

λειας, ης επηγγειλατο τοις αγαπωσιν αυτον; dom, which he promised to those loving him?

⁶ Υμεις δε ητιμασατε τον πτωχον. Ουχ οι You but dishonored the poor. Not the

πλουσιοι καταδυναστεουσιν υμων, και αυτοι rich ones domineer over you, and they

ελκουσιν υμας εις κριτηρια; ⁷ Ουκ αυτοι βλατ- drag you into courts of justice? Not they revile

φημουσι το καλον ονομα το επικληθεν εφ' the honorable name that having been named on

υμας; ⁸ Ει μεντοι νομον τελειτε βασιλικον, you? If indeed a law you keep royal,

κατα την γραφην· Αγαπησεις τον πλησιον according to the writing; Thou shalt love the neighbor

σου ως σεαυτον, καλως ποιειτε· ⁹ ει δε προσω- of thee as thyself, well you do; if but you re-

ποληπτειτε, αμαρτιαν εργαζεσθε, ελεγχομενοι spect persons, sin you work, being convicted

υπο του νομου ως παραβαται. ¹⁰ Οστις γαρ under the law as transgressors. Whoever for

ολον τον νομον τηρησει, πταισει δε εν ενι, whole the law keeps, shall fail but in one,

γεγονε παντων ενοχος. ¹¹ Ο γαρ ειπων· Μη has become of all guilty. The for one having said; Not

μοιχευσης, ειπε και· Μη φονευσης· thou mayest commit adultery, said also; Not thou mayest murder

ει δε ου μοιχευσεις, φονευσεις δε, γεγο- if now not thou commit adultery, thou dost murder but, thou hast be-

νας παραβατης νομου. ¹² Ουτω λαλειτε και come a transgressor of law. Thus speak you as

αυτω ποιειτε, ως δια νομου ελευθεριας thus do you, as by means of a law of freedom

μελλοντες κρινεσθαι. ¹³ Η γαρ κρισις ανιλεως being about to be judged. The for judgment merciless

τω μη ποιησαντι ελεος· κατακαυχεται ελεος for him not having practised mercy; glories over mercy

κρισεως. judgment.

¹⁴ Τι * [το] οφελος, αδελφοι μου, εαν πιστιν What [the] profit, brethren of me, if faith

λεγη τις εχειν, εργα δε μη εχη; μη δυναται may say any one to have, works but not may have? not is able

η πιστις σωσαι αυτον; ¹⁵ Εαν δε αδελφος η the faith to save him? If but a brother or

5 Harken, my beloved Brethren! † Has not God chosen the POOR of the WORLD, † rich in Faith, and Heirs of the KINGDOM † which he promised to those who LOVE him?

6 But † you dishonored the POOR. Do not the RICH domineer over you, and † do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, † “Thou shalt love thy NEIGHBOR as “as thyself,” you do well, 9 but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the Whole LAW, but shall fail in one point, has become † guilty of all.

11 For HE who SAID, † “Thou shalt not commit adultery,” said also, “Thou shalt do no “murder.” Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by † a Law of Freedom;

13 for † JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 † What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a

* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 43; 1 Cor. i. 26, 28. † 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9.
 † 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 32; 1 Cor. ii. 9;
 2 Tim. iv. 8; James i. 12. † C. 1 Cor. xi. 22. † 6. Acts xiii. 50; xvii. 6; xviii. 12;
 James v. 6. † 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. † 10.
 Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 25.
 † 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. † 14.
 Matt. vii. 26; James i. 23.

αδελφῆ γυμνοὶ ὑπαρχώσι, καὶ λειπομένοι ὡς
 a sister naked ones should he, and wanting may he
 τῆς εφημερου τροφῆς, ¹⁶ εἶπη δὲ τῷ αυτοῖς ἐξ
 of the daily food, may say and any one to them from
 ὑμῶν· Ὑπαγετε ἐν εἰρῆνῃ, θερμαινεσθε καὶ
 of you; Go you away in peace, be you warmed and
 χορτασθε· μὴ δώτε δὲ αυτοῖς τὰ ἐπιτηδεῖα
 he you filled; not you may give but to them the things necessary
 τοῦ σώματος, τί * [τοῦ] ὄφελος; ¹⁷ Οὕτω καὶ ἡ
 of the body, what [the] profit? Thus also the
 πίστις, εἰ μὴ ἐχῆ ἔργα, νεκρὰ ἐστὶ καθ'
 faith, if not it may have works, dead it is by
 ἑαυτὴν. ¹⁸ Ἀλλ' εἶρε τίς· Σὺ πίστιν ἐχεις,
 itself. But will say some one; Thou faith hast,
 καὶ ἔργα ἐχω· δείξον μοι τὴν πίστιν σου
 and I works have; show to me the faith of thee
 χωρὶς τῶν ἔργων * [σου,] καὶ γὰρ δεῖξω σοὶ ἐκ
 without the works [of thee,] and I will show to thee by
 τῶν ἔργων μου τὴν πίστιν * [μου.] ¹⁹ Σὺ πισ-
 the works of me the faith [of me.] Thou be-
 τευεῖς, ὅτι ὁ θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ
 lievest, that the God one is; well thou dost; even
 τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσι. ²⁰ Θε-
 the demons believe, and shudder. Wisest
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις
 thou but to know, O man vain, that the faith
 χωρὶς τῶν ἔργων νεκρὰ ἐστίν· ²¹ Ἀβραὰμ ὁ πατὴρ
 without the works dead is? Abraham the father
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ
 of us not by works was made righteous, having brought up Isaac
 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² Βλέπεῖς,
 the son of himself to the altar? Seest thou,
 ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ
 that the faith worked with the works of him, and
 ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; ²³ Καὶ
 by the works the faith was perfected? And
 ἐπληρώθη ἡ γραφή ἢ λεγουσα· Ἐπίστευσε δὲ
 was fulfilled the writing that saying; Believed but
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
 Abraham to God, and it was counted to him for righte-
 σουν· καὶ φίλος θεοῦ ἐκλήθη. ²⁴ Ὁρατε, ὅτι
 ousness, and a friend of God he was called. Do you see, that
 ἐξ ἔργων δικαιοῦται ἀνθρώπος, καὶ οὐκ ἐκ πί-
 by works is made righteous a man, and not by faith
 τως μόνον; ²⁵ Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη
 alone? In like manner and also Rahab the harlot
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
 not by works was justified, having received the mes-
 γέλους, καὶ ἕτερα ὁδῷ ἐκβαλούσα; ²⁶ Ὅσπερ
 sengers, and by another way having sent out? As
 * [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν
 [for] the body without breath dead
 ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων
 is, so also the faith without no works
 νεκρὰ ἐστίν.
 dead is.

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 my FAITH by Works.

19 Thou believest That there is * One God; thou dost well; † the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man. That FAITH without works is * dead?

21 Was not Abraham our FATHER justified by Works, † when he brought up 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 counted 'to him for Righteousness;' and he was called † 'a Friend of God.'"

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also † was 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.—16. the—omit. 18. thee
 18. of inc—omit. 19. One God. 20. Unproductive? 26. For—omit.
 † 16. 1 John iii. 18. † 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xv.
 17; xix. 15. † 21. Gen. xxii. 9, 12. † 22. Heb. xi 17. † 23. Gen. xv. 9
 Rom. iv. 3; Gal. iii. 6. † 23. 2 Chron. xx. 7; Isa. xli. 8. † 25. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ'. 3.

¹ Μη πολλοι διδασκαλοι γινεσθε, αδελφοι
 Not many teachers become you, brethren
 μου, ειδοτες, οτι μειζον κριμα λησομεθα.
 of me, knowing, that greater condemnation we shall receive.

² Πολλα γαρ πταιομεν απαντες· ει τις εν λογωφ
 Many for we stumble all; if any one in word
 ου πταιει, ουτος τελειος ανηρ, δυνατος χαλινα-
 not stumbles, this a perfect man, able to bridle
 γωγησαι και ολον το σωμα. ³ Ιδε, των ιππων
 also whole the body. Lo, of the horses

τους χαλινους εις τα στοματα βαλλομεν προς
 the bits into the mouths we put in order
 το πεισθαι αυτους ημιν, και ολον το σωμα
 that to make obedient them to us, and whole the body
 αυτων μεταγομεν. ⁴ Ιδου, και τα πλοια, τηλι-
 of them we turn about. Lo, also the ships, so

καυτα οντα, και υπο σκληρων ανεμων ελαυνο-
 great being, and by violent winds being
 μενα, μεταγαται υπο ελαχιστου πηδαλιου, οπου
 driven, are turned about by a very small helm, wherever
 αν η ορμη του ευθυνοντος βουληται. ⁵ Ουτω
 the will of the one steering pleases. Thus

και η γλωσσα μικρον μελος εστι, και μεγαλαυ-
 also the tongue a little member is, and greatly boasts
 χει. Ιδου, ολιγον πυρ ηλικην υλην αναπτει.
 Lo, a little fire how great a mass of fuel kindles.

⁶ Και η γλωσσα πυρ, ο κοσμος της αδικιας·
 And the tongue a fire, the world of the wickedness;

*[ουτως] η γλωσσα καθισταται εν τοις μελε-
 [thus] the tongue is placed among the mem-
 σιν ημων, η σπιλουσα ολον το σωμα, και φλο-
 bers of us, that spotting whole the body, and setting
 γιζουσα τον τροχον της γενεσεως, και φλογιζο-
 on fire the wheel of the nature, and being set on

μενη υπο της γεεννης. ⁷ Πασα γαρ φυσις
 fire by the gehenna. Every for species

θηριων τε και πετεινων, ερπετων τε και ενα-
 of wild beasts both and of birds, of reptiles both and of

λιων, δαμαζεται και δεδαμασται τη φυσει
 things in the sea, is subdued and has been subdued by the nature

τη ανθρωπινη· ⁸ την δε γλωσσαν ουδεις δυνα-
 by that belonging to man; the but tongue no one is

ται ανθρωπων δαμασαι ακατασχετον κακον,
 able of men to subdue; an unruly evil,

μεστη ιου θανατηφορου. ⁹ Εν αυτη ευλογου-
 full of poison death-producing. By her we bless

μεν τον θεον και πατερα, και εν αυτη καταρω-
 the God and father, and by her we curse

μεθα τους ανθρωπους τους καθ' ομοιωσιν θεου
 the men those according to a likeness of God

γεγονοτας· ¹⁰ εκ του αυτου στοματος εξερχεται
 having been made; out of the same mouth goes forth

CHAPTER III.

1 † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment.

2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole BODY.

3 Behold! † we place BITS into the MOUTH of the HORSES to make them OBEY to us, and we direct their Whole BODY.

4 Behold! the SHIPS also, though * so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.

5 Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel * a Little Fire kindles!

6 (And † the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which † DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GEHENNA.

7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.

9 By it we * bless the GOD and Father; and by it we curse THOSE MEN † who have been MADE according to God's Likeness;

10 out of the SAME Mouth proceeds a Bless-

* VATICAN MANUSCRIPT.—4. SO GREAT. bless the LORD and Father.

5. How great a Fire it kindles.

9*

† 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. † 1. Luke vi. 37. † 2. Psa. xxxiv. 13; James i. 26; 1 Pet. iii. 10. † 2. Matt. xii. 37. † 3. Psa. xxxii. 9.
 † 5. Prov. xii. 18; xv. 2. † 5. Psa. xli. 3; lxxiii. 8, 9. † C. Prov. xvi. 27.
 † 6. Matt. xv. 11, 13—20; Mark vii. 13, 20, 23. † 8. Psa. cxl. 2. † 9. Gen. i. 26; v. 1; ix. 6.

εὐλογία καὶ καταρα. Οὐ χρῆ, ἀδελφοὶ μου,
 blessing and cursing. Not ought, brethren of me,
 ταῦτα οὕτω γίνεσθαι. ¹¹ Μῆτι ἡ πηγή ἐκ τῆς
 these things so to be. Not the fountain out of the
 αὐτῆς ὄνης βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;
 same opening send forth the sweet and the bitter?
¹² Μὴ δυνάται, ἀδελφοὶ μου, συκὴ ἐλαίας ποίτ-
 Not is able, brethren of me, a fig tree olives to pr-
 ται, ἡ ἀμπελὸς συκα; οὕτως οὐτε ἄλυκον
 duce, or a vine figs? thus neither salt
 γλυκὺ ποιῆσαι ὕδωρ. ¹³ Τίς σοφὸς καὶ ἐπιστή-
 sweet to make water. Any one wise and discreet
 μων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστρο-
 among you? let him show out of the honorable conduct
 φῆς τὰ ἔργα αὐτοῦ ἐν πραυτητί σοφίας. ¹⁴ εἰ
 the works of himself with meekness of wisdom; if
 δε ζῆλον πικρὸν ἔχετε καὶ ἐριθειαν ἐν τῇ καρ-
 but rivalry bitter you have and strife in the heart
 δια ὕμων, μὴ κατακαυθασθε καὶ ψευδεσθε
 of you, not do you boast and do you speak falsely
 κατα τῆς ἀληθείας; ¹⁵ Οὐκ ἐστὶν αὕτη ἡ
 concerning the truth? Not is this the
 σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπίγειος,
 wisdom from above coming down, but earthly,
 ψυχικὴ, δαιμονιαδῆς. ¹⁶ Ὅπου γὰρ ζῆλος καὶ
 soulical, demoniacal. Where for rivalry and
 ἐριθία, ἐκεῖ ἀκαταστασία καὶ παν φαῦλον
 'strife, there disorder and every foul
 πρᾶγμα. ¹⁷ Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν
 deed. The hut from above wisdom first indeed
 ἄγνη ἐστίν, ἐπεὶτα εἰρηνικὴ, ἐπιεικῆς, εὐπει-
 pure it is, then peaceable, gentle, easily
 θης, μεστὴ ἐλεους καὶ καρπῶν ἀγαθῶν,
 persuaded, full of mercy and of fruits good,
 ἀδιακρίτος * [καὶ] ἀνυπόκριτος. ¹⁸ Καρπὸς δὲ
 without partiality [and] without hypocrisy. Fruit and
 δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
 of righteousness in peace is sown by those making
 εἰρήνην. ΚΕΦ. 5'. 4. ¹ Ποθεν πολέμοι καὶ
 peace. Whence wars and
 μαχαὶ ἐν ὑμῖν; Οὐκ ἐντευθεν, ἐκ τῶν ἡδονῶν
 fightings among you? Not hence, from the pleasures
 ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;
 of you of those warring in the members of you?
² Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζῆ-
 You strongly desire, and not you have; you murder and are
 λουτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μαχεσθε καὶ
 zealous, and not you are able to obtain; you fight and
 πολεμεῖτε, οὐκ ἔχετε, διὰ τὸ μὴ αἰτεῖσθαι
 you war, not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.
 11 Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?
 12 Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? * Neither can a Salt spring produce Sweet Water.
 13 † Is any one wise and discreet among you? let him show by HONORABLE Conduct his WORKS with Meekness of Wisdom.
 14 But if you have † bitter 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,
 16 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 persuaded, full of Mercy and of good Fruits, without partiality, † without hypocrisy.
 18 † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.
 CHAPTER IV. v.
 1 Whence Wars and * Contentions among you? Do they not come hence, from THOSE LUSTS 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 war. You have not, because you do not ASK;

* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 1. whence Contentions.

17. and—omit.

1. 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 10. † 16. 1 Cor. iii. 3; Gal. 5, 20. † 17. 1 Cor. ii. 6, 7. † 17. Rom. vii. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hoshea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὑμας· ³ αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς
 you; you ask, and not you receive, because wickedly

αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανησῆ-
 you ask, so that in the pleasures of you you may waste.

τε. ⁴* [Μοιχοῖς and] μοιχαλίδες, οὐκ οἶδατε;
 [Adulterers and] adulteresses, not know you.

ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν;
 that the friendship of the world enmity of the God is?

ὅς ἂν οὖν βουλήσῃ φίλος εἶναι τοῦ κόσμου,
 whoever therefore may wish a friend to be of the world,

ἐχθρὸς τοῦ θεοῦ καθίσταται. ⁵ ἢ δοκεῖτε, ὅτι
 an enemy of the God is rendered. Or think you, that

κενῶς ἡ γραφή λέγει; Πρὸς φθόνον ἐπιποθεῖ
 vainly the writing speaks? To envy strongly inclinor

τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; ⁶ Μείζονα δὲ
 the spirit which dwelt in us? Greater but

δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφανοῖς
 it gives favor; therefore it says; The God to haughty ones

ἀντιπασσεται, ταπεινοὶ δὲ δίδωσι χάριν.
 sets himself in opposition, to lowly ones but he gives favor.

⁷ Ὑποταγητε οὖν τῷ θεῷ· ἀντιστήτε τῷ
 Be you subject therefore to the God; be opposed to the

διαβολῷ, καὶ φευξεται ἀφ' ὑμῶν. ⁸ ἐγγίσατε
 accuser, and he will flee from you; draw you near

τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρῖσατε χεῖρας,
 to the God, and he will draw near to you; cleanse you hands,

ἁμαρτωλοὶ, καὶ ἄγνισατε καρδίας, διψυχοὶ.
 sinners, and purify you hearts, two-souled ones.

⁹ Ὑλαίπωρησατε καὶ πενθήσατε καὶ κλαυσατε·
 Lament you and mourn you and weep you;

ὃ γέλως ὑμῶν εἰς πένθος μεταστραφητῶ, καὶ ἡ
 :be laughter of you into mourning let be turned, and the

χάρα εἰς κατηφειαν. ¹⁰ Ὑταπεινωθητε ἐνώπιον
 joy into sadness. Be you humbled in presence

τοῦ κυρίου, καὶ ὑψώσει ὑμας. ¹¹ Μὴ καταλα-
 of the Lord, and he will lift up you. Not speak you

λεῖτε ἀλλήλων, ἀδελφοὶ· ὁ καταλαλῶν ἀδελ-
 evil of each other, brethren; The one speaking evil of othe

φου, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
 ther, and judging the brother of himself, speaks evi

νομου, καὶ κρίνει νομὸν, εἰ δὲ νομὸν κρίνεις;
 of law, and judges law, if but law thou judgest;

οὐκ εἶ ποιεῖτης νομοῦ, ἀλλὰ κριτῆς. ¹² Εἰς
 not thou art a doer of law, but a judge. One

ἐστίν· * [ὁ] νομοθετῆς καὶ κριτῆς, ὁ δυναμένος
 is [the] lawgiver and judge, the one being able

ῶσαι καὶ ἀπολεσαι· σὺ δὲ τίς εἶ ὃς κρίνεις
 to save and to destroy; thou but who art thou who judgest

³ if you ask and do not receive, because you ask wickedly, so that you may waste it on your lusts.

⁴ Adulteresses! do you not know That the FRIENDSHIP of the WORLD is Enmity against God? † Whoever, therefore, wishes to be a Friend of the WORLD, is rendered an Enemy of God.

⁵ Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

⁶ Indeed, it bestows Superior Favor; therefore it is said, † "God sets himself in opposition to the "Haughty, but gives Favor to the Lowly."

⁷ Be you subject therefore, to God. † Stand opposed to the ENEMY, and he will flee from you.

⁸ † Draw near to God, and he will draw near to you † Cleanse your hands, Sinners! and † purify your Hearts, † men of Two-souls!

⁹ † Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

¹⁰ Be humbled in the presence of the LORD, and he will lift you up.

¹¹ † Speak not against each other, Brethren. He who SPEAKS AGAINST a Brother, *or † judges his BROTHER, speaks against the Law, and judges the Law. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

¹² There is One Law-giver and Judge † HE who is ABLE to save and to destroy; † but who art thou,

* VATICAN MANUSCRIPT.—4. Adulterers and—omit.

† 3. Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xl. 11; Micah iii. 4; Zech. vii. 13. † 4. 1 John ii. 15. † 4. John xv. 19; xvii. 15; Gal. i. 10. † 6. Job xxii. 29; Psa. cxxxviii. 6; Prov. iii. 34; xxix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. † 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. † 8. 2 Chron. xv. 2. † 8. Isa. i. 16. † 8. 1 Pet. i. 22; 1 John iii. 3. † 8. James i. 8. † 9. Matt. v. 4. † 11. Eph. iv. 31; 1 Pet. ii. 1. † 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1; 1 Cor. iv. 5. † 12. Matt. x. 28. † 12. Rom. xiv. 4, 13.

τον ετερον; ¹⁰ Ἀγε νυν οἱ λεγοντες· Σήμερον
 the other? Come now those saying; To-day
 και αυριον πορευσωμεθα εις τηνδε την πολιν,
 and to-morrow we may go into this the city.
 και ποιησωμεν εκει ενιαυτου ενα, και εμπορευ-
 and we may stay there nyear one, and may trade,
 σωμεθα, και κερδησωμεν· ¹⁴ οτινες ουκ επισ-
 and may acquire gain; who not are ac-
 τασθε το της αυριον· (ποια * [γαρ η] ζωη
 acquainted with that of the morrow; (what [for the] life
 υμων; ατμις γαρ εστιν * [η] προς ολιγον φαινο-
 of you? a vapor for it is [that] for a little appearing,
 μενη, επειτα δε αφανιζομενη) ¹⁵ αντι του
 the and not appearing;) instead of the
 λεγειν υμας· Εαν ο κυριος θεληση και ζησωμεν,
 to say you; If the Lord may be willing and we may live,
 και ποιησωμεν τουτο η εκεινο· ¹⁶ νυν δε καυ-
 and we may do this or that; now but you
 χασθε εν ταις αλαζονειαις υμων. Πασα καυχη-
 boast in the proud speeches of you. All boasting
 σις τοιαυτη πονηρα εστιν. ¹⁷ Ειδοτι ουν καλου
 such evil is. Knowing therefore right
 ποιειν, και μη ποιουντι αμαρτια αυτω εστιν.
 to do, and not doing sin to him it is.

ΚΕΦ. ε'. 5.

¹ Ἀγε νυν οἱ πλουσιοι, κλαυσατε ολολυζον-
 Come now the rich ones, weep you crying aloud
 tes επι ταις ταλαιπωριαις υμων ταις επερχο-
 over the miseries of you these coming.
 μιναις. ² Ο πλουτος υμων σεσηπε, και τα
 The wealth of you has decayed, and the
 ιματια υμων σητοβρωτα γεγονεν· ³ ε χρυσοσ
 garments of you moth-eaten have become; the gold
 υμων και ο αργυρος κατιωται, και ο ιος αυτων
 of you and the silver have become rusty, and the rust of them
 εις μαρτυριον υμιν εσται, και φαγεται τας σαρ-
 for a witness to you will be, and will eat the bo-
 κας υμων ωσ πυρ· εθησαυρισατε εν εσχαταις
 dies of you as fire; you laid up treasure in last
 ημεραις. ⁴ Ιδου, ο μισθος των εργατων των
 day. Lo, the reward of the laborers of those
 αμησαντων τας χωρας υμων, ο απεστερημενος
 having reaped the fields of you, that having been withheld
 εφ' υμων, κραζει· και αι βοαι των θερισαντων
 by you, cries out; and the loud cries of the reapers
 εις τα ωτα κυριου σαβαωθ εισεληλυθασιν.
 into the ears of Lord of armies have entered.

*THOU who art JUDGING thy NEIGHBOR?

13 †Come now, you who say, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

14 (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;)

15 instead of which you ought to say, †If the LORD be willing, we *shall both live and do this or that."

16 But now you boast in your PROUD SPEECHES. †All such Boasting is evil.

17 †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 GARMENTS have become moth-eaten.

3 Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like Fire. †You have laid up treasures for the Last Days.

4 Behold! †THAT HIRE, which you FRAUDULENTLY WITHHELD FROM THOSE LABORERS who HARVESTED your FIELDS, cries out; and †the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? —omit. 14. you are. 14. that—omit. 15. shall both live. 14. for the

† 13. Prov. xxvii. 1; Luke xii. 18. † 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. † 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. † 16. 1 Cor. v. 6. † 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; ii. 17, 18, 23. † 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. † 2. Job xiii. 28; Matt. vi. 20; James ii. 2. † 3. Rom. ii. 5. † 4. Lev. xiv. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. † 4. Deut. xxiv. 15.

προσκαλεσασθω τους πρεσβυτερουσ της εκκλη-
let him call for the elders of the congrega-
 σιασ, και προσευξασθωσαν επ' αυτον, αλειψαν-
gation, and let them pray over him, having anointed
 τεσ * [αυτον] ελαιω, εν τω ονοματι του κυριου.
[him] with oil, in the name of the Lord.

¹⁵ Και η ευχη της πιστωσ σωσει τον καμνοντα,
And the prayer of the faith shall save the one being sick,
 και εγερει αυτον ο κυριος· καν αμαρτιασ η
and will raise up him the Lord; and if
 πεποικωσ, αφεθησεται αυτω. ¹⁶ Εξομολο-
having been done, they shall be forgiven him. Confess

γειςθε αλληλοισ τα παραπτωματα, και ευχεσ-
you to each other the faults, and pray
 θε υπερ αλληλων, οπωσ ιαθητε· πολυισχυει
you on behalf of each other, so that you may be healed; greatly prevails
 δεησισ δικαιου ενεργουμενη. ¹⁷ Ηλιασ ανθρωποσ
a prayer of a just being operative. Elias a man
 ην ομοιοπαθησ ημιν, και προσευχη προσηξατο
was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γησ
of the not to rain; and not it rained on the earth
 ενιαυτουσ τρεισ και μηνασ εξ· ¹⁸ και παλιν
years three and months six; and again

προσηξατο, και ο ουρανοσ υετον εδωκε, και η
he prayed, and the heavea rain gave, and the
 γη εβλαστησε τον καρπον αυτησ. ¹⁹ Αδελφοι,
earth put forth the fruit of herself. Brethren,

εαν τισ εν υμιν πλανηθη απο της αληθειασ, και
If any one among you may wander from the truth, and

επιστρεψη τισ αυτον, ²⁰ γινωσκετω, οτι ο
may turn back any one him, let him know, that the
 επιστρεψασ αμαρτωλων εκ πλανησ οδου αυτου,
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυπει πληθησ
will save a soul from death, and will hide a multitude
 αμαρτιων.
of sins.

is sick, let him call for the ELDERS of the CONGREGA-
 TION, and let them pray over him, † having anointed him with Oil in the NAME of the LORD; -

15 And the PRAYER of FAITH shall save the sick person, and the LORD will raise him up, † and if he have committed Sins, they shall be forgiven him.

16 Confess * therefore your SINS to each other, and pray for each other, so that you may be healed. † The Earnest Supplication of a Righteous man is very powerful.

17 Elijah was a Man of † like infirmity with us; and † he prayed in Prayer that it might not RAIN; † and it did not rain on that LAND for three Years and six Months.

18 And again † he prayed, and the HEAVEN gave Rain, and the EARTH put forth her FRUIT.

19 * My Brethren, † if any one among you wander from the TRUTH, and some one turn him back;

20 * know you, That HE who TURNS BACK a Sinner from his Path of Error, † will save * his Soul from Death, and † will cover a Multitude of Sins. *

* VATICAN MANUSCRIPT.—14. him—omit. 10. therefore your, SINS. 19. my Brethren. 20. know you, That. 20. a Soul from its Death. Subscription—

† 14. Mark vi. 13; xvi. 18. : 15. Matt. ix. 2. † 16. Gen. xx. 17; Num. xi. 2; Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 18. 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx. 2, 4; Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xviii. 9; John ix. 31; 1 John iii. 22. : 17. Acts xiv. 15. † 17. 1 Kings xviii. 1. : 17. Luke iv. 25. † 18. 1 Kings xviii. 42, 45. † 19. Matt. xviii. 15. . † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 10.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ
OF PETER [AN EPISTLE] FIRST.
* FIRST OF PETER.

ΚΕΦ. α'. 1.

¹ Πέτρος, ἀποστολὸς Ἰησοῦ Χριστοῦ, ἐκλεκ-
Peter, an apostle of Jesus Anointed, to chosen
τοῖς παρεπιδημοῖς διασπορᾶς Ποντοῦ, Γαλατίας,
ones sojourners of a dispersion of Pontus, of Galatia,
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, ² κατὰ προγ-
of Cappadocia, of Asia and of Bithynia, according to fore-
κνωσίν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς
knowledge of God a father, in sanctification of spirit, for
ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ·
obedience and sprinkling of blood of Jesus Anointed;
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖη. ³ Εὐλογη-
favor to you and peace may be multiplied. Blessed
τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
the God and father of the Lord of us Jesus
Χριστοῦ, ὁ κατὰ το πολὺ αὐτοῦ ἐλεος ἀνα-
Anointed, that according to the great of himself mercy having
γεννησας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστα-
begotten us to a hope of life through a resurrec-
σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονο-
tion of Jesus Anointed out of dead ones, to an inheri-
μιαν ἀφθαρτὸν καὶ ἀμιαντὸν καὶ ἀμαραντὸν,
tance incorruptible and undefiled and unfading,
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, ⁵ τοὺς ἐν
having been kept in heavens for you, those by
δυνάμει θεοῦ φρουρούμενους διὰ πίστεως εἰς
power of God being guarded through faith for
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ
a salvation ready to be revealed in season
ἐσχάτῳ· ⁶ ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι (εἰ
last; in which rejoice you, a little while now (if
δεῖν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,
necessary it is) having been distressed by manifold trials,
ἵνα τὸ δοκιμίων ὑμῶν τῆς πίστεως πολὺ τιμο-
so that the proof of you of the faith much more
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς
precious of gold of that perishing, by means of fire
δε δοκιμαζόμενοι, εὐρεθῆ εἰς ἀπαιὸν καὶ τιμὴν
but being proved, may be found to praise and honor
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· ⁸ ὃν
and glory, at a revelation of Jesus Anointed; whom
οὐκ εἰδοτες ἀγαπᾶτε, εἰς ὃν, ἄρτι μὴ ὄρωντες,
not seeing you love, on whom, now not looking,
πίστευοντες δε, ἀγαλλιάσθε χαρὰ ἀνεκλάητῳ
believing but, you rejoice with a joy unspeakable

CHAPTER I.

¹ Peter, an Apostle of Jesus Christ, to the So-
journers of † the Disper-
sion, of Pontus, Galatia,
Cappadocia, Asia and Bi-
thynia,
² † chosen, according to
† the Foreknowledge of
God the Father, in † Sanc-
tification of Spirit, in order
to Obedience and a Sprink-
ling 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 accord-
ing 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 in-
corruptible, and undefiled,
and unfading, † preserved
in the Heavens for YOU,
⁵ † who are GUARDED
by the Power of God,
through Faith, for a Sal-
vation prepared to be re-
vealed in the last Time.
⁶ † In which be you
glad, though now † for a
little while, (since it is
necessary,) † you are dis-
tressed 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 be-
lieving, you rejoice with
Joy inexpressible and glo-
rious,

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

† 1. John vii. 35; Acts ii. 5, 9, 10; James i. 1 : 2. Eph. i. 4; 1 Pet. ii. 9. † 2.
Rom. viii. 29; xi. 2. † 2. 2 Thess. ii. 13. † 3. John iii. 3, 5; James i. 18. † 3.
1 Cor. xv. 20. † 4. Col. i. 5; 2 Tim. iv. 8. † 5. John x. 28, 29; xvii. 11, 12, 15; Jude 1.
† 6. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13. † 6. 2 Cor. iv. 17; 1 Pet. v. 12.
† 8. James i. 2. † 7. James i. 3, 13; 1 Pet. iv. 12. † 7. Rom. ii. 7; 10; 1 Cor. iv. 5;
2 Thess. i. 7—12. † 8. John xx. 29; 2 Cor. v. 7; Heb. xi. 2, 27.

καὶ δεδοξασμένη, ⁹ κομιζόμενοι τὸ τέλος τῆς
and having been glorified, obtaining the end of the
πίστεως * [ὑμῶν,] σωτηριαν ψυχῶν. ¹⁰ Περὶ
faith [of you,] a salvation of souls. Concerning
ἧς σωτηρίας ἐξεζητήσαν καὶ ἐξηρουνήσαν προ-
which salvation sought out and examined closely proph-
φήται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφή-
ets, those concerning the for you favor having
τεύσαντες. ¹¹ ἐρευνῶντες, εἰς τίνα ἢ ποῖον
prophesied; examining, to what things or what
καίρον ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα * [Χριστοῦ.]
season did point the in them spirit [of Anointed,]
προμαρτυροῦμενον τὰ εἰς Χριστὸν παθήματα, καὶ
testifying before the for Anointed sufferings, and
τάς μετὰ ταῦτα δόξας. ¹² οἷς ἀπεκαλύφθη, ὅτι
the after these things glories; to whom it was revealed, that
νυχία αυτοῖς, ὑμῖν δὲ διηκονοῦν αὐτὰ, ἅ
not for themselves, for you but they ministered these things, which things
νῦν ἀνηγγελη ὑμῖν διὰ τῶν εὐαγγελισαμένων
now were told to you through those having announced glad tidings
ὑμῶν ἐν πνεύματι ἁγίῳ ἀποσταλεῖν ἀπ' οὐρα-
you with spirit holy having been sent from hea-
νου, εἰς ἃ ἐπιθυμοῦσιν ἀγγελοὶ παρακου-
ven, into which things earnestly desire messengers to look at-
ψαί.

tentively.

¹³ Διὸ ἀναζώσαμενοι τὰς ὀσφύας τῆς δια-
Therefore having girded up the loins of the mind,
νοίας ὑμῶν, νηφόντες, τελειῶς ἐλπίσατε ἐπὶ
of you, being vigilant, perfectly do you hope for
τῆν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ
the being brought to you gift in a revelation of Jesus
Χριστοῦ. ¹⁴ ὡς τέκνα ὑπακοῆς, μὴ συσχηματι-
Anointed; as children of obedience, not conforming
ζόμενοι τοῖς προτέρον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπι-
yourselves to the former in the ignorance of you lusts,
θυμιαίς, ¹⁵ ἀλλὰ κατὰ τὸν καλεσάντα ὑμᾶς
but according to the one having called you
ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ
holy, also yourselves holy ones in all conduct
γενηθήτε. ¹⁶ διότι γεγραπταί· Ἅγιοι γενεσθε,
become you; because it has been written; holy ones become you,
ὅτι ἐγὼ ἅγιος * [εἰμι.] ¹⁷ Καὶ εἰ πατέρα ἐπικαλ-
because I holy [am.] And if a father you call
εἰσθε τὸν ἀπροσωπολήπτως κρινοντα κατὰ τὸ
on him without respect of persons judging according to the
ἕκαστου ἔργον, ἐν φόβῳ τοῦ τῆς παροικίας
of each work, in fear the of the sojourning
ὑμῶν χρόνον ἀναστροφῆτε. ¹⁸ εἰδότες, ὅτι οὐ
of you time pass you; knowing, that not

9 obtaining † the issue of the FAITH,—even your Salvation.

10 † Concerning Which Salvation THOSE Prophets, who PROPHESED CONCERNING the FAVOR towards you, sought out and investigated,

11 examining closely to what things, or What kind of Season, † the SPIRIT which was in them was pointing out, when it previously testified the SUFFERINGS for Christ, and after these the GLORIES;

12 to whom it was revealed, That † not for themselves, but for you, they ministered those things, which now were declared to you through THOSE who EVANGELIZED you with † holy Spirit sent from Heaven; into which things † Angels earnestly desire † to look.

13 Therefore, † having girded up the LOINS of your MIND, and being † vigilant, do you hope perfectly for the GIFT to be BROUGHT to you † at the Revelation of Jesus Christ.

14 As obedient Children, † do not conform yourselves to the FORMER Lusts † in your IGNORANCE;

15 † but as HE who CALLED you is holy, do you also become holy in All your Conduct;

16 For it has been written, † * "You shall be holy, "because † I am holy."

17 And if you invoke THAT Father who † impartially JUDGES according to the WORK of each one, † pass the TIME of your SOJOURNING in Fear;

* VATICAN MANUSCRIPT.—9. of you—omit. shall be holy. 10. am—omit.

11. of Anointed—omit.

16. you

† 12. In *parakopsai* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 10; 2 Pet. i. 21.
† 12. Heb. xi. 13, 30, 40. † 13. Luke xii. 35; Eph. vi. 14. † 14. Acts ii. 4; Heb. ii. 4. † 15. Heb. xii. 14; 2 Pet. iii. 11. † 16. Lev. xi. 14; 2 Pet. iii. 11. † 17. Deut. x. 17; Acts x. 34; Rom. ii. 11. † 18. Heb. xii. 28. † 12. Exod. xxv. 9. † 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. † 14. Rom. xii. 2; 1 Pet. iv. 2. † 15. Heb. xii. 14; 2 Pet. iii. 11. † 16. Lev. xi. 14; 2 Pet. iii. 11. † 17. Deut. x. 17; Acts x. 34; Rom. ii. 11. † 18. Heb. xii. 28.

φθαρτοις, αργυριω η χρυσιω, ελυτρωθητε
 by corruptible things, by silver or by gold, you were bought off
 εκ της ματαιιας υμων αναστροφης πατροπαρά-
 from the foolish of you conduct handed down from your
 ὁτου, ¹⁹ αλλα τιμιω αιματι, ὡς αμνου αμμου
 fathers, but with precious blood, as of a lamb spotless

και ασπιλου, Χριστου· ²⁰ προεγνωσμενου μεν
 and unblemished, of Anointed; having been foreknown indeed
 προ καταβολης κοσμου, φανερωθεντος δε επ'
 before a laying down of a world, having been manifested but in

εσχατων των χρονων δι' υμας, ²¹ τους δι'
 last of the times on account of you, those through

αυτου πιστευοντας εις θεον, τον εγειραντα
 him having believed in God, that one having raised up

αυτον εκ νεκρων και δοξαν αυτω δοντα, ὡστε
 him out of dead ones and glory to him having given, so that

την πιστιν υμων και ελπιδα ειναι εις θεον.
 the faith of you and hope to be in God.

²² Τας ψυχας υμων ηγγικότες εν τη υπακοη
 The lives of you having been purified in the obedience

της αληθειας * [δια πνευματος] εις φιλαδελ-
 of the truth [through spirit] to brotherly-kind-

φιαν ανυποκριτον, εκ * [καθαρας] καρδιας αλλη-
 ness unfeigned, out of [a pure] heart each

λους αγαπησατε εκτενωσ· ²³ αναγεγεννημενοι
 other love you intensely, having been begotten again

ουκ εκ σπορας φθαρτης, αλλα αφθαρτου, δια
 not from seed corruptible, but incorruptible, through

λογου ζωντος θεου και μενοντος. ²⁴ Διοτι
 word living of God and remaining. Because

πασα σαρξ ὡς χορτος, και πασα δοξα αυτης ὡς
 all flesh like grass, and all glory of her like

αθος χορτου· εξηρανηθη ο χορτος και το αθος
 a flower of grass; withered the grass and the flower

* [αυτου] ἐξεπεσε· ²⁵ το δε ρημα κυριου μενει
 [of it] fell off; the but word of Lord abides

εις τον αιωνα· τουτο δε εστι το ρημα το ευαγ-
 to the age; this now is the word that having

γελισθεν εις υμας. ΚΕΦ. Β'. 2. ¹ Αποθεμενοι
 been announced to you. Having put away

ουν πασαν κακιαν και παντα δολον και υπο-
 therefore all malice and all guile and by-

κρισεις και φθονους και πασας καταλαλιας,
 pocrisies and envies and all evil-speaking,

² ὡς αρτιγεννητα βρεφη, το λογικον αδολον
 as new-born babes, the rational sincere

γαλα απιποθησατε, ινα εν αυτω αυξηθητε εις
 milk earnestly desire you, so that by it you may grow to

18 knowing † That you were redeemed from your FOLISH Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold,

¹⁹ but † by the Precious Blood of Christ, as of † a spotless and unblemished Lamb;

²⁰ † foreknown, indeed, before the Foundation of the World, but manifested in these Last TIMES on YOUR account,

²¹ who through Him * are FAITHFUL to THAT God who RAISED him from the Dead, and † gave Him Glory; so that your FAITH and Hope are towards God.

²² † Having purified your LIVES by the OBE-DIENCE of the TRUTH, to unfeigned † Brotherly love, love each other from the Heart, intensely;

²³ † having been regener-ated, not from corruptible, but from incorruptible Seed, † through the living and enduring Word of God.

²⁴ † "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The GRASS with- "ers, and the FLOWER "falls off;

²⁵ "but the WORD of "the Lord continues to "the AGE." Now this is THAT WORD which has BEEN ANNOUNCED as glad tidings to you.

CHAPTER II.

1 † Having put away, therefore, All Malice, and All Decet, and Hypocrisies, and Envyings, and All Evil speaking,

2 as New-born Infants, earnestly desire the PURE † RATIONAL Milk, so that you may grow by it to Sal- vation.

* VATICAN MANUSCRIPT.—21. BE FAITHFUL TO THAT God. 22. a Pure—omit. 24. of it—omit.

22. through Spirit—omit.

† 18. 1 Cor. vi. 20; vii. 23. † 19. Acts xx. 28; Eph. i. 7; Heb. ix. 12; Rev. v. 9.
 † 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2.
 † 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 22. Rom. xii. 9, 10; Heb. xiii. 1. † 23. John i. 13; iii. 5. † 23. James i. 18. † 24. Psa. civ. 15; Isa. xl. 6; li. 12; James i. 10. † 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9. † 3. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· ³ εἰ* [περ] εγευσασθε, ὅτι χρηστος
 salvation; if[indeed] you tasted, that gracious
 ὁ κυριος. ⁴ Προς ὃν προσερχομενοι, λιθον
 the Lord. To whom drawing near, a stone
 ζῶντα, ὑπο ανθρωπων μεν αποδοκιμασμενον,
 living, by men indeed being rejected,
 παρα δε θεω εκλεκτον, εντιμον, ⁵ και αυτοι ὡς
 with but God chosen, honorable, and yourselves as
 λιθοι ζῶντες οικοδομεισθε, οἰκος πνευματικος,
 stones living be you built up, a house spiritual,
 ιερατευμα ἁγιον, ανεργει και πνευματικας θυσιας,
 a priesthood holy, to offer spiritual sacrifices,
 ευπροσδεκτους * [τω] θεω δια Ιησου Χριστου.
 well-pleasing [to the] God through Jesus Anointed.
⁶ Διοτι περιεχει εν * [τη] γραφη· Ιδου, τιθημι εν
 Because it is contained in [the] writing; Lo, I place in
 Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον·
 Zion a stone corner-foundation, chosen, honorable;
 και ὁ πιστευων ἐπ' αὐτῶ, ου μη καταισχυνηθῃ.
 and the one believing on it, not not may be ashamed.
⁷ Ὑμιν οὖν ἡ τιμητοις πιστευουσιν· απειθουσι
 To you therefore the hoar to those believing; to disbelieving ones
 θε, λιθον ὃν αποδοκιμασαν οἱ οικοδομουντες,
 but, a stone which rejected those building,
 οὗτος εγενηθη εις κεφαλην γωνιας, και λιθος
 this became for a head of a corner, and a stone
 προσκομματος, και πετρα σκανδαλου· ⁸ οἱ
 of stumbling, and a rock of offence, these
 προσκοπτουσι, τῶ λογῶ απειθουντες, εις ὃ και
 stumbling, to the word being disobedient, for which even
 ετεθησαν. ⁹ Ὑμεις δε, γενοσθε εκλεκτον, βασι-
 they were appointed. You but, a race chosen, a
 λειον ιερατευμα, εθνος ἁγιον, λαος εις περι-
 royal priesthood, a nation holy, a people for a pur-
 ποιησιν, ὅπως τας αρετας εξαγγελιητε του εκ-
 pose, so that the virtues you may declare of the out of
 σκοτους ὑμας καλεσαντος εις το θαυμαστον
 darkness you one having called into the wonderful
 αὐτου φωσ· ¹⁰ οἱ ποτε ου λαος, νυν δε λαος
 of himself light; those once not a people, now but a people
 θεου· οἱ οὐκ ηληθμενοι, νυν δε ελεθηεν-
 of God; those not having obtained mercy, now but having obtained
 τες. ¹¹ Αγαπητοι, παρακαλω ὡς παροικους και
 mercy. Beloved ones, I entreat as strangers and
 παρεπιδημους, απεχεσθαι των σαρκικων επιθυ-
 sojourners, to abstain from the fleshly lusts,
 μων, αιτινες στρατευονται κατα της ψυχης·
 which war against the life;

³ since you have † tast-
 ed the Kindness of the
 LORD.
⁴ Drawing near to him,
 the living Stone, † rejected
 indeed by Men, but by
 God chosen, honorable,
⁵ be you yourselves al-
 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, † "Be-
 hold, I place in Zion * a
 Foundation-corner Stone,
 " chosen, honorable; and
 " HE WHO CONFIDES IN IT
 " shall not be ashamed."
⁷ The HONOR, there-
 fore, is for the BELIEVERS;
 but to the * disbelieving,
 this Stone which the
 BUILDERS rejected, was
 made into the Head of a
 Corner,—
⁸ † even a Stone of
 Stumbling, and a Rock of
 Offence; and † * being un-
 believers, 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 PERFEC-
 TIONS 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;

* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit.
 6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.
 8. being unbelievers.
 † 3. Psa. cxviii. 8; Heb. vi. 5. † 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.
 † 5. Heb. iii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 15, 16. † 6. Isa.
 xxviii. 16; Rom. ix. 33. † 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. † 8. 1 Cor.
 i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10.
 † 9. Acts xv. 14. † 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. ix. 25.
 † 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

¹² τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἐθνεσιν * [ἐχόν-
 the conduct of you among the Gentiles [hav-
 τες] καλῆν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς
 ing] upright; so that in what they speak against you as
 κακοποιῶν, ἐκ τῶν καλῶν ἐργῶν, ἐποπτεύσαν-
 evil-doers, from the good works, having looked
 τες, δαξασωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.
 on, they may glorify the God in a day of inspection.

¹³ Ὑποταγητέ * [οὖν] πασῇ ἀνθρώπινῃ κτίσει
 Be you subject [therefore] to every human creation

διὰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερεχόν-
 on account of the Lord; whether to a king, as being pre-emi-
 ντι· ¹⁴ εἴτε ἡγεμοσιν, ὡς δι' αὐτοῦ περμι-
 nent; or to governors, as by means of him being

μενοῖς εἰς ἐκδίκησιν κακοποιῶν, ἐπαινοῦ δὲ
 sent for punishment of evil-doers, praise but

ἀγαθοποιῶν· ¹⁵ (ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ
 of good-doers; (because thus it is the will of the

θεοῦ, ἀγαθοποιούντας φιμῶν τὴν τῶν ἀφρονῶν
 God, well-doing to muzzle the of the unwise

ἀνθρώπων ἀγνώσϊαν·) ¹⁶ ὡς ἐλευθεροί, καὶ μὴ
 of men ignorance;) as freemen, and not

ὡς ἐπικαλυμματα ἔχοντες τῆς κακίας τὴν ἐλευθε-
 as a covering having of the badness the freedom,

ρίαν, ἀλλ' ὡς δούλοι θεοῦ. ¹⁷ Πάντας τιμη-
 but as slaves of God. All do you

σατέ· τὴν ἀδελφοτητα ἀγαπάτε· τὸν θεὸν
 honor; the brotherhood do you love; the God

φοβείσθε· τὸν βασιλεῖα τιμάτε. ¹⁸ Οἱ οἰκε-
 lo you fear; the king do you honor. The household

γαί, ὑποτασσομένοι ἐν παντὶ φόβῳ τοῖς δεσ-
 servants, being submissive with all fear to the mas-
 ποταῖς, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικεσιν,
 ters, not only to the good ones and gentle ones,

ἀλλὰ καὶ τοῖς σκολιοῖς. ¹⁹ Τοῦτο γὰρ χάρις,
 but also to the perverse ones. This for pleasing,

εἰ διὰ συνειδήσιν θεοῦ ὑποφέρει τις λύπας,
 if through a conscience of God bears up under any one griefs,

πάσχων ἀδικῶς. ²⁰ Ποῖον γὰρ κλέος, εἰ ἀμαρ-
 suffering unjustly. What for credit, if sinning

τανόντες καὶ κολαφιζόμενοι ὑπομένετε; ἀλλ'
 and being beaten you shall endure? but

εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομένετε,
 if doing good and suffering you shall endure,

τοῦτο χάρις παρὰ θεοῦ. ²¹ Εἰς τοῦτο γὰρ ἐκλη-
 this pleasing with God. To this for you were

¹² † having your CON-
 DUCT upright among the
 GENTILES, so that in what
 they may speak against
 you as Evil-doers, † from
 the GOOD Works which
 they behold, they may glo-
 rify GOD in a Day of In-
 spection.

¹³ † Be you subject to
 Every Human † Creation
 on account of the LORD;
 whether to the King, as
 supreme,

¹⁴ or to Governors, as
 sent by him † for the Pun-
 ishment of Evil-doers, and
 † the Praise of Well-doers;

¹⁵ (for thus is the WILL
 of GOD, that by doing
 good you may silence the
 IGNORANCE of INCONSID-
 ERATE Men;)

¹⁶ as † Freeman, and yet
 not using this FREEDOM
 as a Covering of Wicked-
 ness; but as † God's Bond-
 men,

¹⁷ † be respectful to All;
 † love the BROTHERHOOD;
 † fear GOD; honor the
 KING.

¹⁸ Let HOUSEHOLD
 † SERVANTS be subject
 with All Fear to their
 MASTERS; not only to the
 GOOD and Gentle, but also
 to the PERVERSE.

¹⁹ 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 pa-
 tiently, this is Well-pleas-
 ing with God.

²¹ For † to this you

* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *ktisei* ordinance, institution, establishment, govern-
 ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;"
 which Parkhurst says is probably the sense of Peter's injunction, as enforced by exhorta-
 tions to various classes in the following part of his letter; and which he closes by giving a
 general rule in chap. v. 5, "yea, all of you be subject to each other."

† 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. † 12. Matt.
 v. 16. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. † 14. Rom. xiii. 4.
 † 14. Rom. xiii. 8. † 16. Gal. v. 1, 13. † 16. 1 Cor. vii. 22. † 17. Rom. xii.
 19; Phil. ii. 3. † 17. Heb. xiii. 1; 1 Pet. i. 23. † 17. Matt. xxii. 21; Rom. xii. 7.
 † 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. † 19. Matt. v. 10; Rom. xiii. 5;
 1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. † 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 17

θητε· ὅτι και Χριστος επαθεν ὑπερ ὑμων,
 called; because even Anointed suffered on behalf of you,
 ἔμιν ὑπολιμπανων ὑπογραμμων, ἵνα επακολου-
 to you leaving behind an example, so that you may
 θησητε τοις ἰχνεσιν αὐτου· ²² ὃς ἁμαρτιαν οὐκ
 follow in the steps of him; who sin not
 ἐποίησεν, οὐδε εὐρέθη δολος ἐν τῷ στοματι
 did, nor was found guile in the mouth
 αὐτου· ²³ ὃς λοιδορουμενος οὐκ ἀντελοιδορεῖ,
 of him; who being reviled not reviled again,
 πατχων οὐκ ἠπειλεῖ, παρεδιδου δε τῷ κρι-
 suffering not he threatened, delivered himself up but to the one
 νουτι δικαίως· ²⁴ ὃς τας ἁμαρτίας ἡμων αὐτος
 judging righteously; who the sins of us himself
 ἀνηνεγκεν ἐν τῷ σωματι αὐτου ἐπὶ τὸ ξυλον,
 earned up in the body of himself to the tree,
 ἵνα ταις ἁμαρτιαῖς ἀπογενομενοι, τῇ δικαιοσυνῇ
 that to the sins having died, to the righteousness
 (ἡσωμεν· οὐ τῷ μωλωπι * [αὐτου] ἰαθητε.
 we may live; of whom by the scars [of him] you were healed.
²⁵ Ἡτε * [γαρ] ὡς προβατα πλανωμενα· ἀλλ'
 You were [for] as sheep going astray; but
 ἐπιστραφητε νυν ἐπὶ τὸν ποιμενα και ἐπισκο-
 have turned back now to the shepherd and guar-
 πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. ¹ Ὁμοίως
 dian of the lives of you. In like manner

* [αἱ] γυναῖκες, ὑποτασσομεναι τοις ἰδιοις
 [the] wives, submitting yourselves to the own
 ἀνδρασιν, ἵνα * [και] εἰ τινες ἀπειθουσι τῷ
 husbands, so that [even] if some are disobedient to the
 λογῷ, δια τῆς των γυναικων ἀναστροφῆς
 word, through the of the wives conduct
 ἀνευ λογου κερδηθησονται, ² ἐποπτευσαντες
 without a word they may be gained, having seen
 τὴν ἐν φόβῳ ἁγνῆν ἀναστροφὴν ὑμων. ³ Ὁν
 the in fear pure conduct of you. Of whom
 ἔστω οὐχ ὁ ἐξωθεν, ἐμπλοκῆς τριχων και
 let he not the outside, of braiding of hairs and
 περιθεσεως χρυσιων ἢ ἐνδυσεως ἱματιων, κοσ-
 placing around of golden chains or wearing of clothes, adorn-
 μοι· ⁴ ἀλλ' ὁ κρυπτος τῆς καρδίας ἀνθρωπος, ἐν
 us; but the hidden of the heart man, with
 τῷ ἀφθαρτῷ του πραεος και ἡσυχίου πνευμα-
 the incorruptible of the meek and quiet spirit,
 τος, ὃ ἐστιν ἐνώπιον του θεου πολυτελες.
 which is in presence of the God very precious.
⁵ Οὕτω γαρ ποτε και αἱ ἁγῖαι γυναῖκες, αἱ ἐλ-
 Thus for formerly also the holy women, those 'ho-
 πιζουσαι ἐπὶ τὸν θεον, κοσμουναυτας, ὑποτασ-
 ping in the God, adorned themselves, submit-

were called; Because even
 Christ suffered on your
 behalf, † leaving you a
 Copy, so that you may
 follow in his FOOTSTEPS;

²² † who committed no
 Sin; neither was Deceit
 found in his MOUTH;

²³ † who being reviled,
 did not revile in return;
 suffering, he did not
 threaten; but delivered
 himself up to HIM who
 JUDGES righteously;

²⁴ † who carried up our
 SINS himself in his own
 BODY to the TREE, † that
 we, having died to SINS,
 may live to RIGHTEOUS-
 NESS; † by whose SCARS
 you were healed.

²⁵ You † were like Sheep
 going astray, but have now
 turned back to † the SHEP-
 HERD 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 with-
 out a Word be gained
 through the CONDUCT of
 their WIVES;

² having seen your Con-
 duct CHASTE 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
 Apparel;

⁴ but decorate † the
 HIDDEN Man of the
 HEART with WHAT is IN-
 CORRUPTIBLE,—a * 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—omit.
 1. even—omit. 1. they shall without.

25. for—omit.
 4. QUIET and Meek.

1. the—omit.
 5. God.

† 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii.
 0; Luke xliii. 21; John viii. 46; 2 Cor. v. 21. Heb. iv. 15. † 23. Isa. liii. 7; Matt.
 z. vii. 39; John viii. 48, 49; Heb. xii. 5. † 24. Isa. liii. 4—6, 11; Matt. viii. 15; Heb. ix. 28.
 † 24. Rom. vi. 2, 11; vii. 6. † 24. Isa. liii. 5. † 25. Isa. liii. 6. † 25. John
 x. 11, 14, 16; Heb. xii. 20; 1 Pet. v. 4. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18,
 Titus ii. 5. † 1. 1 Cor. vii. 16. † 3. 1 Tim. ii. 9; Titus ii. 3. † 4. Psa. xlv.
 13; Rom. ii. 20; vii. 22; 2 Cor. iv. 10.

σομεναι τοις ιδιοις ανδρασιν· ⁶ως Σαρρα υπη-
 ting to the own husbands; as Sarah hear-
 κουσε τω Αβρααμ, κυριον αυτον καλουσα, ης
 kened to the Abraham, lord him calling, of her
 εγενηθητε τεκνα, αγαθοποιουσαι και μη φοβου-
 you became children, doing good and not fearing
 μεναι μηδεμιαν πτοσην. ^{7*}[Οι] ανδρες ομοιως,
 not one terror. [The] husbandain like manner,

συνοικουντες κατα γνωσην ως ασθενεστερψ
 dwelling with according to knowledge as a weaker
 σκευει τω γυναικειψ, απομενοντες τιμην ως
 vessel with the female, bestowing honor as
 και συγκληρονομοι χαριτος ζωης, εις το μη
 also being joint-heirs of gracious gift of life, in order that not
 εγκοπτεσθαι τας προσευχας υμων.
 to be hindered the prayers of you.

⁸Το δε τελος, παντες ομοφρονες, συμπαθεις,
 The but end, all of like mind, sympathizing ones,

φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,
 lovers of brethren, compassionate ones, humble-minded ones,

⁹μη αποδιδοντες κακον αντι κακου, η λοιδωριαν
 not returning evil on account of evil, or reviling

αντι λοιδωριας· τουναντιον δε ευλογουντες·
 on account of reviling; on the contrary but invoking blessings;

*[ειδοτες,] οτι εις τουτο εκληθητε, ινα ευλο-
 [knowing,] that for this you were called, so that a bless-

γιαν κληρονομησητε. ¹⁰Ο γαρ θεων ζωην
 ing you may inherit. The for one wishing life

αγαπην, και ιδειν ημερας αγαθας, παυσατω την
 to love, and to see days good, let him restrain the

γλωσσαν * [αυτου] απο κακου, και χειλη
 tongue [of himself] from evil, and lips

* [αυτου] του μη λαλησαι δολον· ¹¹ εκκλι-
 [of himself] of the not to speak deceit; let him

νατω απο κακου, και ποιησατω αγαθον· ζητη-
 turn away from evil, and let him do good; let

σατω ειρηνην, και διωξατω αυτην. ¹²Οτι οι
 him seek peace, and let him pursue her. Because the

οφθαλμοι κυριου επι δικαιους, και ωτα αυτου
 eyes of Lord on just ones, and ears of him

εις δεησιν αυτων· πρωσωπον δε κυριου επι
 towards prayer of them; face but of Lord against

ποιουντας κακα. ¹³Και τις ο κακων υμας
 those doing evil. And who the one will be injuring you

εαν του αγαθου μιμηται γενησθε; ¹⁴Αλλ' ει
 if of the good imitators you become? But if

και πασχοιτε δια δικαιοσυνην, μακαριοι. Του
 even you suffer because of righteousness, happy ones. The

δε φοβον αυτων μη φοβηθητε, μηδε παραχθη-
 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, † calling Him Lord; Whose Children you are become, doing good, and not fearing Any Ter-ror.

⁷ † In like manner, Husbands, dwell according 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 one MIND, sympathizing, † loving as brethren, † com- passionate, humble;

‡ [not returning Evil for Evil, nor Reviling for Reviling; but, on the contrary, invoking bless- ings: Because for this you were called, that you may inherit a Blessing.

¹⁰ "For † HE WISHING "to enjoy Life, and to see "good Days, † let him re- strain his TONGUE from "Evil, and his Lips from "SPEAKING Deceit;

¹¹ "let him † turn away "from Evil, and do Good; "† let him seek Peace, and "pursue it;

¹² "for the EYES of the "Lord are on the Righte- "ous, and † his Ears to- "wards their Prayer; but "the Face of the Lord is "against Evil-doers."

¹³ † And who is HE that will INJURE you, if you become * Imitators of the GOOD one?

¹⁴ † But even if you suffer on account of Righte- ousness, you are blessed. And fear not with their FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit.
omit twice.

9. knowing—omit.

10. of himself—

† 6. Gen. xviii. 12.

† 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19.

† 7. 1 Cor. xii.

23; 1 Thess. iv. 4.

† 7. Job xlii. 8.

† 8. Rom. xii. 16; xv. 5; Phil. iii. 16.

† 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17.

† 8. Col. iii. 12; Eph. iv. 32.

† 9.

Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17.

† 10. Psa. xxxiv. 12.

† 10.

James i. 26; 1 Pet. ii. 1, 22.

† 11. Psa. xxxvii. 27; Isa. i. 16, 17.

† 11. Rom. xii. 13.

† 12. John ix. 31; James v. 10.

† 13. Prov. xvi. 7; Rom. viii. 28.

† 14. Matt. v. 10—12.

τε¹⁵ κυριον δε τον θεον αγιασατε εν ταις
troubled; Lord but the God do you sanctify in the
καρδιαις υμων· ετοιμοι δε αιει προς απολογιαν
hearts of you; prepared and always with a defence
παντι τω αιτουντι υμας λογον περι της εν υμιν
to all to the one asking you an account concerning the in you
ελπιδος, μετα πραυτητος και φοβου·¹⁶ συνει-
hope, with meekness and fear; a con-
δησιον εχοντες αγαθην, ινα εν ω καταλαλω-
science having good, so that in what they may speak
σιν υμων * [ως κακοποιων,] καταισχυθησιν οι
against you [as of evil-doers,] they may be ashamed those
επηρεαζοντες υμων την αγαθην εν Χριστω
slandering of you the good in Anointed
αναστροφη.¹⁷ Κρειττον γαρ αγαθοποιουντας,
conduct. Better for doing good,

ει θελοι το θελημα του θεου, πασχειν, η κακο-
if may will the will of the God, to suffer, or doing
ποιουντας·¹⁸ οτι και Χριστος απαξ περι αμαρ-
evil; because even Anointed once concerning sins
τιων επαθε, δικαιοσ υπερ αδικων, ινα ημας
suffered, a just one on behalf of unjust ones, so that u.

προσαγαγη τω θεω, θανατωθεις μεν σαρκι, ζωο-
he might lead to the God, being put to death indeed in flesh, being
ποιηθεις δε πνευματι·¹⁹ εν ω και τοις εν
made alive but in spirit; by which also to those in
φυλακη πνευμασι πορευθεις εκηρυξεν,²⁰ απειθη-
prison spirits having gone he published, having

σασι ποτε, οτε απεξεδεχετο η του θεου μακρο-
disobeyed once, when was waiting the of the God patience,
θυμια, εν ημεραις Νωε, κατασκευαζομενης
in days of Noe, being prepared
κιβωτου, εις ην ολιγα (τουτ' εστιν οκτω)
an ark, in which a few (this is eight)

ψυχαι διεσωθησαν δι' υδατος·²¹ ο και ημας
lives were carried safely through water; which also us
αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος
a representation now saves a dipping, (not of flesh
αποθεσις ρυπου, αλλα συνειδησεως αγαθης
a putting away of filth, but a conscience good
επερωτημα εις θεον,) δι' αναστασεως Ιησου
seeking after towards God,) through resurrection of Jesus

Χριστου·²² ος εστιν εν δεξια * [του] θεου, πορ-
Anointed; who is at right [of the] God, having
ευθεις εις ουρανον, υπαταγεντων αυτω αγγελων
gone into heaven, having been subjected to him messengers
και εξουσιων και δυναμεων.
and authorities and powers.

15 but sanctify the
* ANOINTED Lord in your
HEARTS, and be always
prepared with a Defence
for EVERY ONE DEMAND-
ING an Account of the
HOPE that is in you; but
with Meekness and Fear;

16 † having a good Con-
science, † that in what
they may speak against
you, THEY may be ashamed
who SLANDER Your GOOD
Conduct in Christ.

17 For it is better, if the
WILL of GOD permit, to
suffer for Doing good, than
for Doing evil.

18 Because Christ even
† once suffered on account
of Sins.—the Righteous
for the Unrighteous,—that
he might lead Us to GOD,
† being indeed put to
death in the Flesh, but
† made alive by the Spirit;

19 by which also † he
preached to the SPIRITS
† in Prison,

20 who formerly dis-
obeyed, † when the PA-
TIENCE of GOD was wait-
ing in the Days of Noah,
while † an Ark was being
prepared, † in which a few,
that is, Eight Persons,
were carried safely through
the Water.

21 And Immersion, † a
Representation of this,
now † saves Us; (not a
Putting away of the Filth
of the Flesh, † but the
seeking of a good Con-
science towards God.)
† through the Resurrection
of Jesus Christ;

22 who, having gone to
Heaven, † is at the Right
hand of God, † Angels and
Authorities and Powers
having been subjected to
him.

* VATICAN MANUSCRIPT.—15. ANOINTED LORD.
22. of the—omit.

16. as of Evil-doers—omit.

† 19. "Having gone and preached" is used pleonastically for "he preached." Elsner has produced examples, in proof, from the Scriptures, and from Demosthenes. See Macknight.

† 15. Acts iv. 8; Col. iv. 6; 2 Tim. ii. 25. † 10. Heb. xiii. 18. † 16. Titus ii. 8;
1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 18. 2 Cor. xiii. 4;
† 18. Col. i. 21. † 2. † 18. Rom. i. 4; viii. 11. † 19. Isa. lii. 7; xlix. 9; lxi. 1.
† 20. Gen. vi. 3, 5, 13. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5.
† 21. Eph. v. 26. † 21. Acts ii. 38; xiii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 3.
† 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom. viii. 28;
1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. δ'. 4.

¹ Χριστου ουν παθοντος * [υπερ ημων] παρκι.
Anointed then having suffered [on behalf of us] in flesh.

και υμεις την αυτην εννοιαν οπλασασθε, (οτι
and you the same thought arm yourselves, (because
ο παθων * [εν] παρκι, πεπαυται αμαρτιας,)
the one having suffered in] flesh, has ceased from sins.)

² εις το μηκετι ανθρωπων επιθυμιας, αλλα
in order that no longer of men to desire, but

θειληματι θεου του επιλοιπον εν σαρκι βιωσαι
to will of God the remaining in flesh to live

χρονον. ³ Αρκετος γαρ * [ημιν] ο παρεληλυθως
time. Sufficient for [for us] the having passed by

χρονος * [του βιου] το θελημα των εθνων
time [of the life] the will of the gentiles

κατεργασθαι, πεπορευμενους εν απεργαις,
to have wrought, having walked in licentiousness,

επιθυμιας, οιοφλυγαις, κωμοις, ποτοις, και
inordinate desires, in excesses of wine, in revellings, in drinkings, and

αθεμιτοις ειδωλολατρειαις. ⁴ εν οι ξενιζονται.
in unlawful idolatries; in which they are surprised,

μη συντρεχοντων ιμων εις την αυτην της
not running with of you to the same the

απτωιας αναχυσιν, βλασφημουντες. ⁵ οι απο-
of profligacy excess, speaking evil; they shall

δοσουσι λογον τω ετοιμως εχοντι κριναι ζων-
give an account to him in readiness having to judge living

τας και νεκρους. ⁶ εις τουτο γαρ και νεκροι
ives and dead ones. In order to this for also to dead ones

ευηγγελισθη, ινα κριθασι μεν κα-
was glad tidings announced, so that they might be judged indeed accord-

τα ανθρωπους σαρκι ζωσι δε κατα θεον
ing to men in flesh they might live but according to God

πνευματι. ⁷ Παντων * [δε] το τελος ηγγικε-
in spirit. All things [but] the end has approached;

σωφρονησατε ουν, και νηψατε εις τας προσ-
be you of same mind therefore, and be you vigilant in the pray-

ευχας. ⁸ Προ παντων δε την εις εαυτους
ers. Above all things but the among yourselves

αγαπην εκτενη εχοντες* οτι * [η] αγαπη καλυ-
love fervent having; because [the] love wih

ψει πληθος αμαρτιων. ⁹ φιλοξενοι εις αλληλους,
covers a multitude of sins; hospitable ones towards each other,

ανευ γογγυσμων. ¹⁰ εκαστος καθως ελαβε
without murmurings; each one as received

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, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries;

4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming;

5 who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead.

6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God.

7 † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers.

8 † Above all things have fervent LOVE among yourselves; Because † Love * covers a Multitude of Sins.

9 † Be hospitable to each other, † without Murmurings.

10 † As each one has

* VATICAN MANUSCRIPT.—1. on behalf of us—omit.
8. for us—omit. 3. of LIFE—omit. 7. but—omit.

1. in—omit. 1. Sins.
• the—omit. 8.

† 1. 1 Pet. iii. 18. † 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. † 2. Gal. ii. 20; 1 Pet. i. 14. † 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii. 2; iv. 17; 1 Thess. iv. 5. † 4. Acts x. 42; xvii. 31. † 7. Matt. xxiv. 13, 14; Rom. xiii. 12; Phil. iv. 5; Heb. x. 25. † 7. Matt. xxv. 41; Luke xxi. 34; 1 Pet. v. 8. † 8. Heb. xiii. 1; Col. iii. 14. † 8. James v. 20. † 9. Rom. xii. 13; Heb. xiii. 2. † 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις εαυτους αυτο διακονουντες, ως
 a free-gift, for others it serving, as
 καλοι οικονομοι ποικιλης χαριτος θεου. 11 **Ε**ι
 good stewards of manifold favor of God. If
 τις λαλει, ως λογια θεου· ει τις διακονει, ως εξ
 any one speaks, as oracles of God; if any one serves, as from
 ισχυος ης χορηγει ο θεος· ινα εν πασι δοξαζη-
 strength which supplies the God; so that in all things may be glo-
 ται ο θεος δια Ιησου Χριστου, ος εστιν η
 rified the God through Jesus Anointed, to whom is the
 δοξα και το κρατος εις τους αιωνας των αιωνων·
 glory and the might for the ages of the ages;
 αμην.
 so be it.

12 **Α**γαπητοι, μη ξενιζεσθε τη εν υμιν
 Beloved ones, not be you surprised with the among you
 πυρωσει προς πειρασμον υμιν γινομενη, ως
 burning for a trial to you becoming, as
 ξενου υμιν συμβαινοντες· 13 **α**λλα καθο
 of a strange thing to you befalling; but according to
 κοινωνειτε τοις του Χριστου παθημασι, χαιρε-
 you partake in the of the Anointed sufferings, rejoice
 τε, ινα και εν τη αποκαλυψει της δοξης αυτου
 you, so that also in the revelation of the glory of him
 χαρητε αγαλλιωμενοι. 14 **Ε**ι ονειδιζεσθε εν
 you may rejoice exulting. If you are reproached in
 ονοματι Χριστου, μακαριοι· οτι το της δοξης
 name of Anointed, happy ones; because the of the glory
 και το του θεου πνευμα εφ' υμας αναπαυεται·
 and the of the God spirit on you rests;

*[κατα μεν αυτους βλασφημειται, κατα δε
 (according to indeed them he is evil spoken of, according to but
 υμας δοξαζεται.] 15 **Μ**η γαρ τις υμων πατ-
 you he is glorified.] Not for any one of you let
 γω ως φονευσ η κλεπτης η κακοποιος, η ως
 suffer as a murderer or a thief or an evil-doer, or as
 αλλοτριοεπισκοπος· 16 **ε**ι δε ως Χριστιανος, μη
 a meddling person; if but as a Christian, not
 αισχυνησθω, δοξαζεταιω δε τον θεον εν τω μερει
 let him be ashamed, let him glorify but the God in the respect
 τουτω. 17 **Ο**τι ο καιρος του αρχασθαι το κριμα
 to this. Because the season for the to begin the judgment
 απο του οικου του θεου· ει δε πρωτον αφ' ημων,
 from the house of the God; if but first from of us,
 τι το τελος των απειθουτων τω του θεου ευαγ-
 what the end of those being disobedient to of the God glad
 γελιω; 18 **κ**αι ει ο δικαιος μολις σωζεται, ο
 tidings? and if the just one scarcely is safe, the
 απεβης και αμαρτωλος που φανειται; 19 **ω**στε
 impious one and sinner where will appear? therefore

received a Free gift, so minister it among your-
 selves, as † Good Stewards of the Manifold Favor of
 God.

11 † If any one speak, let it be as the Oracles of
 God; † if any one serve, let it be as from the
 Strength which God supplies; so that in all things
 † God may be glorified through Jesus Christ;
 † whose is the GLORY and the POWER for the AGES of
 the AGES. Amen.

12 Beloved, be not sur-
 prised at † the FIRE among you, occurring to you for a
 Trial, as though some
 strange thing was befall-
 ing you;

13 but as † you partake
 of the SUFFERINGS of the
 ANOINTED one, rejoice; so
 that at the REVELATION of
 his GLORY, you may rejoice
 exultingly.

14 † If you are repro-
 ched in the Name of
 Christ, happy are you; Be-
 cause the SPIRIT of GLORY
 and THAT of GOD rests on
 you.

15 For † let none of you
 suffer as a Murderer, or a
 Thief, or an Evil-doer, or as
 a Meddling person;

16 but if as a Christian,
 let him not be ashamed,
 † but let him glorify GOD
 *in this NAME.

17 Because the SEASON
 is coming for † the JUDG-
 MENT 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 RIGHTE-
 ous person scarcely is safe,
 where will the IMPIOUS
 and the Sinner appear?

19 Therefore, let even

* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but accord-
 ing to you he is glorified—omit. 16. in this NAME.

† 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. † 11. Jer. xxiii. 23. † 11. Rom. xii.
 6—8; 1 Cor. iii. 10. † 11. Eph. v. 20; 1 Pet. ii. 5. † 11. 1 Tim. vi. 10; 1 Pet. v. 14;
 Rev. i. 6. † 12. 1 Cor. iii. 13; 1 Pet. i. 7. † 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10;
 1 Pet. iii. 16; 1 Pet. v. 1, 10. † 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. † 15.
 1 Pet. ii. 20. † 16. Acts v. 41. † 17. Mat. iii. 5. † 17. Luke x. 12, 14

και οι πασχοντες κατα το θελημα του θεου,
 also those suffering according to the will of the God,
 * [ως] πιστη κτιση παρατιθεσθωσαν τας ψυχας
 [as] to a faithful creator let commit the lives
 * [εαυτων] εν αγαθοποια.
 [of themselves] in doing good.

ΚΕΦ. ε'. 5.

¹ Πρεσβυτερους * [τους] εν υμιν παρακαλω, ο
 Elders [the] among you I exhort, the
 συμπρεσβυτερος και μуртуs των του Χριστου
 fellow-elder and witness of those of the Anointed
 παθηματων, ο και της μελλουσης αποκαλυπ-
 sufferings, the and of the being about to be revealed
 τεισθαι δοξης κοινωνος. ² ποιμανατε το εν υμιν
 glory partaker; do you feed the among you
 ποιμνιον του θεου, * [επισκοπουντες] μη αναγ-
 flock of the God, [overseeing,] not by con-
 κατωs, αλλ' εκουσιωs μηδε αισχροκερδωs,
 astraint, but voluntarily, nor for base gain,
 αλλα προθυμωs. ³ * [μηδ' ως κατακυριευοντες
 but promptly; nor as being lords

των κληρων, αλλα τυποι γινομενοι του ποιμ-
 of the heritages, jut paterna being of the flock;]
 νιου ⁴ και φανερωθεντος του αρχιποιμενος,
 and having been manifested of the chief shepherd, .
 κομεισθε τον αμαραντινον της δοξης στεφανον.
 you will obtain the unfading of the glory crown.

⁵ Ομοιωs νεωτεροι υποταγητε πρεσβυτεροιs.
 In like manner younger ones be you subject to seniors;

παντες δε αλληλοι * [υποτασσομενοι,] την
 all but to each other [being subject,] the

ταπεινοφροσυνην εγκομβωσασθε· οτι ο θεοs
 humility be you clothed with; because the God

υπερηφανοιs αντιτασεται, ταπεινοιs δε διδωσ-
 to haughty ones is in opposition, to lowly ones but he gives

χαριν. ⁶ Ταπεινωθητε ουν υπο την κραταιαν
 favor. Be you humbled therefore under the mighty

χειρα του θεου, ινα υμαs υψωση εν καιρω·
 hand of the God, so that you he may exalt in a season;

⁷ πασαν την μεριμναν υμων επιρριψαντες επ
 all the anxious care of you having cast on

αυτον, οτι αυτω μελει περι υμων. ⁸ Νηψατε,
 him, because with him is care concerning you. Be you sober,

γρηγορησατε· ο αντιδικοs υμων διαβολοs, ωs
 be you watchful; the opponent of you - an accuser, like

λεων ωρυομενοs, περιπατει, ζητων τινα κατα-
 a lion roaring, walks about, seeking whom he may

THOSE 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 HERITAGES, but being † Patterns to the FLOCK;]

4 and when the † CHIEF SHEPHERD is manifested, you will obtain the UN-FADING † CROWN of GLORY.

5 In like manner, let the Younger persons be subject to the Seniors; and † all of you submit to each other, and be clothed with HUMILITY; Because † GOD is opposed to the Haughty, † but he bestows Favor on the Humble.

6 † Be you humbled, therefore, under the MIGHTY Hand of GOD, that he may exalt You in due Time;

7 † having cast All your ANXIETY on him, Because he cares for you.

8 † Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, * seeking to devour;

~ VATICAN MANUSCRIPT.—10. as—omit.
 1. therefore. 2. overseeing—omit.
 8. seeking to devour.

10. of themselves—omit. 1. the—omit.
 3.—omit. 5. being subject—omit.

† 10. Psa. xxxi. 5; Luke xxiii. 46. † 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39.
 † 1. Rom. viii. 17; Rev. i. 9. † 2. John xxi. 15—17; Acts xx. 28. † 2. 1 Tim. iii.
 8, 8; Titus i. 7. † 3. 2 Cor. i. 24. † 3. 1 Tim. iv. 12; Titus ii. 7. † 4. Heb.
 xiii. 20. † 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. † 5. Rom. xii. 10; Eph. v.
 21; Phil. ii. 3. † 5. James iv. 6. † 5. Isa. lvii. 15; lxxi. 2. † 6. James
 iv. 10. † 7. Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. † 8.
 Luke xxi. 34, 36; 1 Thess. v. 6.

πιη· ⁹ ὧ ἀντιστητε στερεοι τη πιστει,
 gup down; to whom be you opposed steadfast ones in the faith,
 ειδοτες, τα αυτα των ἁθηματων τη εν κοσμῳ
 knowing, the same kinds of the sufferings by the in world
 αδελφοτητι επιτελεισθαι. ¹⁰ Ο δε θεος πασης
 brotherhood to be fully endured. The and God of all
 χαριτος ο καλεσας ἡμας εις την αιωνιον αυτου
 favor that one having called us into the everlasting of himself
 δοξαν εν Χριστῳ * [Ἰησου,] ολιγον παθοντας,
 glory by Anointed [Jesus,] a little having suffered,
 αυτος καταρτισαι * [ὑμας,] στηριξει, σθενω-
 himself to complete [you,] he will confirm, he will
 σει, * [θεμελιωσει.] ¹¹ Αυτῳ * [ἡ δοξα, και]
 strengthen, [he will establish.] To him [the glory, and]
 το κρατος εις τους αιωνας * [των αιωνων.] αμην.
 the power for the ages [of the ages,] so be it.
¹² Δια Σιλουανου ὑμιν του πιστου αδελφου,
 By means of Silvanus to you of the faithful a brother,
 ὡς λογιζομαι, δι' ολιγων εργαψα, παρακαλων
 as I think, in a few I have written, exhorting
 και επιμαρτυρων ταυτην ειναι αληθη χαριν του
 and strongly testifying this to be true favor of the
 θεου, εις ἣν ἐστηκατε. ¹³ Ασπάζεται υμας ἡ
 God, in which you have stood. Salutes you she
 εν Βαβυλωνι συνεκλεκτη, και Μαρκος ο υιος
 in Babylon chosen jointly, and Mark the son
 μου. ¹⁴ Ασπασασθε αλληλους εν φιληματι
 of me. Salute you each other with a kiss
 αγαπης. Ειρηνη ὑμιν πασι τοις εν Χριστῳ
 of love. Peace to you to all those in Anointed
 * [Ἰησου.]
 [Jesus.]

9 † to whom be opposed, standing firm in the FAITH; † knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World.
 10 AND THAT GOD of ALL Favor, † who has CALLED * you to His AIONIAN Glory, by * the ANOINTED one, when you have suffered a short time, * will himself † complete, confirm, strengthen you.
 11 † To him be the GLORY and the POWER for the AGES. Amen.
 12 By † Silvanus, a FAITHFUL Brother to you, (as I think,) I have † written briefly, exhorting and strongly testifying that this is the True Favor of GOD in which * you stand
 13 THAT CO-ELECT † Congregation in Babylon salutes you, and † Mark my SON.
 14 † Salute each other with a Kiss of Love. † Peace be to YOU All in Christ Jesus.* †

* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—omit.
 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the
 GLORY and—omit. 11. of the AGES—omit. 12, you should stand. 14. Jesus
 —omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. Grotius approves the addition, and Beza 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.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 3. † 10.
 † Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6.
 † 12. 9 Cor. i. 19. † 12. Heb. xiii. 22. † 13. Acts xii. 12, 25. † 14. Rom.
 xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 20. † 14. Eph. vi. 23.

* SECOND OF PETER.

ΚΕΦ. α'. 1.

¹ Συμεων Πητρος, δουλός και αποστολός Ιη-
Simon Peter, a bondman and an apostle of
σου Χριστού, τοῖς ἰσοτιμοῖν ἡμῖν λαχοῦσι πισ-
Jesus Anointed, to those equally precious to us having obtained faith
τιν ἐν δικαιοσυνῇ τοῦ θεοῦ ἡμῶν και σωτηρος
by righteousness of the God of us and of a savior
Ιησου Χριστου· ² χαρις ὑμῖν και εἰρηνη πλη-
Jesus Anointed; favor to you and peace may be
θυνθει ἐν ἐπιγνωσει τοῦ θεοῦ, και Ιησου του
multiplied by a knowledge of the God, and of Jesus the
κυριου ἡμων. ³ Ὡς παντα ἡμῖν της θειας δυνα-
Lord of us. As all to us of the divine power
μewς αυτου τα προς ζων και ευσεβειαν
of him the things in respect to life and piety
δεδωρημενης, δια της ἐπιγνωσεως του καλε-
having been granted, through the knowledge of the one hav-
σαντος ἡμας δια δοξης και ἀρετης· ⁴ (δι'
ing called us by means of glory and virtue; (through
ὧν το μεγαιστα ἡμῖν και τιμια ἐπαγγελματα
which the greatest to us and precious promises
δεδωρηται, ἵνα δια τουτων γενησθε θειας
have been given, so that through these you might become of a divine
κοινωνοι φύσεως ἀποφυγοντες της ἐν κοσμῳ,
partakers nature having fled away from the in world,
ἐν ἐπιθυμῳ φθορας·) ⁵ και αυτο τουτο δε
by inordinate desire corruption;) also very this thing and
σπουδην πασαν παρεισενεγκαντες· ἐπιχορηγη-
diligence all having brought in beside; do you super-
σατε ἐν τη πιστει ὑμων την ἀρετην, ἐν δε τη
add to the faith of you the fortitude, to and the
ἀρετη την γνωσιν, ⁶ ἐν δε τη γνωσει την ἐγκρα-
fortitude the knowledge, to and the knowledge the self-con-
τειαν, ἐν δε τη ἐγκρατειᾳ την ὑπομονην, ἐν δε
trol, to and the self-control the patience, to and
τη ὑπομονῇ την ευσεβειαν, ⁷ ἐν δε τῇ εὐσεβείᾳ
the patience the piety, to and the piety
την φιλαδελφίαν, ἐν δε τη φιλαδελφίᾳ την
the brotherly-kindness, to and the brotherly-kindness the
ἀγαπην. ⁸ Ταῦτα γὰρ ὑμῖν ὑπαρχοντα και
love. These things for to you belonging and
πλεονάζοντα, οὐκ ἀργους οὐδε ἀκαρπους καθισ-
abounding, not idle ones nor unfruitful ones they make
τησιν εἰς την του κυριου ἡμων Ιησου Χριστου
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-
servant and an Apostle of
Jesus Christ, to THOSE
who have OBTAINED †an
Equally precious Faith
with us, by the Righteous-
ness of our God and Savior
Jesus Christ;

2 † may Favor and Peace
be multiplied to You by a
Knowledge of God and of
Jesus our LORD;

3 even as his DIVINE
Power has granted to us
All THINGS relating to
Life and Piety, †through
the KNOWLEDGE of HIM
† who CALLED us † by
Glory and Virtue;

4 † on account of which
VERY GREAT and Precious
Promises have been be-
stowed on us, so that
through these you might
become † Partakers of a
Divine Nature, † having
fled away from the cor-
RUPTION that is in *the
WORLD through Lust;

5 and for this very thing
also, † using all Diligence,
superadd to your FAITH
FORTITUDE, and to FOR-
TITUDE KNOWLEDGE,

6 and to KNOWLEDGE
SELF-CONTROL, and to
SELF-CONTROL PATIENCE,
and to PATIENCE PIETY,

7 and to PIETY BRO-
THERLY-KINDNESS, and
† to BROTHERLY-KIND-
NESS LOVE.

8 For these things be-
ing in You and abounding,
they will not permit you
to be inactive † nor unfruit-
ful in the KNOWLEDGE of
our LORD Jesus Christ;

* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4. the WORLD.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickenson. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows:—"by his own glory and power," or "by his own glorious power."

† 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. † 2. 1 Pet. i. 2. † 3. John xvii. 3. † 4. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. † 5. 2 Cor. vii. 1. † 6. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10; 1 John ii. 2. † 7. 2 Pet. ii. 18, 20. † 8. 2 Pet. iii. 18. † 9. Gal. vi. 10; 1 Thess. iii. 13; v. 15; 1 John iv. 21. † 10. John xv. 2; Titus iii. 14.

ἐπιγνωσιν ὅτι γὰρ μὴ παρῆστι ταῦτα, τυφ-
 knowledge; to whom for not is present these things, blind
 λος ἐστι, μωπαζων, ληθην λαβων του
 is, being short-sighted, a forgetfulness having received of the
 καθαρισμου των παλαι αὐτου ἁμαρτηματων.
 purification of the old of himself sins.

10 Διο μαλλον, ἀδελφοι, σπουδασατε βεβαιαν
 Therefore rather, brethren, do you earnestly strive sure
 ὑμων την κλησιν και εκλογην ποιεισθαι ταυτα
 of you the calling and election to make; these things
 γαρ ποιουντες ου μη πταισητε ποτε. 11 Οὕτω
 for doing not not you may fall at any time. So

γὰρ πλουσιως επιχορηγηθησεται ὑμιν ἡ εισο-
 gar richly will be furnished to you the en-
 δος εις την αιωνιον βασιλειαν του κυριου ἡμων
 trance into the age-lasting kingdom of the Lord of us
 και σωτηρος Ιησου Χριστου. 12 Διο ουκ αμε-
 and Saviour Jesus Anointed. Therefore not I will

λησω αει ὑμας υπομνησκειν περι τουτων,
 neglect always you to remind concerning these things,
 και περ ειδοτας, και εστηριγμενους εν τη παρου-
 although knowing, and being established in the present
 ση αληθεια. 13 Δικαιον δε ἡγουμαι, εφ' ὅσον
 truth. Right and I think, in as much as

εμι εν τω τω σκηνωματι, διεγειρειν ὑμας εν
 I am in this the tabernacle, to stir up you by
 ὑπομνησει 14 ειδως, ὅτι ταχινη εστιν ἡ απο-
 reminding; knowing, that near at hand it is the laying
 θεσις του σκηνωματος μου, καθως και ὁ κυριος
 aside of the tabernacle of me, as even the Lord
 ἡμων Ιησους Χριστος ηδηλωσε μοι. 15 Σπου-
 of us Jesus Anointed declared to me. I will

δασω δε και ἑκαστοτε, εχειν ὑμας μετα την
 endeavor but also always, to have you after the
 εμην εξοδον, την τουτων μνημην ποιεισθαι.
 my departure, the of these things a recollection to make.

16 Ου γὰρ σεσοφισμενοις μυθοις εξακολουθη-
 Not for having been cunningly devised tales having followed
 σαντες εγνωρισαμεν ὑμιν την του κυριου ἡμων
 out we made known to you the of the Lord of us
 Ιησου Χριστου δυναμιν και παρουσιαν, ἀλλ'
 Jesus Anointed power and presence, but
 εσποται γενηθεντες της εκεινου μεγαλειοτητος.
 lookers on having become of the of that greatness.

17 Λαβων γὰρ παρα θεου πατρος τιμην και
 Having received for from God a father honor and
 δοξαν, φωνης ενεχθεισης αυτω τοιαυδε υπο
 glory, from a voice having been brought to him of this kind, by
 της μεγαλοπρεπουσ δοξης. Ουτος εστιν ὁ υἱος
 the magnificent glory; This is the son
 μου ὁ αγαπητος, εις ὃν εγω ευδοκησα. 18 Και
 of me the beloved, in whom I am delighted. And
 ταυτην την φωνην ἡμεις ηκουσαμεν εξ ουρανου
 this the voice we heard from heaven

9 for he who is not pos-
 sessed of these things † is
 blind, closing his eyes,
 having become forgetful
 of † the PURIFICATION
 of his OLD Sins.

10 Therefore, Brethren,
 more earnestly endeavor
 to make Your CALLING
 and Election sure; since
 by doing These things
 † you will never fall;

11 For thus richly will be
 furnished to you the EN-
 TRANCE into the AIONIAN
 Kingdom of our LORD and
 Savior Jesus Christ.

12 Therefore † I will
 * not neglect always to re-
 mind You of these things,
 † although you know and
 are established in the
 PRESENT Truth.

13 And I think it right,
 † as long as I am in This
 TABERNACLE, to excite you
 by Remembrance;

14 † knowing That the
 LAYING ASIDE of my
 TABERNACLE is at hand,
 even as † our LORD Jesus
 Christ declared to me.

15 Now I will also en-
 deavor always to have you,
 after MY Departure, to
 make MENTION of these
 things.

16 For we have not been
 following † Cunningly de-
 vised 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 delight."

18 And This voice
 which was brought from

* VATICAN MANUSCRIPT.—12. be ready always.

17. my SON, my BELOVED.

† 9. 1 John ii. 9, 11. † 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. † 10. 2 Pet. iii. 17.
 † 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. † 12. 1 Pet. v. 12:
 2 Pet. iii. 17. † 13. 2 Cor. v. 1, 4. † 14. 2 Tim. iv. 6. † 14. John xxi. 18, 19.
 † 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. † 16. Matt. xvii. 1, 2; Mark ix. 2; John
 i. 14; 1 John i. 1. † 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενειχθεισαν *συν αυτω οντες εν* * [τω] ορει τω
 having been brought with him being in [the] mountain the
 ἅγιω, ¹⁹ και εχομεν βεβαιωτερον τον προφητι-
 loly, and we have more firm the prophetic
 κων λογον· ὃ καλως ποιειτε προσεχοντες,
 word; to which well you do taking heed,
 ὡς λυχνω φαινοντι εν αυχηρω τοπω, ἕως οὐ
 as to a lamp shining in a filthy place, till of which
 ἡμερα διαυγαση, και φωσφορος ανατειλη εν
 a day may shine through, and bringing light may arise in
 τας καρδιας ὑμων· ²⁰ τουτο πρωτον γινωσκον-
 the hearts of you; this first knowing,
 τες, ὅτι πασα προφητεια γραφης, ιδιας επιλυ-
 that all prophecy of a writing, of its own loos-
 σεως ου γινεται. ²¹ Ου γαρ θεληματι ανθρω-
 ing not it is. Not for by will of man
 που ηνεχθη ποτε προφητεια, αλλ' ὑπο πνευμα-
 was brought at any time prophecy, but by spirit
 τος ἁγιου φερομενοι ελαλησαν * [ἁγιοι] θεου
 holy being moved spoke [holy] of God
 ανθρωποι.
 men.

ΚΕΦ. Β'. 2.

¹ Εγενοντο δε και ψευδοπροφηται εν τω λαω,
 Were but even false prophets among the people,
 ὡς και εν ὑμιν εσονται ψευδοδιδασκαλοι, οἵτινες
 as also among you will be false teachers, who
 παρεισαξουσιν αιρεσεις απωλειας, και τον αγο-
 will privately introduce heresies of destruction, even the having
 ραπαντα αυτους δεσποτην αρνουμενοι, επαγον-
 bought them sovereign Lord denying, bringing
 τες ἑαυτους ταχινην απωλειαν· ² (και πολλοι
 on themselves swift destruction; and many
 εξακολουθησουσιν αυτων ταις ασελγειαῖς,
 will follow of them the impure practices,
 δι' οὓς ἡ ὁδος της αληθειας βλασφημηθη-
 on account of whom the way of the truth will be evilspoken
 σεται.) ³ και εν πλεονεξια πλαστρις λογοις
 of.) and by covetousness deceitful words
 ὑμας εμπορευσονται· οἷς το κριμα εκι. αλαι ουκ
 you they will make gain of; to whom the judgment of old not
 αργει, και ἡ απωλεια αυτων ου νυσταζει. ⁴ Ει
 lingers, and the destruction of them not slumbers. If
 γαρ ὁ θεος αγγελων ἁμαρτησαντων ουκ εφει-
 for the God messengers having sinned not spared,
 σατο, αλλα σειραις ζοφου ταρταρωσας
 but with chains of thick darkness having confined in Tartarus
 παρεδωκεν εις κρισιν τηρουμενου· ⁵ και αρχαι-
 he delivered up for a judgment being kept; and of old
 ου κοσμου ουκ εφεισατο, αλλ' ογδοον Νωε δι-
 a world not he spared, but eighth Noah of

Heaven we heard, being with him on † the HOLY Mountain.

19 And we have the PROPHECIC Word more confirmed, to which you do well, taking heed, (as to † a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

20 This first ascertain- ing, That All Prophecy of Scripture is not of its own Solution;

21 For not at any time was † Prophecy brought by the Will of Man, † but * Men from God spoke, being moved by holy Spirit.

CHAPTER II.

1 But † there were even False Prophets among the PEOPLE, as also † there will be False teachers among you, who will privately introduce destructive Heresies, even † deny- ing the SOVEREIGN LORD who † BOUGHT them, † bringing on themselves Swift Destruction.

2 And many will follow Their Impurities; on account of whom the WAY of TRUTH will be reviled;

3 and † with Covetous- ness they † will make gain of You with Decentful Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.

4 For if GOD did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

5 and did not spare the Old World, but kept in safety Noah, the Eighth

* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke.
 † 18. Matt. xvii. 6. † 19. Psa. cxix. 105; John v. 35. † 21. 2 Tim. iii. 16;
 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. † 1. Deut. xiii. 1;
 † 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1;
 Jude 18. † 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 29;
 1 Pet. i. 18; Rev. v. 9. † 1. Phil. iii. 19. † 3. Rom. xvi. 18; 2 Cor. xii. 17, 18;
 1 Tim. vi. 5. † 3. 2 Cor. ii. 17. † 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii. 20

καιουσνης κηρυκα εφυλαξε κατακλυσμον κοσ-
 righteous a herald he kept safe a deluge to a
 μω ασεβων επαζας. ⁶ και πολεις Σοδομων
 world of impious ones having brought; and cities of Sodom
 και Γομορρας τεφρωσας * [καταστροφη] κατε-
 and Gomorrah having reduced to ashes [to an overthrow] he con-
 κρινεν, υποδειγμα μελλοντων ασεβειν τεθει-
 demned, an example future to the impious having
 κως. ⁷ και δικαιον Λωτ καταπονουμενον
 been placed; and just Lot being wearied
 υπο της των αθεσμων εν ασελγεια αναστροφης
 by of the lawless ones in lewdness of behavior
 ερρυσατο. ⁸ (βλεμματι γαρ και ακοη ο δικαι-
 he rescued; (in seeing for and in hearing the just one,
 os, εγκατοικων εν αυτοις, ημεραν εξ ημερας
 dwelling among them, day by day
 ψυχην δικαιαν ανομοις εργοις εβασανιζεν.)
 soul righteous with lawless deeds was tormented;)
⁹ οιδε κυριος ευσεβεις εκ πειρασμου ρυεσθαι,
 knows Lord pious ones out of temptation to rescue,
 αδικους δε εις ημεραν κρισεως κολαζομενους
 unjust ones but for a day of judgment being cut off
 τηρειν. ¹⁰ μαλιστα δε τους οπισω σαρκος εν
 to be kept; especially but those after flesh in
 επιθυμια μiasμου πορευομενους, και κυριοτητος
 lust of pollution going, and lordship
 καταφρονουντας. Τολμηται, αυθαδεις, δοξας
 despising. Daring, self-willed, of dignities
 ου τρεμουσι βλασφημουντες. ¹¹ οπου αγγελιοι
 not they are afraid speaking evil; where messengers
 ισχυι και δυναμει μειζονες οντες, ου φερουσι
 in strength and power greater being, not bring
 κατ' αυτων παρα κυριω βλασφημον κρισιν.
 against them from Lord a railing judgment;
¹² ουτοι δε, ως αλογα ζωα, φυσικα, γεγεννη-
 these but, like irrational animals, natural, having been
 μενα εις αλωσιν και φθοραν, εν οις αγ-
 made for capture and slaughter, in which things they do
 νοουσι βλασφημουντες, εν τη φθορα αυτων
 not understand reviling, in the corruption of them
 καταφθαρσονται, ¹³ κομιουμενοι μισθον αδι-
 they will be destroyed, receiving a reward of un-
 κιας. ηδονην ηγουμενοι την εν ημερα τυ-
 righteousness; a pleasure esteeming the in day lux-
 φην, σπιλοι και μωμοι, εντρυφωντες εν ταις
 ury, spots and stains, revelling in the
 ακαταις αυτων, συνεωχουμενοι υμιν, ¹⁴ οφθαλ-
 deceptions of themselves, feasting together with you, eye,
 μους εχοντες μεστους μοιχαλιδος και ακατα-
 having full of an adulteress and unre-
 πανστους αμαρτιας, δελεαζοντες ψυχας αστη-
 strained from sin, alluring souls un-

‡ a Herald of Righteousness, bringing ‡ a Deluge on a World of Impious men;

⁶ and condemned the Cities of Sodom and Gomorrah, ‡ reducing them to ashes, ‡ making them an Example for the impious hereafter;

⁷ ‡ but rescued Righteous Lot, being grievously harassed with the lewd CONDUCT of the LAWLESS;

⁸ (for that RIGHTEOUS man dwelling among them, was Daily tormenting his righteous Soul, by seeing and hearing their Lawless Deeds;)

⁹ ‡ the Lord knows how to rescue the Pious out of Trial, and to keep the Unrighteous for a Day of Judgment to be cut off;

¹⁰ but more especially ‡ THOSE who GO after the Flesh in the Lust of Pollution, and who despise Dominion; daring, self-willed, they are not afraid to revile Dignities,

¹¹ where the Angels who are greater in Strength and Power do not bring against them a Reviling Judgment from the Lord;

¹² but these, ‡ like natural Irrational Animals, made for capture and slaughter, reviling things which they do not understand, will be destroyed by their own CORRUPTION,

¹³ * receiving ‡ a Reward of Unrighteousness. They esteem ‡ LUXURIOUS FESTIVITY by Day a Pleasure; ‡ Spots and Blemishes, revelling in their * LOVE-FEASTS, ‡ while feasting together with you;

¹⁴ having Eyes full of an Adulteress, and unrestrained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit. they have a Reward of Unrighteousness.

13. LOVE-FEASTS.

13. being Unrighteous.

‡ 5. 1 Pet. iii. 10. ‡ 5. 2 Pet. iii. 6. ‡ 6. Gen. xix. 24; Deut. xxix. 23; Jude 7.
 ‡ 6. Num. xxvi. 10. ‡ 7. Gen. xix. 10. ‡ 9. Psa. xxiv. 17, 19; 1 Cor. x. 13.
 ‡ 10. Jude 4, 7, 8, 10. ‡ 12. Jer. xii. 3; Jude 19. ‡ 13. Phil. iii. 19. ‡ 13.
 Rom. xiii. 13. ‡ 13. Jude 12. ‡ 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
 stable, a heart having been trained for covetousness
 εχοντες, καταρας τεκνα, ¹⁵ καταλιποντες ευθει-
 having, of a curse children, having left a straight
 αν οδον, επλανηθησαν, εξακολουθησαντες τη
 way, they wandered, having followed in the
 οδω του Βαλααμ του Βοσορ, ος μισθον αδι-
 way of the Balaam of the Bosor, who a reward of unrighte-
 κιας ηγαπησεν, ¹⁶ ελεγειν δε εσχεν ιδιας παρα-
 ousness loved, a reproof but he had of his own trans-
 νομιας· υποζυγιον αφωνον, εν ανθρωπου φωνη
 gression; a beast of burden dumb, with of man a voice
 φθεγξαμενον, εκλυσε την του προφητου
 having spoken, restrained the of the prophet
 παραφρονην. ¹⁷ Ουτοι εισι πηγαι ανυδροι, και
 madness. These are fountains without water, and
 ομιχλαι υπο λαιλαπος ελαυνομεναι· οις ο
 fogs by a whirlwind being driven; for which the
 ζοφος του σκοτου * [εις αιωνα] τετηρηται.
 gloom of the darkness [for an age] has been kept.
¹⁸ Υπερογκα γαρ ματαιοτητος φβεγγομενοι
 Swellings for of folly speaking
 δελεαζουσιν εν επιθυμιαις σαρκος, ασελγειαις,
 they allure by lusts of flesh, by impurities,
 τους ολιγως αποφυγοντας τους εν πλανη ανασ-
 those scarcely having fled away from those in error liv-
 τρεφομενους· ¹⁹ ελευθεριαν αυτοις επαγγελλο-
 ing; freedom to them promising
 μενοι, αυτοι δουλοι υπαρχοντες της φθορας·
 themselves slaves being of the corruption:
 ω γαρ τις ηττηται, τουτω και δεδουλω-
 by what for any one has been overcome, by this also he has been en-
 ται. ²⁰ Ει γαρ αποφυγοντες τα μiasματα του
 slaved. If for having fled away from the pollutions of the
 κοσμου εν επιγνωσει του κυριου και σωτηρος
 world by a knowledge of the Lord and savior
 Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες
 Jesus Anointed, with these and again having been entangled
 ηττωνται, γεγονεν αυτοις τα εσχατα χειρονα
 they are overcome, has become to them the things last worse
 των πρωτων. ²¹ Κρειττον γαρ ην αυτοις, μη
 of the first. Better for it was for them, not
 επεγνωκεναι την οδον της δικαιοσυνης, η επιγ-
 to have known the way of the righteousness, than having
 νουσιν επιστρεψαι εκ της παραδοθεισης αυτοις
 known to have turned back from the having been delivered to them
 αγιας εντολης. ²² Συμβεβηκε * [δε] αυτοις το
 aoly commandment. It has happened [but] to them the

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;
 † 15 having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of * BOOR, they loved the Reward of Unrighteousness;
 † 16 but he had a Reproof for His Transgression; a dumb Beast, speaking with a * Man's Voice restrained the MADNESS of the PROPHET.
 † 17 † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.
 † 18 For † speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, † THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;
 † 19 promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.
 † 20 For † if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.
 † 21 For † it were better for them not to have known the WAY of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.
 † 22 But it has happened

* VATICAN MANUSCRIPT.—15. BOOR, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—omit. 22. but—omit.
 † 14. Jude 11. † 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 12, 15.
 † 18. Jude 16. † 18. 2 Pet. i. 4. † 19. Gal. v. 13; 1 Pet. ii. 10. † 19. John viii. 34; Rom. vi. 10. † 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 20, 27. † 21. Luke xii. 47, 48; John ix. 41.

της αληθους παροιμιας· Κυων επιστρεψας επι
of the true proverb, A dog having turned back to
το ιδιον εξεραμα· και· Ὑς λουσαμενη, εις
the own vomit; and; A hog having been washed, to
κυλισμα βορβορου.
a rolling-place of mire.

ΚΕΦ. γ'. 3.

¹ Ταυτην ηδη, αγαπητοι, δευτεραν υμιν
This now, beloved ones, second to you
γραφω επιστολην, εν αις διεγειρω υμων εν
I write a letter, in which I stir up of you by
υπομνησει την ειλικρινη διανοιαν· ² μνησθηαι
a remembrance the sincere mind; to be mindful
των προειρημενων ρηματων υπο των αγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ημων εν-
prophets, and of the of the apostles of our
τολης του κυριου και σωτηρος· ³ τουτο πρω-
mandment of the Lord and savior; this first
τον γινωσκοντες, οτι ελευσονται επ' εσχατου
knowing, that will come in last
των ημερων εν εμπαιγμονη εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδια επιθυμια αυτων πορευομενοι, ⁴ και λεγου-
own lusts of themselves walking, and saying;
τες· Που εστιν η επαγγελια της παρουσιας
Where is the promise of the presence
αυτου; αφ' ης γαρ οι παteres εκοιμηθησαν,
of him? from which for the fathers fell asleep,
παντα ουτω διαμενει απ' αρχης κτισεως.
a things thus remains from a beginning of creation.
⁵ Λανθανει γαρ αυτους τουτο θελοντας, οτι ουρα-
It escapes notice for them this being willing, that heav-
νοι ησαν εκπαλαι, και γη εξ υδατος και δι'
ens were of old, and earth out of water and through
υδατος συνεστωσα, τω του θεου λογω,
water having been placed together, by the of the God word,
⁶ δι' ων ο τοτε κοσμος υδατι κατα-
by means of which things the then world by water having
κλυσθεις απωλετο· ⁷ οι δε νυν ουρανοι και η γη
been deluged was destroyed; the but now heavens and the earth
τρ' αυτου λογω τεθησαυρισμενοι εισι, πυρι
by the him word having been treasured up are, for fire
τηρουμενοι εις ημεραν κρισεως και απωλειας
being kept to a day of judgment and destruction
των ασεβων ανθρωπων. ⁸ Εν δε τουτο μη
of the impious men. One but this not
λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα
let escape you, beloved ones, that one day with
κυριω ως χιλια ετη, και χιλια ετη ως ημερα
Lord as a thousand years, and a thousand years as a day
μια. ⁹ Ου βραδυνει * [ο] κυριος της επαγγε-
one. Not is slow [the] Lord of the promise,
λιας, ως τιμες βραδυτητα ηγγουνται· αλλα
as some slowness account; but

to them according to the
TRUE Proverb; † "The
Dog returned to his OWN
Vomit; and the washed
Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle,
Beloved, I now write to
you, in both of which † I
stir up Your SINCERE
Minds by Remembrance;

2 to recollect the WORDS
PREVIOUSLY SPOKEN BY
THE HOLY Prophets, and of
† the COMMANDMENT OF
our LORD and 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 Be-
ginning of the Creation."

5 For this purposely es-
capes 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 Judg-
ment 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

* VATICAN MANUSCRIPT.—7. SAME Word.

9. the—omit.

† 22. Prov. xvi. 11. † 1. 2 Pet. i. 13. † 2. Jude 17. † 3. 1 Tim. iv. 1;
2 Tim. iii. 1; Jude 18. † 3. 2 Pet. ii. 10. † 4. Isa. v. 19; Jer. xvii. 15; Ezek. xiv.
27; Matt. xxiv. 48; Luke xii. 45. † 5. Psa. xxiv. 2; cxxxvi. 6. † 5. Gen. i. 6, 9;
Psa. xxxiii. 6. † 6. Gen. vii. 11—23; ii. 5. † 8. Psa. xc. 4. † 9. Heb. ii. 3; Heb. x. 27.

μακροθυμει εις ημας μη βουλομενος τινας απο-
is long-suffering towards us not desiring some to
λεσθαι, αλλα παντας εις μετανοιαν χωρησαι.
perish, but all for a reformation to come.

¹⁰ Ἡξει δε ἡ ἡμερα κυριου ὡς κλεπτης, εν ἡ
Will come but the day of Lord as a thief, in which
οι ουρανοι ροιζηδον παρελευσονται, στοιχεια
the heavens with a rushingsound will pass away, elements
δε καυσουμενα λυθησονται, και γη και τα εν
and burningintensely will be dissolved, and earth and all in
αυτη εργα κατακαησεται. ¹¹ Τουτων ουν
her works will be burned up. Of these things therefore

παντων λυομενων, ποταπους δει ὑπαρχειν
all being dissolved, what ones it behoves to be
* [υμας] εν αγιαις αναστοφαις και ευσεβειαις ;
[you] in holy conduct and piety?

¹² προσδοκωντας και σπευδοντας την παρουσιαν
looking for and hastening the presence
της του θεου ημερας, δι' ην ουρανοι πυρου-
of the of the God day, on account of which heavens being on
μενοι ληθησονται, και στοιχεια καυσουμενα
fire will be dissolved, and elements burningintensely
τηκεται. ¹³ Καιρους δε ουρανου και γην και
melts. New but heavens and earth new

νην κατα το επαγγελμα αυτου προσδοκωμεν,
according to the promise of him we look for,
εν οις δικαιοσυνη κατοικει. ¹⁴ Διο, αγαπητοι,
in which righteousness dwells. Therefore, beloved ones,

ταυτα προσδοκωντες, σπουδασατε ασπιλοι και
these things looking for, do you diligently eudeate spotless and
ομωμητοι αυτω ευρεθηναι εν ειρηνη, ¹⁵ και την
blameless by him to be found in peace, and the

του κυριου ημων μακροθυμιαν, σωτηριαν ηγεισθε.
of the Lord of us long-suffering, salvation do you reckon;
καθως και ο αγαπητος ημων αδελφος Παυλος
as also the beloved of us brother Paul

κατα την αυτω δοθεισαν σοφιαν εγραψεν
according to the to him having been given wisdom wrote
υμιν, ¹⁶ ὡς και εν πασαις * [ταις] επιστολαις,
to you, as also in all [the] letters,

λαλων εν αυταις περι τουτων· εν οις εστι δυσ-
speaking in them concerning these; in which is hardly
νοητα τινα, α οι αμαθεις και αστηρικ-
understood some things, which those unlearned and unstable

τοι στεβλουσιν, ὡς και τας λοιπας γραφας, προς
distort, as also the remaining writings, to
την ιδιαν αυτων απωλειαν. ¹⁷ Ὑμεις ουν, αγα-
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—omit. 16. the—omit.

† 9. Isa. xxx. 18; 1 Pet. iii. 20. † 9. Rom. ii. 4; 1 Tim. ii. 4. † 10. Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. † 11. 1 Pct. i. 15. † 12. 1 Cor. i. 7; Titus ii. 13. † 12. Psa. l. 3; Isa. xxxiv. 4. † 12. Micah i. 4. † 13. Isa. lxxv. 17; lxxvi. 22; Rev. xxi. 1, 27. † 14. 1 Cor. i. 8; xv. 55; Phil. i. 10; 1 Thess. iii. 13; v. 23. † 15. Rom. ii. 4; 1 Pet. iii. 20. † 16. Rom. viii. 10; 1 Cor. xv. 24; 1 Thess. iv. 15.

πητοι, προγνωσκοντες, φυλασσεσθε, ινα μη
 loved ones, knowing before, be you on guard, so that not
 η των αθεσμων πλανη συναπαχθεντες, εκπε-
 by the of the lawless ones deceit having been led away, you may
 σητε του ιδιου στηριγμου. αυξανετε δε εν
 fall from the own stability; grow you but in
 χαριτι και γνωσει του κυριου ημων και σωτη-
 favor and knowledge of the Lord of us and savior
 ρου Ιησου Χριστου. Αυτη η δοξα και νυν και
 Jesus Anointed. In him the glory both now and
 εις ημεραν αιωνος. * [αμην.]
 to a day of an age; [so be it.]

loved, † being forewarned,
 ‡ be on your guard, lest
 being led away by the DE-
 CEIT of the LAWLESS, you
 should fall from your OWN
 stability;
 † but grow in Favor
 and Knowledge of our
 LORD and Savior Jesus
 Christ. ‡ To him be the
 GLORY both now and for
 the Day of the Age.*

* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

‡ 17. Mark xiii. 23; 2 Pet. i. 12.
Eph. iv. 15; 1 Pet. ii. 2.

‡ 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 13.
‡ 18. 2 Tim. iv. 18; Rev. i. 6.

‡ 13

* FIRST OF JOHN.

ΚΕΦ. α'. 1.

1 Ὅ ην ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑώρακα·
What was from a beginning, what we have heard, what we have
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ εἶδασαμεθα, καὶ
seen with the eyes of us, what we gazed on, and
αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
the hands of us felt, concerning the word
τῆς ζωῆς· ² (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-
of the life; (and the life was manifested, and we have
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγελλομεν ὑμῖν
seen, and we bear testimony, and we declare to you
τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα,
the life the age-lasting, which was with the father,
καὶ ἐφανερώθη ἡμῖν·) ³ ὃ ἑώρακαμεν καὶ ἀκη-
and was manifested to us; what we have seen and we
κοαμεν, ἀπαγγελλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-
have heard, we declare to you, so that also you fel-
νωνίαν ἐχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δε ἡ
lowship may have with us, indeed the fellowship and the
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ
our with the father and with the son
αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴ Καὶ ταῦτα γραφομεν
of him Jesus Anointed. And these things we write
* [ὑμῖν,] ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.
[to you,] so that the joy of you may be complete.
⁵ Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοαμεν ἀπ'
And this is the message, which we have heard from
αὐτοῦ καὶ ἀναγγελλομεν ὑμῖν, ὅτι ὁ θεὸς ὥσως
him and announce to you, that the God light
ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.
is, and darkness in him not is any.
⁶ Ἐὰν εἰπῶμεν, ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ
If we should say, that fellowship we have with him
καὶ ἐν τῷ σκοτει περιπατοῦμεν, ψευδομεθα, καὶ
and in the darkness we should walk, we speak falsely, and
οὐ ποιοῦμεν τὴν ἀληθειαν· ⁷ ἐὰν δὲ ἐν τῷ φωτὶ
not we do the truth; if but in the light
περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοι-
we should walk, as he is in the light, fel-
νωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ
lowship we have with each other, and the blood of Jesus
* [Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο
[Anointed] the son of him cleanses us from
πάσης ἁμαρτίας. ⁸ Ἐὰν εἰπῶμεν, ὅτι ἁμαρτίαν
all sin. If we should say, that sin
οὐκ ἐχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀληθεια
not we have, ourselves we deceive, and the truth
οὐκ ἐστὶν ἐν ἡμῖν. ⁹ Ἐὰν ὁμολογῶμεν τὰς
not is in us. If we confess the

CHAPTER I.

1 † What was from the Beginning, what we have heard, what we have seen with our EYES, ‡ what we beheld and † our HANDS felt, concerning the WORD of LIFE;—

2 and † the LIFE was made manifest, and * what we have seen, we also testify, and declare to you the AIONIAN LIFE, † which was with the FATHER, and was manifested to us;—

3 † what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed † OUR FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things * we write to you, † that your JOY may be complete.

5 † And this is the MESSAGE which we have heard from him, and announce to you, That † GOD is Light, and with him there is no Darkness.

6 † If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and † the BLOOD of Jesus, his SON, cleanses us from All Sin.

8 † If we say That we have not Sin, we deceive Ourselves, and † the TRUTH is not in us.

9 † If we confess our

* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN.
4. to you—omit. 7. Anointed—omit.

2. what we have seen.

4. ὤ.ε.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 16. † 1. Luke xxiv. 30;
John xx. 27. † 2. John i. 4; xi. 25; xiv. 6. † 2. John i. 1, 2. † 3. Acts iv. 20.
† 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. † 4. John xv. 11; xvi. 24; 2 John 12.
† 5. 1 John iii. 11. † 5. John i. 9; viii. 12; ix. 5; xii. 35, 36. † 6. 2 Cor. vi. 14;
1 John ii. 4. † 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. † 8. James iii. 2. † 8.
1 John ii. 4. † 9. Psal. xxxii. 5; Prov. xxviii. 13.

ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα
sins of us, faithful he is and just, so that
 ἀφῆ ἡμῖν τὰς ἀμαρτίας, καὶ καθάρισή ἡμᾶς
he may forgive to us the sins, and he may cleanse us
 ἀπὸ πάσης ἀδικίας. ¹⁰ Ἐὰν εἰπῶμεν, ὅτι οὐχ
from all unrighteousness. If we should say, that not
 ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτὸν, καὶ ὁ
we have sinned, a liar we make him, and the
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.
A word of him not is in us.

ΚΕΦ. β'. 2.

¹ Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ
Dear children of me, these things I write to you, so that not
 ἀμαρτήτε· καὶ εἰάν τις ἀμαρτή, παρακλητὸν
you may sin; and if any one should sin, a helper
 ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαι-
we have with the father, Jesus Anointed a just
 ον· ² καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἀμαρ-
one; and he a propitiation is on account of the sins
 τῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δεμόνων,
of us, not on account of the ours but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ³ Καὶ ἐν
but also on account of whole of the world. And by
 τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, εἰάν
this we know, that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. ⁴ Ὁ λέγων· Ἐγ-
the commandment of him we keep. The one saying; I
 νόκα αὐτὸν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τη-
have known him, and the commandments of him not keep-
 ρων, ψευστὴς ἐστὶ, καὶ ἐν τούτῳ ἡ ἀληθεῖα οὐκ
ing, a liar he is, and in this one the truth not
 ἐστὶν. ⁵ Ὅς δ' ἀντηρῆ αὐτοῦ τὸν λόγον,
is. Who but may keep of him the word,
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειω-
truly in this one the love of the God has been per-
 ται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἔσμεν.
fect. By this we know, that in him we are.
⁶ Ὁ λέγων ἐν αὐτῷ μένειν, οφείλει, καθὼς
The one saying in him to abide, is bound, as
 ἐκεῖνος περιεπάτησε, καὶ αὐτὸς * [οὕτως] περι-
he walked, also himself [thus] to
 πατεῖν.
walk.

⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
Beloved ones, not a commandment new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς·
but a commandment old, which you had from a beginning;
 ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν ἤκου-
the commandment the old, is the word which you
 σατε * [ἀπ' ἀρχῆς.] ⁸ Πάλιν ἐντολὴν καινὴν
heard [from a beginning.] Again a commandment new
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν
I write to you, which is true in him and in
 ὑμῖν· ὅτι ἡ σκότια παραγεται, καὶ τὸ φῶς τὸ
you; because the darkness is passing away, and the light the

sins, he is faithful and just to forgive our sins, and † to cleanse us from All Unrighteousness.

10 If we say That we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

1 My Dear Children! These things I write to you that you may not sin; and if any one should sin, † we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

2 and † he is a Propitiation on account of our sins, and not on account of OURS only, but † also on account of the Whole WORLD.

3 And by this we know That we have known him, if we keep his COMMANDMENTS.

4 † HE who SAYS, "I have known him," and keeps not his COMMANDMENTS, † is a Liar, and the TRUTH is not in this man;

5 but † he who keeps His word, † truly in this man the LOVE of GOD has been made perfect. By this we know That we are in Him.

6 † HE who SAYS he abides in Him, † ought himself also to walk, as he walked.

7 Beloved! † I am not writing a new Commandment to you, but an old Commandment, † which you had from the Beginning. The OLD COMMANDMENT is the WORD which you heard.

8 Again, † a new Commandment I am writing to you, which is true in him and in you; † Because the DARKNESS is passing

* VATICAN MANUSCRIPT.—6. thus—omit.

7. from a Beginning—omit.

† 9. Psa. li. 2. † 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. † 2. Rom. ii. 25; 2 Cor. v. 18; 1 John i. 7; iv. 10. † 2. John i. 20; iv. 42; xi. 51, 52; 1 John iv. 14.
 † 4. 1 John i. 6; iv. 20. † 4. 1 John i. 8. † 5. John xiv. 21, 23. † 5. 1 John iv. 12, 13. † 6. John xv. 4, 5. † 6. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21.
 † 7. 2 John 5. † 7. 1 John iii. 11. † 8. John xiii. 34; xv. 12. † 8. Rom. xiii. 12; Eph. v. 3; 1 Thess. v. 5, 8.

αληθινος ηδη φαινει. ⁹ Ο λεγων εν τω φωτι
 true now shines. The one saying in the light
 ειναι, και τον αδελφον αυτου μισων, εν τη
 to be, and the brother of himself hating, in the
 σκοτια εστιν εως αρτι. ¹⁰ Ο αγαπων τον
 darkness he is till now. The one loving the
 αδελφον αυτου, εν τω φωτι μενει, και σκανδα-
 brother abides in the light abides, and a stumbling-
 λον εν αυτω ουκ εστιν. ¹¹ Ο δε μισων τον αδελφον
 block in him not is; the but one hating the brother
 αυτου, εν τη σκοτια εστι, και εν τη σκοτια περι-
 of himself, in the darkness is, and in the darkness walks,
 πατει, και ουκ οιδε που υπαγει, οτι η σκοτια ετυφ-
 and not knows where he goes, because the darkness blinded
 λωσε τους οφθαλμους αυτου. ¹² Γραφω υμιν, τεκ-
 the eyes of him. I write to you O dear
 νια, οτι αφενται υμιν αι αμαρτια δια το
 children, because are forgiven to you the sins through the
 ονομα αυτου. ¹³ Γραφω υμιν, πατερες, οτι εγ-
 name of him. I write to you, O fathers, because you
 νωκατε τον απ' αρχης· γραφω υμιν, νεανισκοι,
 have known him from a beginning; I write to you, O young men,
 οτι νενικηκατε τον πονηρον· γραφω υμιν,
 because you have overcome the evil one; I write to you,
 παιδια, οτι εγνωκατε τον πατερα. ¹⁴ Εγρα-
 children, because you have known the father. I wrote
 ψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης.
 to you, O fathers, because you have known him from a beginning.
 Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και
 I wrote to you, O young men, because strong ones you are, and
 ο λογος * [του θεου] εν υμιν μενει, και νενικη-
 the word [of the God] in you abides, and you have
 κατε τον πονηρον. ¹⁵ Μη αγαπατε τον κοσμον,
 overcome the evil one. Not do you love the world,
 μηδε τα εν τω κοσμω. Εαν τις αγαπα τον
 nor the things in the world. If any one should love the
 κοσμον, ουκ εστιν η αγαπη του πατρος εν αυτω·
 world, not is the love of the father in him;
¹⁶ οτι παν το εν τω κοσμω, η επιθυμια της
 because all that in the world, the lust of the
 σαρκος, και η επιθυμια των οφθαλμων, και η
 flesh, and the lust of the eyes, and the
 ελαζουεια του βιου, ουκ εστιν εκ του πατρος,
 pomp of the life, but is from the father,
 αλλ' εκ των κοσμου εστι. ¹⁷ Και ο κοσμος
 but from the world is. And the world
 παραγεται, και η επιθυμια αυτου· ο δε ποιων
 passes away, and the lust of it; the but one doing
 το θελημα του θεου, μενει εις τον αιωνα.
 the will of the God, abides for the age.

away, and † the TRUE
 LIGHT now shines.
 9 † HE who SAYS he is
 in the LIGHT, and hates
 his BROTHER, is in the
 DARKNESS till now.
 10 HE who LOVES his
 BROTHER, abides in the
 LIGHT, and † there is no
 Stumbling-block to him.
 11 BUT HE who HATES
 his BROTHER is in the
 DARKNESS, and † walks in
 the DARKNESS, and does
 not know where he is go-
 ing, Because the DARK-
 NNESS has blinded his EYES.
 12 Dear children! I
 write to you, Because
 † your SINS are forgiven
 you through his NAME.
 13 Fathers! I write to
 you, Because you have
 known HIM from the Be-
 ginning. Young men! I
 write to you, Because you
 have overcome the EVIL
 one. Children! * I have
 written to you because you
 have known the FATHER.
 14 Fathers! I have writ-
 ten to you, Because you
 have known HIM from the
 Beginning. Young men! I
 have written to you, Be-
 cause † you are strong, and
 the † word of God abides in
 You, and you have over-
 come the EVIL one.
 15 † Love not the
 WORLD, nor the THINGS
 in the WORLD. † If any
 one love the WORLD, the
 LOVE of the FATHER is not
 in him;
 16 Because EVERY thing
 in the WORLD,—the DE-
 SIRE of the FLESH, and the
 DESIRE of the EYES, and the
 POMP of LIFE, is not from
 the FATHER, but is from
 the WORLD.
 17 And † the WORLD is
 passing away, and its DE-
 SIRE; but HE who DOES
 the WILL of GOD abides
 for the AGE.

* VATICAN MANUSCRIPT.—13. I have written. 14. of God—omit.

† 8. John i. 9; viii. 12; xii. 35. † 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John iii. 14, 15.
 † 10. 2 Pet. i. 10. † 11. John xii. 35. † 12. Luke xxiv. 47; Acts iv. 22; x. 43;
 xiii. 38. † 14. Eph. vi. 11. † 15. Rom. xii. 2. † 16. Matt. vi. 24; Gal. i. 10;
 James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24

¹⁸ Παιδία, εσχάτη ώρα ἐστὶ· καὶ καθὼς ἤκου-
Children, last hour it is; and as you
σατε, ὅτι ὁ ἀντιχριστὸς ἐρχεται, καὶ νῦν ἀντι-
heard, that the antichrist is coming, even now anti-
χριστοὶ πολλοὶ γεγονασίν· ὅθεν γινώσκομεν,
Christians many have become; whence we know,
ὅτι εσχάτη ώρα ἐστίν. ¹⁹ Ἐξ ἡμῶν ἐξῆλθον,
that last hour it is. From of us they went out,
ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,
but not they were of us; if for they were of us,
μεμνηθεῖσαν· ἀν μὲθ' ἡμῶν· ἀλλ' ἵνα φανερω-
they would have remained with us; but so that they might
θωσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. ²⁰ Καὶ
be manifested, that not they are all of us. And
ὑμεῖς χρισμὰ ἐχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε
you an anointing have from the holy, and you know
πάντα. ²¹ Οὐκ ἐγραψά ὑμῖν, ὅτι οὐκ οἴδατε
all things. Not I wrote to you, because not you know
τὴν ἀληθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι
the truth, but because you know her, and because
πάν ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστίν. ²² Τίς
every lie from the truth not is who
ἐστὶν ὁ ψευστῆς, εἰ μὴ ὁ ἀρνούμενος, ὅτι Ἰη-
is the liar, if not the one denying, that Je-
σοῦς οὐκ ἐστὶν ὁ Χριστός; οὗτος ἐστὶν ὁ ἀντι-
sus not is the Anointed one? this is the anti-
χριστός, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν
Christ, the one denying the father and the
υἱόν. ²³ Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν
son. Every one the denying the son, not even the
πατέρα ἔχει· ὁ δὲ μολογῶν τὸν υἱόν, καὶ τὸν
father has; the one confessing the son, also the
πατέρα ἔχει.

²⁴ Ὅτι οὐκ ἔγραψά ὑμῖν, ὅτι οὐκ οἴδατε
father has.
²⁴ Ὅτι οὐκ ἔγραψά ὑμῖν, ὅτι οὐκ οἴδατε
You [therefore] what heard from a be-
γίνουσα, ἐν ὑμῖν μενετώ· ἐὰν ἐν ὑμῖν με-
ginning, is you let aside; if in you shall
νῆ δ' ἀπ' ἀρχῆς ἤκουσατε, καὶ ὑμεῖς ἐν τῷ
abide what from a beginning you heard, also you in the
υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵ Καὶ αὕτη
son and [in] the father will abide. And this
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο
is the promise which he promised
ἡμῖν, τὴν ζωὴν τῆς αἰωνίου. ²⁶ Ταῦτα ἐγραψά
to us, the life of the age-lasting. These things I wrote
ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. ²⁷ Καὶ ὑμεῖς
to you concerning those deceiving you. And you
τὸ χρισμὰ ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν
the anointing which received from him, is you
μενεῖ, καὶ οὐ χρεῖαν ἔχετε, ἵνα τις διδάσκῃ
abides, and not need you have, so that any one may teach
ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρισμὰ διδάσκει ὑμᾶς
you; but [as] the same anointing teaches you

18 Children! it is the Last Hour; and as you heard That † the ANTI-CHRIST is coming, † even now many have become Antichrists; whence we know † that it is the Last Hour.

19 They went out from Us, but they were not of us; for if they had been of Us, they would have remained with us; but it was † that they might be made manifest That they are not all of us.

20 And † you have an Anointing from the HOLY one; * you all know it.

21 I have not written to you Because you do not know the TRUTH, but Because you know it, and Because No Lie is from the TRUTH.

22 † Who is the LIAR, but HE who DENIES That Jesus is the ANOINTED one? † This is the ANTI-CHRIST, HE who DENIES the FATHER and the SON.

23 † No ONE who DENIES the son has the FATHER; HE who CONFESSES the son has the FATHER also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, † you also shall abide in the son and in the FATHER.

25 † And this is the PROMISE which he promised * us,—AIONIAN LIFE.

26 I have written these things to you † concerning THOSE who DECEIVE you.

27 But † the * ANOINTING which you received from him abides in you, and you have no need that any one should teach you; but the SAME Anointing † teaches

* VATICAN MANUSCRIPT.—20. you all know it. —omit. 25. you. 27. FREE GIFT.

24. therefor—omit.

24. in

† 18. 2 Thess. ii. 3; 2 Pet. ii. 1; 1 John iv. 3. † 18. Matt. xxiv. 5, 24; 2 John 7.
† 18. 1 Tim. iv. 1; 2 Tim. iii. 1. † 19. 1 Cor. xi. 19. † 20. 2 Cor. i. 21; Heb. i. 9;
verse 27. † 22. 1 John iv. 3; 2 John 7. † 23. John xv. 23; 2 John 9. † 24.
John xiv. 23; 1 John i. 3. † 25. John xvii. 3; 1 John i. 2; v. 11. † 26. 1 John iii.
† 27. 2 John 7. † 27. verse 20. † 27. John xiv. 26; xvi. 13.

περι παντων, και αληθες εστι, και ουκ εστι
concerning all things, and true is, and not is
ψευδος· και καθως εδιδαξεν υμας, μενειτε εν
a lie; and as it taught you, do you abide in
αυτω. ²⁸ Και νυν, τεκνια, μενετε εν αυτω·
him. And now, dear children, do you abide in him;
ινα οταν φανερωθη, εχωμεν παρρησιαν, και μη
so that when he may appear, we may have boldness, and not
αισχυρθωμεν απ' αυτου, εν τη παρουσια αυτου.
we may be put to shame from him, in the presence of him.

²⁹ Εαν ειδητε, οτι δικαιος εστι, γινωσκετε, οτι
If you may know, that righteous he is, you know, that
πας ο ποιων την δικαιοσυνην, εξ αυτου
every one the doing the righteousness, by him
γεγεννηται. ΚΕΦ. γ'. β. ¹ Ιδετε, ποταπην
has been begotten. See you, what

αγαπην δεδωκεν ημιν ο πατηρ, ινα τεκνα θεου
love has given to us the father, so that children of God
κληθωμεν. Δια τουτο ο κοσμος ου
we should be called. On account of this the world not
γινωσκει ημας, οτι ουκ εγνω αυτον.
knows us, because not it knew him.

² Αγαπητοι, νυν τεινα θεου εσμεν, και ουπω
Beloved ones, now children of God we are, and not yet
εφανερωθη, τι εσομεθα· οιδαμεν * [δε,] οτι
was it brought to light, what we shall be; we know [but,] that
εαν φανερωθη, ομοιοι αυτω εσομεθα· οτι οψο-
if he should appear, like to him we shall be; because we
μεθα αυτον, καθως εστι. ³ Και πας ο εχων
shall see him, as he is. And every one the having
την ελπιδα ταυτην επ' αυτω, αγιζει εαυτον,
the hope this in him, purifies himself,
καθως εκεινος αγνος εστι. ⁴ Πας ο ποιων την
as he pure is. Every one the doing the

αμαρτιαν, και την ανομιαν ποιει· και η αμαρτια
sin, also the lawlessness does; and the sin
εστιν η ανομια. ⁵ Και οιδατε, οτι εκεινος εφα-
is the lawlessness. And you know, that he was

νερωθη, ινα τας αμαρτιας * [ημων] αρη·
manifested, so that the sins [of us] he might take away;
και αμαρτια εν αυτω ουκ εστι. ⁶ Πας ο εν
and sin in him not is. Every one the in
αυτω μενων, ουχ αμαρτανει· πας ο αμαρτα-
him abiding, not sins; every one the sinning,
νων, ουχ εωρακεν αυτον. ουδε εγνωκεν αυτον.
not has seen him, nor has known him.

⁷ Τεκνια, μηδεις πλανατω υμας· ο ποιων την
Dear children, no one let deceive you; the one doing the
δικαιοσυνην, δικαιος εστι, καθως εκεινος δικαιος
righteousness, righteous is, as he righteous

you concerning all things, and is true, and is not a Lie; and as it taught you, abide in him.

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 PRACTISING 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 PRACTISES SIN, also practises INIQUITY; and † SIN is INIQUITY.

⁵ And you know That he was manifested that † he might take away SINS; † and in Him there is no Sin.

⁶ EVERY ONE who ABIDES in Him does not sin; † EVERY ONE who SINS has not seen him, nor known him.

⁷ Dear children! let no one deceive you. † HE who PRACTISES RIGHTEOUSNESS, is Righteous, even as he is Righteous.

* VATICAN MANUSCRIPT.—1. God, and such we are. —omit.

2. but—omit.

5. of us

† 28. 1 John iii. 2. † 28. 1 John iv. 17. † 20. Acts xxii. 14. † 29. 1 John
iii. 7, 10. † 1. John i. 12. † 1. John xv. 18, 19; xvi. 3; xvii. 25. † 2. Rom.
viii. 15; Gal. iii. 26; iv. 6. † 2. Rom. viii. 29; 1 Cor. xv. 40; Phil. iii. 21; Col. iii. 4;
2 Pet. i. 4. † 2. Job xix. 23; Psa. xvi. 11; Matt. v. 8. † 4. Rom. iv. 15; 1 John v. 17.
† 5. Isa. liii. 5, 6, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26; 1 Pet. ii. 24. † 6. 2 Cor. v. 21;
Heb. iv. 15; ix. 28; 1 Pet. ii. 22. † 6. 1 John ii. 4; iv. 8; 3 John 11. † 7. Ezek.
xviii. 5—9; Rom. ii. 13; 1 John ii. 29.

8 Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβο-
 is. The one doing the sin, from the accuser
 λου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διαβολὸς ἁμαρτα-
 is; because from a beginning the accuser
 νει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,
 For this was manifested the son of the God,
 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 Πᾶς
 so that he might destroy the works of the accuser. Every one
 ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ,
 the having been begotten of the God, sin not does,
 ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται
 because seed of him in him abides; and not is able
 ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγεννηται. 10 Ἐν
 to sin, because by the God he has been begotten. In
 τούτῳ φανερά ἐστι τὰ τέκνα τοῦ θεοῦ καὶ
 this manifest is the children of the God and
 τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν
 the children of the accuser. Every one the not doing
 δικαιοσύνην, οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ
 righteousness, not is of the God, and the not
 ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 11 Ὅτι αὕτη ἐστὶν
 one loving the brother of himself. Because this is
 ἡ ἀγγελία, ἣν ἤκουσατε ἀπ' ἀρχῆς, ἵνα ἀγα-
 the message, which you heard from beginning, that we
 πῶμεν ἀλλήλους· 12 οὐ καθὼς Καὶν ἐκ τοῦ
 should love each other; not as Cain of the
 πονηροῦ ἦν, καὶ ἐσφάξε τὸν ἀδελφὸν αὐτοῦ·
 evil one was, and killed the brother of himself;
 καὶ χάριν τίνος ἐσφάξεν αὐτὸν: ὅτι τὰ ἔργα
 and an account of what killed he him? because the works
 αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δι-
 of him evil was, those but of the brother of him right-
 καία.
 eous.

13 Μὴ θαυμάζετε, ἀδελφοί * [μου,] εἰ μισεῖ
 Not do you wonder, brethren [of me,] if hates
 ὑμᾶς ὁ κόσμος. 14 Ἡμεῖς οἶδαμεν, ὅτι μεταβε-
 you the world. We know, that we have
 βηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγα-
 passed over from the death into the life, because we
 πῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν * [τὸν
 love the brethren: the not loving [the
 ἀδελφόν,] μένει ἐν τῷ θανάτῳ. 15 Πᾶς ὁ
 brother,] abides in the death. Every one the
 μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ·
 hating the brother of himself, a man-killer is;
 καὶ οἶδατε, ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἐχει
 and we know, that every man-killer not has
 ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
 life age-lasting in him abiding. By this
 ἐγνωκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ
 we have known the love, because he on behalf
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθηκε· καὶ ἡμεῖς ὀφεί-
 of us the life of himself laid down; and we ought
 λομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τίθειναι.
 on behalf of the brethren the lives to lay down.

8 † HE who PRACTISES
 SIN is of the ENEMY; For
 the ENEMY has been sin-
 ning from the Beginning.
 For this was the SON of
 GOD manifested, † that he
 might destroy the WORKS
 of the ENEMY.

9 NO ONE who has been
 BEGOTTEN by GOD prac-
 tises Sin; Because † his
 Seed abides in Him; and
 he cannot sin, Because he
 has been begotten by GOD.

10 By this are the
 CHILDREN of GOD dis-
 covered, and the CHIL-
 DREN of the ENEMY; † NO
 ONE who does not PRA-
 CTISE Righteousness is of
 GOD, and NO ONE who
 does not LOVE his BRO-
 THER.

11 For this is the MES-
 SAGE which you heard
 from the Beginning:
 † That we should love each
 other;

12 not as † Cain, who
 was of the EVIL one, and
 killed his BROTHER. And
 on account of what did he
 kill him? Because his
 WORKS were evil, and his
 BROTHER's righteous.

13 Wonder not, Breth-
 ren, if † the WORLD hate
 you.

14 We know That we
 have passed over from
 DEATH to LIFE, Because
 we love the BROTHEREN.
 HE who LOVES not, abides
 in DEATH.

15 † EVERY ONE who
 HATES his BROTHER is a
 Murderer; and you know
 That † No Murderer has
 eternal Life abiding in
 Him.

16 † By this we have
 known LOVE, Because † he
 laid down his LIFE on Our
 behalf; and we ought to
 lay down our LIVES for
 the BROTHEREN.

* VATICAN MANUSCRIPT.—13. of me—omit.

14. BROTHER—omit.

† 8. Matt. xiii. 28; John viii. 44. † 8. Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14.
 † 9. 1 Pet. i. 23. † 10. 1 John ii. 20. † 11. John xiii. 34; xv. 12; ver. 23; 1 John
 iv. 7. 21; 2 John 5. † 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. † 13. John xv. 18,
 19; xvii. 14; 2 Tim. iii. 12. † 15. Matt. v. 21, 23; 1 John iv. 20. † 15. Gal. v. 21;
 Rev. xxi. 8. † 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 Ὅς δ' ἀνεχῆ τον βιον του κοσμου, και θεω-
 Who but may have the substance of the world, and may
 ρη τον αδελφον αυτου χρειαν εχοντα, και
 see the brother of himself need having, and
 κλειση τα σπλαγχνα αυτου απ' αυτου, πως ἡ
 may close the bowels of himself from him, how the
 αγαπη του θεου μενει εν αυτω; 18 Τεκνια
 love of the God abides in him? Dear children
 * [μου,] μη αγαπωμεν λογω μηδε τη γλωσση,
 [of me,] not we should love in word nor in the tongue,
 αλλ' εν εργω και αληθεια. 19 * [Και] εν τούτω
 but in work and in truth. [And] by this
 γινωσκομεν, οτι εκ της αληθειας εσμεν, και
 we know, that of the truth we are, and
 εμπροσθεν αυτου πεισομεν τας καρδιας ἡμων,
 in presence of him we shall assure the hearts of us,
 20 οτι, εαν καταγινωσκη ἡμων ἡ καρδια, οτι
 because, if should condemn us the heart, that
 μειζων εστι. ὁ θεος της καρδιας ἡμων, και
 greater is the God of the heart of us, and
 γινωσκει παντα. 21 Αγαπητοι, εαν ἡ καρδια
 knows all things. Beloved ones, if the heart
 * [ἡμων] μη καταγινωσκη * [ἡμων,] παρρησιαν
 [of us] not should condemn [us,] boldness
 εχομεν προς τον θεον, 22 και ὁ εαν αιτωμεν,
 we have towards the God, and whatever we may ask,
 λαμβανομεν παρ' αυτου, οτι τας εντολας αυτου
 we receive from him, because the commandments of him
 τηρουμεν, και τα αρεστα ενωπιον αυτου ποι-
 we keep, and the things pleasing in presence of him we
 ουμεν. 23 Και αυτη εστιν ἡ εντολη αυτου, ινα
 do. And this is the commandment of him, that
 πιστευσωμεν τῷ ονοματι του υιου αυτου Ιησου
 we should believe in the name of the son of him Jesus
 Χριστου, και αγαπωμεν αλληλους, καθως εδω-
 Anointed, and should love each other, as he
 κεν εντολην ἡμιν. 24 Και ὁ τηρων τας εν-
 gave commandment to us. And the one keeping the com-
 τολας αυτου, εν αυτω μενει, και αυτος εν
 mandments of him, in him abides, and he in
 αυτω και εν τούτω γινωσκομεν, οτι μενει εν
 him; and by this we know, that he abides in
 ἡμιν, εκ του πνευματος, οὗ ἡμιν εδωκεν.
 us, from the spirit, of which to us he gave.

ΚΕΦ. δ'. 4.

1 Αγαπητοί, μη παντι πνευματι πιστευετε,
 Beloved ones, not every spirit do you believe,
 αλλα δοκιμαζετε τα πνευματα, ει εκ του θεου
 but do you prove the spirits, if from of the God
 εστιν. οτι πολλοι ψευδοπροφηται εξεληλυθασι
 is; because many false-prophets have gone out .

17 But † whoever has
 the GOODS of the WORLD,
 and may see his BROTHER
 have Need, and may shut
 up his COMPASSIONS from
 him, † how abides the
 LOVE of GOD in him?

18 Dear children! † we
 should not love in Word
 nor in TONGUE, but in
 Work and in Truth.

19 By this we * know
 † That we are of the
 TRUTH, and shall assure
 our * HEARTS in His
 presence;

20 † Because if our
 HEART condemn us, GOD
 is greater than our HEART,
 and knows all things.

21 † Beloved! if the
 HEART does not condemn,
 † we have Confidence to-
 wards God,

22 and † whatever we
 may ask we receive from
 him, Because we keep his
 COMMANDMENTS, † and
 do WHAT IS PLEASING in
 His sight.

23 † And this is his
 COMMANDMENT, That we
 should believe in the NAME
 of his SON Jesus Christ,
 and † love each other, as he
 gave us Commandment.

24 And † HE who KEEPS
 his COMMANDMENTS † a-
 bides in Him, and he in
 him, and by this we know
 That he abides in us, by the
 SPIRIT which he gave Us.

CHAPTER IV.

1 Beloved! † believe
 not Every Spirit, but † prove
 the SPIRITS whether they
 are from God; Because
 † Many False-prophets
 have gone out into the
 WORLD.

* VATICAN MANUSCRIPT.—18. of me—omit. 19. And—omit. 19. shall know.
 10. HEART. 21. of us—omit. 21. us—omit.

† 17. Deut. xv. 7; Luke iii. 11. † 17. 1 John iv. 20. † 18. Ezek. xxxiii. 31;
 Rom. xii. 9; Eph. iv. 15; James ii. 15. † 19. John xviii. 37; 1 John i. 8. † 20.
 1 Cor. iv. 4. † 21. Job xxii. 26. † 21. Heb. x. 22; 1 John ii. 28; iv. 17. † 22. Psa.
 xxxiv. 15; cxlv. 18, 19; Prov. xv. 29; Jer. xxix. 12; Matt. vii. 8; xxi. 22; Mark xi. 24; John
 xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. † 22. John viii. 29; ix. 37.
 † 23. John vi. 29; xvii. 8. † 23. John xiii. 34. † 24. John xv. 23; xv. 10.
 † 24. John xvii. 27. † 1. Matt. xxiv. 4. † 1. 1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2
 † 1. Matt. xxiv. 6, 24; Acts ix. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 18; 2 John 7.

ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ. ² ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΕΤΕ ΤΟ
 into the world. By this you know the
 ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ· ΠΑΝ ΠΝΕΥΜΑ Δ' ΟΜΟΛΟΓΕΙ
 spirit of the God; every spirit which confesses
 ΙΗΣΟΥΣ ΧΡΙΣΤΟΝ ΕΝ ΣΑΡΚΙ ΕΛΗΛΥΘΟΤΑ, ΕΚ ΤΟΥ
 Jesus Anointed in flesh having come, from of the
 ΘΕΟΥ ΕΣΤΙ. ³ ΚΑΙ ΠΑΝ ΠΝΕΥΜΑ Δ' ΜΗ ΟΜΟΛΟΓΕΙ
 God is. And every spirit who not confesses
 ΤΟΝ ΙΗΣΟΥΣ, ΕΚ ΤΟΥ ΘΕΟΥ ΟΥΚ ΕΣΤΙ· ΚΑΙ ΤΟΥΤΟ
 the Jesus, from the God not is; and this
 ΕΣΤΙ ΤΟ ΤΟΥ ΑΝΤΙΧΡΙΣΤΟΥ, Δ' ΑΚΗΚΟΑΤΕ ΟΤΙ ΕΡΧΕ-
 is that of the antichrist, which you heard that it
 ΤΑΙ, ΚΑΙ ΝΥΝ ΕΝ ΤΩ ΚΟΣΜΩ ΕΣΤΙΝ ΗΔΗ. ⁴ ὙΜΕΙΣ
 comes, and now in the world is already. You
 ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΕ, ΤΕΚΝΙΑ, ΚΑΙ ΝΕΝΙΚΗΚΑΤΕ
 of the God are, dear children, and have overcome
 ΑΥΤΟΥΣ· ΟΤΙ ΜΕΙΖΩΝ ΕΣΤΙΝ Δ' ΕΝ ὙΜΙΝ, ἢ Δ' ΕΝ ΤΩ
 them; because greater is he in you, than he in the
 ΚΟΣΜΩ. ⁵ ΑΥΤΟΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΕΙΣΙ· ΔΙΑ
 world. They from the world are; on account of
 ΤΟΥΤΟ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΛΑΛΟΥΣΙ, ΚΑΙ Δ' ΚΟΣΜΟΣ
 this of the world they speak, and the world
 ΑΥΤΩΝ ΑΚΟΥΕΙ. ⁶ Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ
 them hears. We of the God are; the
 γινώσκων τὸν θεόν, ἀκοεῖ ἡμῶν· ὃς οὐκ ἐστίν
 one knowing the God, hears us; who not is
 ἐκ τοῦ θεοῦ, οὐκ ἀκοεῖ ἡμῶν. Ἐκ τούτου
 of the God, not hears us. By this
 γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ
 we know the spirit of the truth and the
 πνεῦμα τῆς πλάνης.
 spirit of the error.

⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ
 Beloved ones, we should love each other; because the
 ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν,
 love of the God is, and every one the loving,
 ἐκ τοῦ θεοῦ γεγεννηταί, καὶ γινώσκει τὸν θεόν·
 by the God has been begotten, and knows the God;
⁸ ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ τὸν θεόν, ὅτι ὁ θεὸς
 he not loving, not knew the God, because the God
 ἀγάπη ἐστίν. ⁹ Ἐν τούτῳ ἐφανερωθῆ ἡ ἀγάπη
 love is. In this was manifested the love
 τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονο-
 of the God to us, because the son of himself the only-
 γενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα
 begotten sent forth the God into the world, so that
 (ἴσωμεν δι' αὐτοῦ). ¹⁰ Ἐν τούτῳ ἐστίν ἡ
 we might live through him. In this is the
 ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν,
 love, not that we loved the God,
 ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε
 but that he loved us, and sent forth
 τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν
 the son of himself a propitiation respecting the
 sins

² By this you know the SPIRIT of GOD,—† Every Spirit which confesses Jesus Christ * to have come in the flesh, is from GOD;

³ and † Every Spirit which does not confess JESUS, is not from God. And this is the [SPIRIT] of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

⁴ † You are of GOD, Dear children! and have overcome them; Because greater is HE who is in you, than † HE who is in the WORLD.

⁵ † They are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

⁶ They are of GOD; † HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know † the SPIRIT of TRUTH and the SPIRIT of ERROR.

⁷ † Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

⁸ HE who does not LOVE, † does not know GOD; Because † GOD is Love.

⁹ † By this the LOVE of GOD to us was manifested, that GOD sent forth his ONLY-BEGOTTEN SON into the WORLD, that † we might live through him.

¹⁰ In this is LOVE; † not that we * have loved GOD, but that he loved us, and sent forth his SON as a † Propitiation for our SINS.

* VATICAN MANUSCRIPT.—2. to have come.

10. have loved.

† 2. 1 Cor. xii. 3; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John ii. 4; 1 John xii. 31; xv. 19; xvii. 14. † 5. 1 John iii. 31; xv. 19; xvii. 14. † 6. 1 John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7. † 7. 1 John iii. 10, 11, 23. † 8. 1 John ii. 4; iii. 6. † 9. 1 John v. 11; 10. 1 John xv. 16; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. ¹¹ Ἀγαπητοὶ, εἰ οὕτως ὁ θεὸς ἠγαπήσεν
of us. Beloved ones, if thus the God loved
ἡμᾶς, καὶ ἡμεῖς οφείλομεν ἀλλήλους ἀγαπᾶν.
us, also we ought each other to love.
Θεοῦ οὐδεὶς πώποτε τεθεαταί. ¹² Ἐὰν ἀγαπώ-
God no one at any time has seen. If we love
μεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ
each other, the God in us abides, and the
ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ¹³ Ἐν
love of him having been perfected it is in us. By
τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ
this we know, that in him we abide, and
αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
he in us, because out of the spirit of himself
δεδώκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς τεθεαμέθα καὶ
he has given us. And we have seen and
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν
we testify, that the father sent forth the son
σαῦτηρα τοῦ κόσμου. ¹⁵ Ὃς ἀν ὁμολογήσῃ, ὅτι
a savior of the world. Whoever may confess, that
Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ
Jesus is the son of the God, the God in him
μένει, καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγ-
abides, and he in the God. And we have
νώκαμεν καὶ πεπιστευκάμεν τὴν ἀγάπην, ἣν
known and we have believed the love, which
ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ
has the God in us. The God love is, and
ὁ μὲν ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ
the one abiding in the love, in the God abides, and the
θεὸς ἐν αὐτῷ. ¹⁷ Ἐν τούτῳ τετελειώται ἡ
God in him. By this has been perfected the
ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ
love with us, so that boldness we may have in the
ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ
day of the judgment, because as he is, also
ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ Φόβος οὐκ
we are in the world this. Fear not
ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τέλεια ἀγάπη ἐξώ-
is in the love, but the perfect love outside
βαλλεῖ τὸν φόβον· ὅτι ὁ φόβος κολαστὴν ἔχει·
casts the fear; because the fear a restraint has;
ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.
the one fearing not has not been perfected in the love.
¹⁹ Ἡμεῖς ἀγαπῶμεν * [αὐτόν,] ὅτι αὐτὸς πρῶτος
We love [him,] because he first
ἠγαπήσεν ἡμᾶς. ²⁰ Ἐὰν τις εἴπῃ· Ὅτι ἀγαπῶ
loved us. If any one may say; That I love
τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῶ, ψευδ-
the God, and the brother of himself he may hate, a
τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφόν
like he is; the for not one loving the brother
αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,
of himself, whom he has seen, the God, whom not he has seen,

11 Beloved! † if GOD so loved us, we also ought to love each other.

12 [Though] † no one has seen God at any time, [yet,] if we love each other, GOD dwells in US; and † his LOVE has been perfected in us.

13 † By this we know That we abide in Him, and he in Us, Because he has imparted to us of his SPIRIT.

14 And † we have seen and testify That † the FATHER sent forth the SON as a Savior of the WORLD.

15 † Whoever may confess That * Jesus is the SON of GOD, GOD abides in Him, and he in GOD.

16 And we have known and believed the LOVE which God has for us. † GOD is LOVE; and † HE who ABIDES in LOVE, abides in GOD, and GOD * abides in Him.

17 By this has LOVE been perfected with us, that † we may have Confidence in the DAY of JUDGMENT; Because as he is we also are in this WORLD.

18 There is no Fear in LOVE, but PERFECT LOVE casts out FEAR; Because FEAR has Restraint; and HE who FEARS † has not been perfected in LOVE.

19 We love, Because he first loved us.

20 † If any one say, "I love GOD," and yet hate his BROTHER, he is a Liar; for HE who does not LOVE his BROTHER, whom he has seen, * is not able to

* VATICAN MANUSCRIPT.—15. Jesus Christ. omit. 20. is not able.

16. abides in Him.

19. him—

† 11. Matt. xviii. 33; John xv. 12; 1 John iii. 16. † 12. John i. 18; 1 Tim. vi. 16; verse 20. † 12. 1 John ii. 5; ver. 18. † 13. John xiv. 23; 1 John iii. 24. † 14. John i. 14; 1 John i. 1, 2. † 14. John iii. 17. 1. Rom. x. 9; 1 John v. 1, 5. † 16. verse 8. † 16. 1 John iii. 24. † 17. James ii. 13; 1 John ii. 23; iii. 19, 21. † 18. verse 12. † 20. 1 John ii. 4, iii. 17.

* [πως] ἵκαναται αγαπαν; ²¹ Και ταυτην την
 [how] is he able to love? And this the
 εντολην εχομεν απ' αυτου, ινα ο αγαπαν
 commandment we have from him, that the one loving
 τον θεον αγαπα και τον αδελφον αυτου.
 the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

Πας ο πιστευων, οτι Ιησους εστιν ο Χρισ-
 Every one the believing, that Jesus is the Anointed,
 τος, εκ του θεου γεγεννηται και πας ο αγα-
 by the God has been begotten; and every one the lov-
 πων τον γεννησαντα, αγαπα * [και] τον γεγεν-
 ing the one having begot, love [also] the one having
 νημενον εξ αυτου. ² Εν τωτω γινωσκομεν,
 been begotten by him. By this we know,
 οτι αγαπωμεν τα τεκνα του θεου, οταν τον
 that we love the children of the God, when the
 θεον αγαπωμεν και τας εντολας αυτου τηρωμεν.
 God we may love and the commandments of him we may keep.

³ Αυτη γαρ εστιν η αγαπη του θεου, ινα τας
 This for is the love of the God, that the
 εντολας αυτου τηρωμεν και αι εντολαι
 commandments of him we may keep; and the commandments
 αυτου βαρειαι ουκ εισιν, ⁴ οτι παν το γεγεννη-
 of him burdensome not are, because all that having been
 μενον εκ του θεου, νικα τον κοσμον και
 begotten by the God, overcomes the world; and
 αυτη εστιν η νικη η νικησασα τον κοσμον, η
 this is the victory that having overcome the world, the
 πιστις ημων. ⁵ Τις εστιν ο νικων τον κοσ-
 faith of us. Who is the one overcoming the world,

μον, ει μη ο πιστευων, οτι Ιησους εστιν ο υιος
 if not the one believing, that Jesus is the son
 του θεου; ⁶ Οτος εστιν ο ελθων δι'
 of the God? ¹⁴¹⁰ is the one having come by means of
 υδατος και αιματος, Ιησους * [ο] Χριστος ουκ
 water and blood, Jesus [the] Anointed; not
 εν τω υδατι μονον, αλλ' εν τω υδατι και
 by the water only, but by the water and
 τω αιματι και το πνευμα εστι το μαρ-
 the blood; and the spirit is the one
 τυρουν, οτι το πνευμα εστιν η αληθεια.
 testifying, because the spirit is the truth.

⁷ Οτι τρεις εισιν οι μαρτυρουντες: ⁸ το πνευμα,
 Because three are those testifying; the spirit,

love GOD † whom he has not seen.

²¹ And we have † This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

1 † EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; † and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him.

² By this we know That we love the CHILDREN of GOD, when we love GOD and * practise his COMMANDMENTS.

³ † For this is the LOVE of GOD, that we keep his COMMANDMENTS; and † his COMMANDMENTS are not burdensome;

⁴ † Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this IS THAT VICTORY which OVERCOMES the WORLD,—OUR FAITH.

⁵ * And who is HE that OVERCOMES the WORLD, but † HE who BELIEVES That Jesus is the SON of GOD.

⁶ This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and * by the BLOOD; and † the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

⁷ † For there are THREE which TESTIFY;

* VATICAN MANUSCRIPT.—20. how—omit. And who. 6. the—omit. 6. by.

1. also—omit.

2. practise.

5.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth" This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, 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.

‡ 20. verse 12. † 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23. † 1. John i. 12, 13. † 1. John xv. 23. † 3. John xiv. 15, 21, 23; xv. 10. † 3. Matt. xi. 30. † 4. 1 John iii. 9; iv. 4. † 5. 1 Cor. xv. 57. † 6. John iv. 17; xv. 26; xvi. 13; 1 John iii. 16.

και το ὕδωρ, και το αίμα· και οἱ τρεις εἰς το ἓν
and the water, and the blood; and the three for the one
εἰσιν. ⁹ Εἰ την μαρτυριαν των ανθρωπων λαμ-
are. If the testimony of the men we re-
βανομεν, ἡ μαρτυρια του θεου μειζων εστιν·
ceive, the testimony of the God greater is;
ἔτι αὐτῆ εστιν ἡ μαρτυρια του θεου, ἣν μεμαρτυ-
because this is the testimony of the God, which he has testi-
ρηκε περι του υἱου αὐτου. ¹⁰ Ὁ πιστευων εἰς τον
fied concerning the son of himself. The one believing into the
υἱον του θεου, εχει την μαρτυριαν εν ἑαυτῷ·
son of the God, has the testimony in himself;
ὁ μη πιστευων τῷ θεῷ, ψευστην πεποιηκεν
the not one believing the God, a liar has made
αυτον, ὅτι ου πεπιστευκεν εἰς την μαρτυριαν,
him, because not he has believed in the testimony,
ἣν μεμαρτυρηκεν ὁ θεος περι του υἱου αὐτου.
which has testified the God concerning the son of himself.
¹¹ Και αὕτη εστιν ἡ μαρτυρια, ὅτι ζωνν αιωνιον
And this is the testimony, because life age-lasting
ἔδωκεν ἡμῖν ὁ θεος, και αὕτη ἡ ζωη εν τῷ υἱῷ
gave to us the God, and this the life in the son
αυτου εστιν. ¹² Ὁ εχων τον υἱον, εχει τὴν
of him is. The one having the son, has the
ζωνν· ὁ μη εχων τον υἱον του θεου, την ζωνν
life; the not one having the son of the God, the life
ουκ εχει. ¹³ Ταυτα εγραψα ὑμῖν, ἵνα εἰδη-
not has. These things I wrote to you, so that you may
τε, ὅτι ζωνν αιωνιον εχετε οἱ πιστευοντες
know, that life age-lasting you have those believing
εἰς το ονομα του υἱου του θεου. ¹⁴ Και αὕτη
into the name of the son of the God. And this
εστιν ἡ παρρησια ἣν εχομεν προς αυτον, ὅτι
is the boldness which we have towards him, that
εαν τι αιτωμεθα κατα το θελημα αυτου,
if anything we may ask according to the will of him,
ακουει ἡμων· ¹⁵ και εαν οἶδαμεν, ὅτι ακουει
he hears us; and if we know, that he hears
ἡμων, ὁ αν αιτωμεθα, οἶδαμεν, ὅτι εχομεν τα
us, whatever we may ask, we know, that we have the
αιτηματα ἃ ἠτηκαμεν παρ' αυτου. ¹⁶ Εαν
petitions which we have asked from him. If
τις ἴδῃ τον αδελφον αυτου ἁμαρτανον·
any one should see the brother of himself sinning
τα ἁμαρτιαν μη προς θανατον, αιτησει, και
a sin not to death, he shall ask, and
δωσει αυτῷ ζωην, τοις ἁμαρτανουσι μη προς
he will give to him life, for those sinning not to
θανατον. Εστιν ἁμαρτια προς θανατον· ου
death. It is a sin to death; not
περι εκεινης λεγω ἵνα ερωτησῃ. ¹⁷ Πασα
concerning that I say that he should ask. All

8 the SPIRIT, and the WATER, and the BLOOD; and the THREE are for ONE.

9 If we receive † the TESTIMONY of MEN, the TESTIMONY of GOD is greater; † For this is the TESTIMONY of GOD * that he has testified concerning his SON.

10 (HE who BELIEVES into the SON of GOD, † has the TESTIMONY in himself; HE who does not BELIEVE GOD, † has made him a LIAR; Because he has not believed in the TESTIMONY which GOD has testified concerning his SON.)

11 † And this is the TESTIMONY, That GOD has given to us AIONIAN LIFE, and † This LIFE is in his SON.

12 † HE who HAS the SON has the LIFE; HE who has not the SON has not the LIFE.

13 † These things I have written to you, that you who BELIEVE on the NAME of the SON of GOD may know that you have AIONIAN LIFE.

14 And this is the CONFIDENCE which we have towards him, That † if we ask Any thing according to his WILL, he hears us.

15 And if we know That he hears us, whatever we ask, we know That we have the PETITIONS which we have asked from him.

16 If any one see his BROTHER sinning a SIN, not to DEATH, let him ask, and † he will give him LIFE for THOSE who SIN not to DEATH; † There is a SIN to DEATH; I do not say that he should ask concerning THAT.

17 † All Un-righteous-

* VATICAN MANUSCRIPT.—9. That.

† 9. John viii. 17, 18. † 9. Matt. iii. 16, 17; xvii. 5. † 10. Rom. viii. 10; Gal. iv. 6.
† 10. John iii. 33; v. 38. † 11. John i. 4; Col. iii. 4; 1 John iv. 9. † 12. John
iii. 30; v. 24. † 13. John xx. 31. † 14. 1 John iii. 22. † 16. James v. 14, 15.
† 16. Matt. xii. 31, 32; Mark iii. 29; Luke xii. 10; Heb. vi. 4, 6; x. 26. † 17. 1 John iii. 4.

αδικια ἁμαρτια εστι· και εστιν ἁμαρτια ου
unrighteousness is is and it is a sin not
 προς θανατον. ¹⁸ Οιδαμεν, οτι πας ο γεγεν-
to death. We know, that every one the having
 νημενος εκ του θεου, ουχ ἁμαρτανει· αλλ'
been begotten by the God, not sins; but
 ο γεννηθεισ εκ του θεου, τηρει εαυτον,
the one having been begotten by the God, keeps himself,
 και ο πονηρος ουχ ἄπτεται αυτου. ¹⁹ Οιδαμεν,
and the evil one not lays hold of him. We know,
 οτι εκ του θεου εσμεν, και ο κοσμος ολος εν
that from the God we are, and the world whole in
 τω πονηρα κειται. ²⁰ Και οιδαμεν, οτι ο υιος
the evil one lies. And we know that the son
 του θεου ηκει, και δεδωκεν ημιν διανοιαν, ινα
of the God is come, and has given to us an understanding, so that
 γνωσκωμεν τον αληθινον· και εσμεν εν τω
we might know the true one and we are in the
 αληθινω, εν τω υιω αυτου Ιησου Χριστω. Ου-
true one, in the son of him Jesus Annointed. This
 τος εστιν ο αληθινος θεος και η ζωη αιωνιος.
is the true God and the life are lasting

²¹ Τεκνια, φυλαξατε εαυτους απο τωσ ειδωλων.
Dear children, do you keep yourself from the idols.

ness is Sin; but the— is a Sin not to Death.

18 We know That EVERY ONE † who has been BEGOTTEN by GOD does not sin; but the one BEGOTTEN 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 Discernment, that we might know the TRUE one; and we are in the TRUE one.—by his SON Jesus Christ. This is the TRUE God, and † the aionian LIFE.

21 Dear chudren! † keep yourselves from IDOLS. *

* VATICAN MANUSCRIPT.—13. him.

Subscription—FIRST OF JOHN.

† 18. 1 Pet. 4. 23; 1 John iii. 9.

‡ 18. James i. 27.

† 19. Gal. 1. 4.

Luke xxiv. 45.

† 20. John vii. 8.

‡ 21. 1 Cor. x. 14.

* SECOND OF JOHN.

1 Ὁ πρεσβυτερος εκλεκτη Κυρια, και τοις
 The elder to a chosen lady, and to the
 τεκνοις αυτης, ους εγω αγαπω εν αληθεια,
 children of her, whom I love in truth,
 (και ουκ εγω μονος, αλλα και παντες οι εγνω-
 (and not I only, but also all those know-
 κότες την αληθειαν,) 2 δια την αληθειαν την
 ing the truth,) on account of the truth that
 μενουσαν εν ημιν, και μεθ' ημων εσται ε.ς τον
 abiding in us, and with us shall be for the
 αιωνα. 3 εσται μεθ' υμων χαρις, ελεος, ειρηνη
 age; will be with you favor, mercy, peace
 παρα θεου πατρος, και παρα * [κυριου] Ιησου
 from God a father, and from [Lord] Jesus
 Χριστου του υιου του πατρος, εν αληθεια και
 Anointed the son of the father, in truth and
 αγαπη. 4 Εχαρην λιαν, οτι ευρηκα εκ των
 love. I rejoiced greatly, because I have found of the
 τεκνων σου περιπατουντας εν αληθεια, καθως
 children of thee walking in truth, as
 εντολην ελαβομεν παρα * [του] πατρος.
 a commandment we received from [the] father.
 5 Και νυν ερωτω σε, Κυρια, ουχ ως εντολην
 And now I entreat thee, lady, not as a commandment
 γραφων σοι καινην, αλλα ην ειχομεν απ'
 writing to thee new, but which we had from
 αρχης, ινα αγαπωμεν αλληλους. 6 Και αυτη
 beginning, that we should love each other. And this
 εστιν η αγαπη, ινα περιπατωμεν κατα τας
 is the love, that we should walk according to the
 εντολας αυτου. Αυτη εστιν η εντολη,
 commandments of him. This is the commandment,
 καθως ηκουσατε απ' αρχης, ινα εν αυτη περι-
 as you heard from beginning, that in it you
 πατητε. 7 Οτι πολλοι πλανοι εισηλθον εις
 should walk. Because many deceivers entered into
 τον κοσμον, οι μη ομολογουντες Ιησουν Χριστον
 the world, who not confessing Jesus Anointed
 ερχομενον εν σαρκι· ουτος εστιν ο πλανος και
 coming in flesh; this is the deceiver and
 ο αντιχριστος. 8 Βλεπετε εαυτους, ινα μη
 the antichrist. See you yourselves, that not
 απολεσωμεν α ειργασαμεθα, αλλαμισθον
 we may lose the things we performed, but a reward
 πληρη απολαβωμεν. 9 Πας ο παραβαινων,
 full we may receive. Every one the transgressing,
 και μη μενων εν τη διδαχη του Χριστου, θεου
 and not abiding in the teaching of the Anointed, God

1 The ELDER to the Chosen Cyria, and to her CHILDREN † whom I love in Truth; (and not only I, but also All THOSE who have known † the TRUTH.)

2 on account of THAT TRUTH which ABIDES in us, and shall be with us to the AGE.

3 † Favor, Mercy, and Peace from God the Father, and from Jesus Christ the SON of the FATHER, shall be with you in Truth and Love.

4 I rejoiced greatly That I found some of thy CHILDREN † walking in Truth, as we received a Commandment from the FATHER.

5 And now I entreat thee, Cyria, † not as writing to thee a New Commandment, but that which we had from the Beginning, † that we should love each other.

6 † And this is LOVE, that we should walk according to his COMMANDMENTS.

* This COMMANDMENT is, as you heard from the Beginning, that you should walk in it.

7 † For Many Deceivers * went forth into the WORLD,—THOSE who do not CONFESS Jesus Christ did come in the Flesh. This is the DECEIVER and the ANTICHRIST.

8 † Look to yourselves, † that * you may not lose the things we performed, but that * you may receive a full Reward.

9 † EVERY ONE who * GOES BEYOND, and does not abide in the DOCTRINE of the ANOINTED one, has

* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. the—omit.
 6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may receive.
 9. GOES BEYOND.

† 1. 1 John iii. 18; 3 John 1. † 1. John viii. 22; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5;
 2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 20. † 3. 1 Tim. i. 2. † 4. 3 John 2.
 † 5. 1 John ii. 7, 8; iii. 11. † 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 3.
 † 6. John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3. † 7. 1 John iv. 1—3. † 8. Mark
 xiii. 9. † 8. Gal. iii. 4; Heb. x. 32, 25. † 9. 1 John ii. 23.

οὐκ ἐχει· ὁ μὲν ἔν τῃ διδαχῇ * [τοῦ Χριστοῦ
 not has; the one abiding in the teaching [of the Anointed,]
 του,] οὗτος καὶ τοῦ πατέρα καὶ τοῦ υἱοῦ ἐχει.
 this both the father and the son has.

10 Εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν
 If any one comes to you, and this the
 διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς
 teaching not brings, not do you receive him into
 οἰκίαν, καὶ χαιρεῖν αὐτῷ μὴ λέγετε. 11 Ὁ γὰρ
 house, and health him not say you. The for
 λέγων αὐτῷ χαιρεῖν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ
 one saying to him health, partakes in the works of him
 τοῖς πονηροῖς.
 in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠξήνηθη
 Many things having to you to write, not I wished
 δια χαρτοῦ καὶ μελανοῦ· ἐλπίζω γὰρ εἰσελθεῖν
 by means of paper and of ink; I hope for to come
 πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα
 to you, and mouth to mouth to speak, so that
 ἡ χάρα ἡμῶν ἢ πεπληρωμένη. 13 Ἀσπάζεται
 the joy of us may be having been perfected. Salute
 σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
 thee the children of the sister of thee the chosen one.

not Go. He who ABIDES
 in the DOCTRINE, has both
 the FATHER and the SON.

10 If any one come to
 you and bring not this
 DOCTRINE, do not receive
 him into your House, † nor
 † wish him success;

11 for HE who WISHES
 him success partakes in
 his EVIL WORKS.

12 † Having Many things
 to write to You, I did not
 wish to do it by Paper and
 Ink; * but I hope to be
 with you, and to talk,
 Mouth to Mouth, † so that
 * our JOY may be complete.

13 † The CHILDREN of
 thy CHOSEN SISTER salute
 thee. *

* VATICAN MANUSCRIPT.—O. of the ANOINTED—omit.
 you. 12. your. Subscription—SECOND OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks
 usually began their letters with it. See Acts 27. 23; James i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; † Tim. iii. 5; Titus iii. 10. † 12
 † John 13. † 12. John xvii. 13; 1 John i. 4. † 13. 1 Pet. v. 13.

* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαιω τῷ ἀγαπητῷ, ὃν ἐγὼ
The elder to Gaius the beloved one, whom I
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων
love in truth. O beloved one, concerning all things
εὐχομαι σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς
I wish thee to prosper and to be in health, even as
εὐδοῦνται σοὺ ἡ ψυχῇ. 3 Ἐχάρην γὰρ ἰαν,
prosper thee the life. I rejoiced for greatly,
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σοὺ τῆ
coming brethren and testifying of thee in the
ἀληθείᾳ, καθὼς σύ ἐν ἀληθείᾳ περιπατεῖς.
truth, even as thou in truth walkest.

4 Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
Greater of these not I have joy, that I hear
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-
the my children in truth walking. O be-
πήτε, πιστὸν ποιεῖς ὃ ἐὰν ἐργασθῆ εἰς
loved one, faithfully thou doest whatever thou mayest work for
τοὺς ἀδελφούς καὶ εἰς τοὺς ζῆνους, 6 οἱ ἐμαρτυ-
the brethren and for the strangers, these bore tes-
ρῶσαν σοὺ τῆ ἀγαπῆ ἐνώπιον ἐκκλησίας· οὓς
timony of thee to the love in presence of congregation; whom
καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ.
well thou wilt do having sent forward worthily of the God.

7 Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μὴδὲν λαμ-
On behalf for of the name they went forth, nothing re-
βανόντος ἀπο τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφειλο-
ceiving from the Gentiles. We therefore ought
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοί
to receive the such like ones, that so-workers
γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγράψα τῇ ἐκκλησίᾳ·
we may become in the truth. I wrote to the congregation;
ἀλλ' ὃ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ
but the desiring to be first of them Diotrophes not
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, ἐὰν ἔλθω,
receives us. On account of this, if I come,
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
I will remember of him the works which he does, with words
πονηρῶν φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκουμένους ἐπι-
evil prating against us; and not being satisfied in
τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
these things, not even he receives the brethren,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-
and those wishing he forbids, and out of the con-
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμοῦ
gregation he casts. O beloved one, not do thou imitate
τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, † whom I love in the TRUTH.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as † thou walkest * in the TRUTH.

4 I have no greater * Joy than in these things, that I hear of † MY Children walking * in the TRUTH.

5 Beloved! thou doest 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 Diotrophes, who LOVES to BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! † do not thou imitate THAT which is EVIL, but THAT which is GOOD. † HE who DOES

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.
Pleasure. 4. in the TRUTH. 5. this to Strangers.

3. in the TRUTH. 4. entertain.

4.

† 1. 2 John 1. ix. 12, 15. iii. 9, 9.

† 3. 2 John 4. † 11. Psa. lxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11.

† 4. 1 Cor. iv. 15; Philemon 10.

† 7. 1 Cor. † 11. 1 John ii. 29.

του θεου εστιν· ὁ κακοποιων, ουχ ἔωρακε τον
 the God is; the one doing evil, not has seen the
 θεού. ¹² Δημητριω μεμαρτυρηται ὑπο παντων,
 God. Demetrius has been testified to by all,
 και ὑπ' αυτης της αληθειας· και ἡμεις δε μαρ-
 and by herself the truth; also we and tes-
 τυρουμεν, και οιδατε, ὅτι ἡ μαρτυρια ἡμων
 tify, and you know, that the testimony of us
 αληθης εστι. ¹³ Πολλα ειχον γραφειν, αλλ' ου
 true is. Many things I had to write, but not
 θελω δια μελανος και καλαμου σοι γραψαι·
 I wish by means of ink and pen to thee to write;
¹⁴ ελπιζω δε ευθεως ιδειν σε, και στομα προς
 I hope but immediately to see thee, and mouth to
 στομα λαλησομεν. ¹⁵ Ειρηνη σοι. Ασπαζονται
 mouth we will speak. Peace to thee. Salute
 σε οί φιλοι· ασπαζου τους φιλους κατ' ονομα.
 thee the friends; do thou salute the friends by name.

GOOD is of GOD; HE who
 DOES EVIL has not seen
 GOD.

12 †Testimony is borne
 to Demetrius by all, even
 by the TRUTH Herself;
 and we also testify, †and
 *thou knowest That our
 TESTIMONY is true.

13 †I had Many things
 *to write, but I do not
 wish to write them to thee
 with Ink and Pen;

14 but I hope to see
 thee immediately, and we
 will speak Mouth to
 Mouth. Peace be to thee!
 The FRIENDS salute thee.
 Salute the FRIENDS by
 Name.

* VATICAN MANUSCRIPT.—12. thou knowest.
 scription—THIRD OF JOHN.

13. to write to thee, but.

Sub-

‡ 12. 1 Tim. iii. 7.

‡ 12. John xxi. 24.

‡ 13. 2 John 12.

1 **Ιουδας, Ιησου Χριστου δουλος, αδελφος δε**
 Judas, of Jesus Anointed a bond-servant, a brother and
Ιακωβου, τοις εν θεω πατρι ηγιασμενοις και Ιη-
 of James, to those in God a father sanctified ones and of
σου Χριστω τετηρημενοις κλητοις. 2 **ελεος υμιν**
 Jesus Anointed preserved ones called ones; mercy to you
και ειρηνη και αγαπη πληθυνθειη. 3 **Αγαπητοι,**
 and peace and love may be multiplied. Beloved ones,
πασαν σπουδην ποιουμενος γραφειν υμιν, περι
 all haste making to write to you, concerning

της κοινης σωτηριας αναγκην εσχον γραφαι
 the common salvation a necessity I had to have written
υμιν παρακαλων επαγωνιζεσθαι τη απαξ παρα-
 to you exhorting to earnestly contend for the once having
δοθειση τοις αγιοις πιστει. 4 **Παρεισεδυσαν**
 been delivered to the saints faith. Privily entered

γαρ τινες ανθρωποι, οι παλαι προγεγραμμε-
 for some men, those of old having been previously de-
νοι εις τουτο το κριμα, ασεβεις, την του
 signated for this the judgment, impious ones, the of the
θεου ημων χαριν μετατιθεντες εις ασελγειαν,
 God of us favor changing into licentiousness,

και τον μονον δεσποτην και κυριον ημων Ιησου
 and the only sovereign and Lord of us Jesus
Χριστον αρνουμενοι. 5 **Υπομνησαι δε υμας**
 Anointed deriding. To remind but you

βουλομαι, ειδυτας υμας απαξ τουτο, οτι ο
 I wish, knowing you once this, because the
κυριος, λωσεν εκ γης Αιγυπτου σωσας, το δευ-
 Lord, people out of land of Egypt having saved, the second
τερον τοις μη πιστευσαντας απωλεσεν. 6 **αγ-**
 time those not having believed he destroyed; mes-

γελους τε τους μη τηρησαντας την εαυτων
 tengers and those not having kept the of themselves
αρχην, αλλα απολιποντας το ιδιον οικητηριον,
 principality, but having left the own habitation,
εις κρισιν μεγαλης ημερας, δεσμοις αιδιοις υπο
 for a judgment of a great day, with chains perpetual under

ζοφον τετηρηκεν. 7 **ως Σοδομα και Γομορρα,**
 thick darkness have been kept; as Sodom and Gomorrah,
και αι περι αυτας πολεις, τον ομοιον τουτοις
 and the about them cities, the like to them
τροπον εκπορνευσασαι, και απελθουσαι οπισω
 manner having committed fornication, and having gone away after
σαρκος ετερας, προκεινται δειγμα, πυρος αιω-
 flesh of another, are placed before an example, of fire age-

1 Judas, a Bond-servant, of Jesus Christ, and † Brother of James, to those who are *BELOVED by God the Father, even the called ones who are † preserved by Jesus Christ; 2 may Mercy and † Peace and Love be multiplied to you.

3 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.

4 † 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 our LORD Jesus Christ.

5 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;

6 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;

7 † 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-

* VATICAN MANUSCRIPT.—Title—OF JUDAS. 1. BELOVED by God. 2 our COMMON Salvation. 5. all things, That Jesus, having saved. 8 our

† 1. Luke vi. 16; Acts i. 13. † 1. John xvii. 11, 12, 15. † 2. 1 Pet. i. 2; 2 Pet. i. 2. † 3. Titus i. 4. † 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7. † 4. Gal. ii. 4; 2 Pet. ii. 1. † 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. † 4. Titus i. 16; 1 J. ii. 22. † 5. 1 Cor. x. 9. † 5. Num. xiv. 29, 37; xxvi. 54; Psa. cvi. 25; Heb. iii. 17, 19. † 6. 2 Pet. ii. 4. † 7. Gen. xix. 24, Deut. xix. 23; 2 Pet. ii. 6.

νιου δικην ὑπεχουσαι. ⁸ Ὁμοίως μεντοι
lasting retributive justice are undergoing. In like manner truly

και οὗτοι ενυπνιαζομενοι σαρκα μεν μαινουσι,
also these dreaming ones flesh indeed they pollute,
κυριοτητα δε αθετουσι, δοξας δε βλασφημουσιν.
lordships and they set aside, glories and they revile.

⁹ Ὁ δε Μιχαηλ ὁ αρχαγγελος, ὅτε τῷ διαβολῷ
The but Michael the chief messenger, when with the accuser

διακρινομενος διελεγετο περι του Μωσως
contending he reasoned about the of Moses

σωματος, ουκ ἐτῴλησε κρισιν ἐπενεγκειν
body, not he dared a judgment to bring against

βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμησάι σοικυριος.
of reviling, but he said; May rebuke thee Lord.

¹⁰ Οὗτοι δε, ὅσα μεν ουκ οιδασι, βλασφη-
These but, what things indeed not they know, they re-
μουσιν· ὅσα δε φυσικως, ὡς τα αλογα ζῶα,
vile; what things but naturally, as the irrational animals,

ἐπιστανται, εν τούτοις φθειρονται. ¹¹ Οὐαι
they know, in these things they are corrupt. Woe

αυτοις, ὅτι τῇ ὁδῷ του Καιν ἐπορευθησαν, και
to them, because in the way of the Cain they went, and

τῇ πλανῇ του Βαλααμ μισθου ἐξεχυθησαν, και
in the error of the Balaam reward they rushed, and

τῇ ἀντιλογίᾳ του Κορε ἀπῶλοντο.
in the contradiction of the Kore they destroyed themselves.

¹² Οὗτοι εἰσιν εν ταις ἀγαπαῖς ὑμων σπιλαδες,
These are in the love-feasts of you hidden rocks,

συνεωχομενοι ἀφοβως, ἑαυτους ποιμαίνοντες·
feasting together without fear, themselves feeding;

νεφελαι ἀνυδροι, ὑπο ἀνεμων παραφερομεναι·
clouds without water, by winds being swept along;

δενδρα φθινοπωρινα, ἀκαρπα, δις ἀποθανοντα,
trees autumnal, unfruitful, twice having died,

ἐκριζῶθηνα· ¹³ κυματα ἀγρια θαλασσης, ἐπα-
having been rooted, waves wild of sea, foam-

φριζοντα τας ἑαυτων αἰσχυνας· ἀστερες πλα-
ing out the of themselves shame; stars wan-

νηται, οἷς * [ὁ] ζῶφος * [του] σκοτους εἰς
dering, for which [the] gloom [of the] darkness for

αἰωνα τετηρηται. ¹⁴ Προεφητευσε δε και του-
as age has been kept. Prophesied and also these

τοις ἑβδομος ἀπο Ἀδαμ Ἐνωχ, λεγων· Ἰδου,
seventh from Adam Enoch, saying; Lo,

ἦλθε κυριος εν ἁγίαις μυριασιν αὐτου, ¹⁵ ποιη-
came a Lord with holy myriads of himself, to exe-

σαι κρισιν κατα παντων, και ἐξελεγεῖαι παντας
cute judgment against all, and convict all

τους ἀσεβεις * [αὐτων] περι παντων των
the impious ones [of them] concerning all of the

εργων ἀσεβείας αὐτων ἧν ἡσεβησαν, και
works of impiety of them which they did impiously, and

tributive justice of an aion-
nian fire.

⁸ † In like manner in-
deed These Dreamers also
pollute the Flesh, and des-
pise Lordships, and revile
Dignities.

⁹ * But † MICHAEL,
the ARCHANGEL, when
contending with the EN-
EMY he reasoned about
the BODY of MOSES, † did
not presume to bring
against him a reviling
Judgment, but said, † "The
" Lord rebuke thee."

¹⁰ † Yet these blaspheme
what indeed they do not
understand, but what they
know naturally as IRRAT-
TIONAL Animals, in These
things they are corrupt.

¹¹ Alas for them! Be-
cause they went in † the
WAY of CAIN, and † rushed
into the ERROR of BALAAM
for a Reward, and des-
troyed themselves in † the
REBELLION of KORAH.

¹² These are HIDDEN
ROCKS in your † LOVE-
FEASTS, feasting together
without fear, feeding
Themselves; Clouds with-
out water, being swept
along by Winds; bare
autumnal Trees, unfruitful
for two seasons, dead,
rooted up;

¹³ wild Waves of the
Sea, foaming out THEIR
OWN Shame; wandering
Stars, † for which has been
kept the GLOOM of DARK-
NESS for the Age.

¹⁴ And † Enoch also,
the Seventh from Adam
prophesied of these, say-
ing, "Behold, † the Lord
" came with his Holy My-
riads,

¹⁵ " to execute Judg-
" ment against all, and to
" convict ALL the IMPIOUS
" of All their WORKS of
" Impiety which they im-

* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13.
the—omit. 13. of the—omit. 15. of them—omit.

† 8. 2 Pet. ii. 10. † 9. Dan. x. 13; xii. 1; Rev. xii. 7. † 9. 2 Pet. ii. 11.
† 9. Zech. iii. 2. † 10. 2 Pet. ii. 12. † 11. Gen. iv. 5; 1 John iii. 12. † 11.
Num. xxii. 7, 21; 2 Pet. ii. 15. † 11. Num. xvi. 1, &c. † 12. 1 Cor. xi. 21; 2 Pet.
ii. 13. † 13. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxxii. 2; Dan. vii.
16; Zech. xiv. 5; Matt. xv. 31; 2 Thess. i. 7. Rev. i. 7.

περι παντων των σκληρων, ὡν ελαλησαν
concerning all of the hard things, as spoke
κατ' αυτου ἀμαρταλοι ασεβεις. ¹⁶ Οὔτοι εἰσι
against him sinners impious. These are
γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας
murmurers, complainers, according to the lusts
αὐτων πορευομενοι· και το στομα αυτων λαλει
of themselves walking; and the mouth of them speaks
υπερουγκα, θαυμαζοντες πρωσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. ¹⁷ Ὑμεις δε, αγαπητοι, μνησθητε των
on account. You but, beloved ones, do you remember the
ῥηματων των προειρημενων ὑπο των αποστο-
words of those having been before spoken by the apo-
λων του κυριου ἡμων Ιησου Χριστου. ¹⁸ ὅτι
eles of the Lord of us Jesus Anointed; that
ελεγον ὑμιν, ὅτι εν εσχατῳ χρονῳ εσονται
they said to you, that in last time will be
εμπαικται, κατα τας εαυτων επιθυμιας πορευ-
scorners, according to the of themselves lusts walk-
ομενοι των ασεβειων. ¹⁹ Οὔτοι εἰσιν οἱ αποδιο-
ing the impious. These are they marking
ριζοντες * [εαυτους,] ψυχικοι, πνευμα μη εχον-
out boundaries [themselves,] soulical ones, a spirit not hav-
τες. ²⁰ Ὑμεις δε αγαπητοι, τη ἁγιωτατη ὑμων
ing. You but beloved ones, in the most holy of you
πιστει εποικοδομουντες εαυτους, εν πνευματι
faith building up yourselves, in spirit
γῳ προσευχομενοι, ²¹ εαυτους εν αγαπη θεου
holy praying, yourselves in love of God
τηρησατε, προσδεχομενοι το ελεος του κυριου
do you keep, looking for the mercy of the Lord
ἡμων Ιησου Χριστου εις ζων αιωνιον. ²² Και
of us Jesus Anointed for life age-lasting. And
οὐς μεν ελεειτε διακρινομενοι. ²³ οὐς δε εν φοβῳ
me indeed do you pity discriminating; some but in fear
σωζετε, εκ του πυρος αρπαζοντες· μισουντες
do you save, out of the fire snatching; hating
και τον απο της οαρκος εσπιλωμενον χιτωνα.
even the from the flesh having been spotted garment.
²⁴ Τῳ δε δυναμενῳ φυλαξει ὑμας απταιστους,
To the now one being powerful to guard you from stumbling,
και στησαι κατενωπιον της δοξης αυτου αμω-
and to place in presence of the glory of himself blame-
μους εν αγαλλιασει, ²⁵ μονῳ θεῳ σωτηρι ἡμων,
less with exceeding joy, to only God a savior of us,
δια Ιησου Χριστου του κυριου ἡμων δοξα * [και]
through Jesus Anointed of the Lord of us glory [and]
μεγαλωσυννη, κρατος και εξουσια, και νυν και
majesty, strength and authority, both now and
εις παντας τους αιωνας· αμην.
for all the ages; so be it.

"piously did, and of All
"† the HARSH words which
"impious Sinners spoke
"against him."

¹⁶ These are Murmurers,
Fault-finders, walking ac-
cording to their own
LUSTS; and † their MOUTH
speaks boastful words,
† admiring men's persons
for the sake of Gain.

¹⁷ † But do you, Be-
loved, remember THOSE
WORDS which were PRE-
VIOUSLY SPOKEN by the
APOSTLES of our LORD Je-
sus Christ;

¹⁸ That they said to
you, That in the Last Time
† there will be Mockers,
walking according to THEIR
OWN IMPIOUS LUSTS.

¹⁹ These are THEY who
SEPARATE, † Sensual, not
having the Spirit.

²⁰ But you, Beloved,
† building up yourselves on
Your MOST HOLY Faith,
praying with holy Spirit,

²¹ keep yourselves in the
Love of God, † looking for
the MERCY of our LORD Je-
sus Christ to aonian Life.

²² And, making a differ-
ence, Some indeed do you
pity;

²³ but Others save by
Fear, snatching them out
of the FIRE, hating even
† the GARMENT SPOTTED
by the FLESH.

²⁴ † Now to HIM who is
ABLE to guard you from
falling, and to place you
† blameless in the presnce
of his GLORY, with great
Joy,

²⁵ † to God alone, our
Savior, through Jesus
Christ our LORD, be Glory,
Majesty, Power, and Au-
thority, * both now, and
throughout ALL the AGES.
Amen.

* VATICAN MANUSCRIPT.—19. themselves—omit.
every AGE, and now. Subscription—OF JUDAS.

† 15. 1 Sam. ii. 3; Psa. xxxi. 18; xciv. 4; Mal. iii. 13.
Prov. xxi. 28; James i. 1, 9. † 17. 2 Pet. iii. 2.
iv. 3; 2 Pet. ii. 1; iii. 3. † 19. 1 Cor. ii. 14; James iii. 15.
i. 4. † 21. Titus ii. 13. † 23. Rev. iii. 4.
† 24. Col. i. 22. † 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

25. and—omit.

25. before

† 16. 2 Pet. ii. 18. † 16.
† 18. 1 Tim. iv. 1; 2 Tim. iii. 1;
† 20. Col. ii. 7; 1 Tim.
† 24. Rom. xvi. 25; 1 Ph. iii. 20.

THE APOCALYPSE.

ΚΕΦ. α'. 1.

¹ Ἀποκαλυψίς Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ
A revelation of Jesus Anointed, which gave to him
 ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ
the God, to point out to the bond-servants of himself the things it behoves
 γενεσθαι ἐν ταχαί, καὶ ἐσημανεν ἀποστείλας
to have done with speed, and he signified having sent
 δια τοῦ ἀγγελοῦ αὐτοῦ τῷ δούλῳ αὐτοῦ
by means of the messenger of himself to the bond-servant of himself
 Ἰωάννη· ² ὃς ἐμαρτυρῆσε τὸν λόγον τοῦ θεοῦ,
to John; who testified the word of the God,
 καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.
and the testimony of Jesus Anointed, what things he saw.
³ Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες
Blessed the one reading, and those hearing
 τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες
the words of the prophecy, and keeping strictly
 τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
the things in it having been written; the for reason
 ἐγγύς.
near.

⁴ Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ
John to the seven congregations to those in the
 Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος
Asia; favor to you and peace from the one existing
 καὶ τοῦ ὄντος καὶ τοῦ ἐρχομένου· καὶ ἀπὸ τῶν
and the one who was and the one coming; and from the
 ἑπτὰ πνευμάτων, ἃ ἴ[σ]τιν ἐνώπιον τοῦ
seven spirits, which [is] in presence of the
 θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
throne of him; and from Jesus Anointed, the wit-
 ness the faithful, the first-horn of the dead ones, and the
 τὸν ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ
ρχῶν τῶν βασιλευν τῆς γῆς· τῷ ἀγαπῶντι
prince of the kings of the earth; to the one loving
 ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν
us and having washed us from the sins of us
 ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐποίησεν ἡμᾶς βασι-
in the blood of himself, and made us a king-
 λειαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἢ
dom, p̄ests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 † who testified the WORD of GOD, and the TESTIMONY of JESUS Christ * whatever things † he saw.

3 Blessed is HE who READS, and those who HEAR the WORDS of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; favor to you from * God, the ONE † who IS, and the ONE who WAS, and the ONE who IS COMING; and from † the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his GOD and Father; † to Him

¹* The Revelation is not found in the VAT. Ms., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the VAT. Ms., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.=Codex Alexandrinus, probably of the fifth century; B.=Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C.=Codex Ephraemi Rescriptus, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.=Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as VAT. Ms., 1209.

* VATICAN MANUSCRIPT, No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "ΑΠΟΚΑΛΥΨΙΣ" has been adopted for the title. 2. whatever things he saw (A. B.) 4. God, the one who is (B.)

† 4. estin, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. heemin, for us.—A.; heemom, of us.—C.

† 1. Rev. xxii. 16. † 2. Rev. vi. 9; xii. 17. † 2. 1 John i. 1. † 3. Rev. xii. 7. † 3. Rev. xxii. 10. † 4. Exod. iii. 14; verse 8. † 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. † 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. xvii. 14; xix. 10. † 5. 1 John i. 7. † 6. 1 Tim. vi. 10; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 11.

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages;
αμην.
so be it.

7 **Ι**δου, ερχεται μετα των νεφελων, και οψε-
ται αυτον πας οφθαλμος, και οιτινες αυτον
εξεκεντησαν· και κρονονται επ' αυτον πασαι αι
φυλαι της γης· ναι, αμην. **8** Εγω ειμι το Α
και το Ω, λεγει κυριος ο θεος, ο ων και
ο ην και ο ερχομενος, ο παντοκρατωρ.
the one who was and the one coming, the almighty.

9 Εγω Ιωαννης, ο αδελφος υμων, και συγχοι-
νωτος εν τη θλιψει και βασιλεια και υπομονη
Ιησου Χριστου, εγενομην εν τη νησω τη καλυ-
μενη Πατμος, δια του λογον του θεου,
και * [δια] την μαρτυριαν Ιησου * [Χρισ-
του.] **10** Εγενομην εν πνευματι εν τη κυριακη
ημερα· και ηκουσα οπισω μου φωνην μεγα-
λην ως σαλπιγγος, **11** λεγουσης· 'Ο βλεπεις
γραψον εις βιβλιον, και πεμψονταις επτα εκ-
κλησιασαι, εις Εφεσον, και εις Σμυρναν, και εις
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,
και εις Φιλαδελφειαν, και εις Λαοδικειαν.

12 Και επεστρεψα βλεπειν την φωνην ητις
ελαλησε μετ' εμου· και επιστρεψας ειδον επτα
λυχνιας χρυσας, **13** και εν μεσφ των * [επτα]
λυχνιων ομοιον υιφ ανθρωπου, ενδεδυμενον
ποδηρη, και περιεζωσμενον προς τοις
μιστοις ζωνην χρυσην· **14** η δε κεφαλη αυτου
και αι τριχες, λεukai ως εριον λευκον, ως χιων·

be the GLORY and the MIGHT for the AGES of the AGES. Amen.

7 Behold! † he 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 † John, your BROTHER and : Co-partner in the AFFLICTION, and Kingdom, and Patient waiting for * Jesus, was in THAT ISLAND which is CALLED Patmos, † on account of the WORD of GOD, and the TESTIMONY of Jesus.

10 † I was in Spirit on the LORD'S Day; and I heard behind me a loud Voice as of a Trumpet,

11 saying, "What thou seest write in a Scroll, and send to THOSE SEVEN Congregations;—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 And I turned to see the VOICE which * was speaking with me; and having turned I saw † Seven golden Lampstands,

13 and in † the Midst of the Lampstands † one like to a Son of Man, † invested with a garment to the foot, and girded about at † the BREASTS with a golden Girdle;

14 and his HEAD and HAIRS white as white

* VATICAN MANUSCRIPT, No. 1160.—9. Christ Jesus (B.) Jesus (D.) 9. on account of—omit (A C.) 9. Anointed—omit (A C.) 12. was speaking (B C.) 13. seven—omit (A C.)

† 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. † 7. Zech. xii. 10; John xix. 37. † 8. Isa. xli. 4; xlv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxii. 13. † 8. verse 4. † 9. Rev. iv. 8; xi. 17; xvi. 5. † 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. † 9. ver. 9; Rev. vi. 9. † 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. † 12. E. l. xv. 37; Zech. iv. 2; verse 20. † 13. Rev. ii. 1. † 13. Ezek. i. 26; Dan. x. 10; xiv. 14. † 13. Dan. x. 5. † 13. Rev. xv. 6.

και οι οφθαλμοι αυτου ως φλοξ πυρος· ¹⁵ και οι
and the eyes of him as a flame of fire; and the
ποδες αυτου ομοιοι χαλκολιβανω, ως εν καμινω
feet of him like to fine white brass, as in a furnace
τεπυρωμενοι· και η φωνη αυτου ος φωνη
having been set on fire; and the voice of him as a voice
υδατων πολλων· ¹⁶ και εχων εν τη δεξια αυτου
of waters many; and having in the right of himself
χειρι αστερας επτα· και εκ του στοματος
hand stars seven; and out of the month
αυτου ρομφαια διστομος οξεια εκπορευομενη·
of him a broad-sword two-mouthed sharp proceeding;
και η οψις αυτου, ως ο ηλιος φαινει εν τη
and the appearance of him, as the sun shines in the
δυναμει αυτου. ¹⁷ Και οτε ειδον αυτον επεσα
power of himself. And when I saw him I fell
προς τους ποδας αυτου, ως νεκρος· και εθηκε την
at the feet of him, as dead; and he placed the
δεξιαν αυτου επ' εμε, λεγων· Μη φοβου· εγω
right of himself on me, saying; Not do thou fear; I
ειμι ο πρωτος και ο εσχατος, ¹⁸ και ο ζων και
am the first and the last, and the living one; even
εγενομην νεκρος, και ιδου ζων ειμι εις τους
I was dead, and lo living I am for the
αιωνας των αιωνων· και εχω τας κλεις του
ages of the ages; and I have the keys of the
θανατου και του αδου. ¹⁹ Γραφον ουν α
death and of the unseen. Write thou therefore the things
ειδες, και α εισι, και α μελλει γινεσθαι
thou sawest, even the things are, and the things about to occur
μετα ταυτα· ²⁰ το μυστηριον των επτα αστε-
after these; the secret of the seven stars
ρων ων ειδες επι της δεξιας μου, και τας
which thou sawest on the right of me, and the
επτα λυχνιας τας χρυσας. Οι επτα αστερες,
seven lampstands the golden. The seven stars,
αγγελιοι των επτα εκκλησιων εισι· και αι λυχ-
messengers of the seven congregations are; and the lamp-
νιαι αι επτα, επτα εκκλησιαι εισι.
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

¹Τω αγγελω της εν Εφεσω εκκλησιας γρα-
By the messenger of the in Ephesus congregation do thou
ψον· Ταδε λεγει ο κρατων τους επτα αστερας
write; These things says the one holding the seven stars
εν τη δεξια αυτου, ο περιπατων εν μεσω των
in the right of himself, the one walking in midst of the
επτα λυχνιων των χρυσαν· ²οιδα τα εργα σου,
seven lampstands the golden; I know the works of thee,
και τον κοπον * [σου,] και την υπομονη σου,
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and †his
EYES as a Flame of Fire;
‡ and his FEET like
to fine Brass glowing with
fire, as in a furnace; and
† his VOICE as the Voice of
many Waters;

‡ and having in his
RIGHT Hand seven Stars;
‡ and out of his MOUTH
proceeding a sharp two-
edged broad Sword; and
† his APPEARANCE as the
SUN shines in his
STRENGTH.

‡ when I saw
him, I fell at his FEET as
dead; but ‡ he placed his
RIGHT hand on me, saying,
"Fear not; ‡ I am the
† FIRST and the LAST,

‡ and the LIVING ONE;
I was even dead, but, be-
hold, ‡ I am living for the
AGES of the AGES; and I
have the KEYS of DEATH
and of HADES.

‡ Write therefore the
things thou sawest, even
‡ those which are, and ‡ the
things which are about to
transpire after these.

‡ As for the SECRET
of the SEVEN Stars which
thou sawest in my RIGHT
hand, and the SEVEN
GOLDEN Lampstands; the
SEVEN Stars are ‡ Mes-
sengers of the SEVEN Con-
gregations, and ‡ the
SEVEN LAMPSTANDS are
Seven Congregations.

CHAPTER II.

1 By the MESSENGER of
the CONGREGATION in
Ephesus, write; These
things says ‡ HE who
HOLDS the SEVEN Stars
in his RIGHT hand, ‡ HE
who walks in the MIDST of
the SEVEN GOLDEN Lamp-
stands;

‡ I know thy WORKS,
and thy TOIL, and thy
PATIENT ENDURANCE,

† 17. FIRST-BORN (A.)

2. thy—is omitted by A C.

† 14. Dan. x. 6; Rev. ii. 18. ‡ 15. Ezek. i. 7. ‡ 15. Ezek. xliii. 2; Rev. xiv.
2; xix. 6. ‡ 16. verse 20. ‡ 16. Rev. ii. 12, 16; xix. 15, 21. ‡ 16. Acts
xxv. 13; Rev. x. 1. ‡ 17. Ezek. i. 28. ‡ 17. Dan. viii. 18; x. 10. ‡ 17. 1st
xli. 4; xlv. 6; xlvi. 12; verse 11; Rev. ii. 8; xxii. 13. ‡ 18. Rev. iv. 9; v. 14. ‡
Rev. ii. 1, &c. ‡ 19. Rev. iv. 1, &c. ‡ 20. Mal. ii. 7; Rev. ii. 1, &c. ‡ 20. Ze-
iv. 2; Matt. v. 15. ‡ 1. Rev. i. 16, 20. ‡ 1. Rev. i. 13. ‡ 2. Psa. i. 6; ver.
6, 13, 10, &c.

και οτι ου δυνασται βαστασαι κακους· και επει-
and that not thou art able to bear with bad ones; and thou hast
ρασας τους λεγοντας εαυτους αποστολους ειναι,
tried those declaring themselves apostles to be,
και ουκ εισι· και ευρες αυτους ψευδεις· ³ και
and not they are; and thou hast found them liars; and
υπομονην εχεις, και εβαστασας δια το
patient endurance thou hast, and thou hast suffered on account of the
ονομα μου, και ουκ εκοπιασας. ⁴ Αλλ' εχω
name of me, and not thou hast wearied. But I have
κατα σου, οτι την αγαπην σου την πρωτην
against thee, because the love of thee the first
αφηκας. ⁵ Μνημονευε ουν ποθεν πεπτωκας,

thou hast relaxed. Do thou remember therefore whence thou hast fallen,
και μετανοησον, και τα πρωτα εργα ποιησον·
and change thy mind, and the first works do thou;
ει δε μη, ερχομαι σοι † [ταχυ,] και κινησω την
if but not, I am coming to thee [speedily,] and I will remove the
λυχνιαν σου εκ του τοπου αυτης, εαν μη
lampstand of thee out of the place of itself, if not
μετανοησης. ⁶ Αλλα τουτο εχεις, οτι μισεις
thou dost change thy mind. But this thou hast, that thou hatest

τα εργα των Νικολαιτων, α καγω μισω. ⁷ Ο
the works of the Nikolaitans, which I also hate. The
εχων ους, ακουτατω τι το πνευμα λεγειταις
one having an ear, let him hear what the spirit says to the
εκκλησιας· Τω νικωντι δωσω αυτω φαγειν
congregation; To the one overcoming I will give to him to eat

εκ του ξυλου της ζωης, ο εστιν εν τω παρα-
from the wood of the life, which is in the para-
δεισω του θεου † [μου.]
dise of the God [of me.]

⁸ Και τω αγγελω της εν Σμυρνη εκκλησιας
And by the messenger of the in Smyrna congregation

γραψον· Ταδε λεγει ο πρωτος και ο εσχα-
do thou write; These things says the first and the last,
τος, ος εγενετο νεκρος, και εζησεν· ⁹ οίδα σου
who became dead, and lived; I know of thee

† [τα εργα, και] την θλιψιν, και την πτωχειαν,
[the works, and] the affliction, and the poverty,

(αλλα πλουσιος ει,) και την βλασφημιαν εκ
(but rich thou art,) and the blasphemy from

των λεγοντων Ιουδαιους ειναι εαυτους, και ουκ
those declaring Jews to be themselves, and not

εισιν, αλλα συναγωγη του σατανα. ¹⁰ Μηδεν
are, but an assembly of the adversary. Not

φοβου α μελλεις πασχειν· ιδου, μελλει
fear thou the things thou art about to suffer; lo, is about

βαλειν ο διαβολος εξ υμων εις φυλακην, ινα
to cast the accuser from of you into prison, so that

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;

³ and thou hast patiently endured and hast suffered on account of my NAME, † and † thou hast not been weary.

⁴ But I have this against thee, That thou hast relaxed thy FIRST LOVE.

⁵ Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMPSTAND out of its PLACE, unless thou reform.

⁶ But This thou hast, That thou hatest the works of † the NICOLAITANS, which I also hate."

⁷ († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR will I give † to eat of † the † WOOD of the LIFE, which is in the PARADISE of GOD.

⁸ And by the MESSENGER of the CONGREGATION in Smyrna write; These things says † the † FIRST and the LAST, who was dead, and lived;

⁹ I know Thy AFFLICTION and POVERTY, (but thou art † rich;), and I know the BLASPHEMY of † THOSE DECLARING themselves to be Jews, and are not, but † an Assembly of the ADVERSARY.

¹⁰ † Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

† 3. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. Wood is the primary signification of *xulon*, and may here denote, as in Rev. xii. 2, an aggregation of *dendra*, or trees, commonly called a *wood*, or *forest*; a *xulon* of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. FIRST-BORN (A.) 9. thy WORKS, and—is omitted by (A.C.)

† 2. 1 John iv. 1. † 3. Gal. vi. 9; Heb. xii. 3, 5. † 6. verse 15. † 7. Matt. xi. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. † 7. Rev. xxii. 2, 14. † 7. Gen. ii. 9. † 8. Rev. i. 8, 17, 18. † 9. Luke xii. 21; 1 Tim. vi. 13; James ii. 5. † 9. Rom. ii. 17, 28, 29; ix. 0. † 9. Rev. iii. 9. † 10. Matt. x. 22.

πειρασθητε και εξετε θλιψιν ημερων δεκα.
 you may be tried; and you shall have affliction days ten.
 Γινου πιστος αχρι θανατου, και δωσω σοι τον
 Be thou faithful till death, and I will give to thee the
 στεφανον της ζωης. ¹¹ 'Ο εχων ους, ακου-
 crown of the life. The one having an ear, let him
 σατω τι το πνευμα λεγει ταις εκκλησιαις. 'Ο
 hear what the spirit says to the congregations; The
 νικων ου μη αδικηθη εκ του θανατου του
 one overcoming not he may be hurt by the death the
 δευτερου.
 second.

¹² Και τω αγγελω της εν Περγαμω εκκλησιας
 And by the messenger of the in Pergamos congregation
 γραφον. Ταδε λεγει ο εχων την βρομφαιαν
 do thou write; These things says the one having the broadsword
 την διστομον την οξειαν ¹³ ιδου † [τα εργα
 that two-mouthed the sharp; I know [the works
 σου, και] που κατοικεις, οπου ο θρονος του
 of thee, and] where thou dwellest, where the throne of the
 σατανα και κρατεις το ονομα μου, και ουκ
 adversary; and thou holdest fast the name of me, and not
 ηρησω την πιστιν μου, * [και] εν ταις ημε-
 thou didst deny the faith of me, [even] in those days
 ραις * [εν] αις Αντιπας ο μαρτυς μου ο πιστος,
 [in] which Antipas the witness of me the faithful,
 ος απεκτανθη παρ' υμιν, οπου ο σατανας κατοι-
 who was killed among you, where the adversary dwells.
 κει. ¹⁴ Αλλ' εχω κατα σου ολιγα, † [οτι]
 But I have against thee a few things, [because]
 εχεις εκει κρατουντας την διδαχην Βαλααμ,
 thou hast there some holding the teaching of Balaam,
 ος εδιδασκε τω Βαλακ βαλειν σκανδαλον ενω-
 who instructed the Balak to cast a stumbling-block be-
 πιον των υιων Ισραηλ, φαγειν ειδωλοθυτα και
 fore the sons of Israel, to eat idol-sacrifices and
 πορνευσαι. ¹⁵ Ουτως εχεις και συ κρατουντας
 to fornicate. So hast also thou some holding
 την διδαχην * [των] Νικολαιτων ομοιως.
 the teaching [of the] Nicolaitans in like manner.

¹⁶ Μετανοησον ουν ει δε μη, ερχομαι σοι
 Change thy mind therefore; if but not, I am coming to thee
 ταχυ, και πολεμησω μετ' αυτων εν τη βρομφαια
 quickly, and I will war with them by the broadsword
 του στοματος μου. ¹⁷ 'Ο εχων ους, ακου-
 of the mouth of me. The one having an ear, let him
 σατω τι το πνευμα λεγει ταις εκκλησιαις. Τω
 hear what the spirit says to the congregations; To the
 νικωντι δωσω αυτω μαννα του κεκρυμ-
 one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. † Be thou faithful till Death, and I will give to 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 TWO-EDGED BROAD SWORD;

¹³ I know where thou dwellest,—† where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, † my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

¹⁴ But I have a few things against thee; thou hast there those holding the TEACHING of † Balaam, who instructed Balak to cast a Stumbling block before the SONS of Israel, * both † to eat Idol-sacrifices, and † to fornicate.

¹⁵ So in like manner thou hast also those holding the TEACHING of the † Nicolaitans.

¹⁶ Reform, therefore; but if not, I am coming to thee speedily, and † 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

* VATICAN MANUSCRIPT, No. 1100.—13. even—omit. 15. of the—omit. 17. of—omit.

13. in—omit. 14. both.

† 13. thy works, and—is omitted by (A c.) 13. my—is added by (A c.) 14. because—is omitted by (A.)

‡ 10. Matt. xxiv. 13. ‡ 10. James i. 12; Rev. iii. 11. ‡ 11. verse 7; Rev. xiii. 9.
 ‡ 11. Rev. xx. 14; xxi. 8. ‡ 12. Rev. i. 10[†] ‡ 13. verse 0. ‡ 14. Num. xxiv. 14; xxv. 1; xxxi. 10; 2 Pet. ii. 15; Jude 11. ‡ 14. ver. 20; Acts xv. 20; 1 Cor. viii. 0, 10; x. 10, 20. ‡ 14. 1 Cor. vi. 13. ‡ 15. verse 0. ‡ 16. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 10; xix. 15, 21. ‡ 17. verses 2, 14.

μενον, και δωσω αυτω ψηφον λευκην, και επι
hidden, and I will give to him a pebble white, and on
την ψηφον ονομα καινου γεγραμμενον, ο ουδεις
the pebble a name new having been written, which no one
οιδεν ει μη ο λαμβανων.
knows if not the one receiving.

18 Και τω αγγελω της εν Θυατειροις εκκλη-
And by the messenger of the in Thyatira congre-
σιας γραφον· Ταδε λεγει ο υιος του θεου,
gation write; These things says the son of the God,
δ εχων τους οφθαλμους αυτου ως φλογα
the one having the eyes of himself as a flame
πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανω·
of fire, and the feet of him like to fine white brass;

19 οίδα σου τα εργα, και την αγαπην, και την
I know of thee the works, and the love, and the
πιστιν, και την διακονιαν, και την υπομονην
faith, and the service, and the patient endurance
σου, και τα εργα σου τα εσχατα πλεονα των
of thee, and the works of thee the last more of the
πρωτων. 20 Αλλ' εχω κατα σου, οτι αφεις
first. But I have against thee, because thou lettest alone

την γυναικα † [σου] Ιεζαβελ, η λεγουσα εαυτην
the wife [of thee] Jezebel, the one calling herself
προφητιν, και διδασκει και πλανα τους εμους
a prophetess, and she teaches and seduces the my
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.
bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησῃ, και
And I gave to her time so that she might reform, and
ου θελει μετανοησαι εκ της πορνειας αυτης·
not she wills to reform from the fornication of herself;

22 ιδου, βελλω αυτην εις κλινην, και τους μοι-
lo, I cast her into a bed, and those com-
χευοντας μετ' αυτης εις θλιψιν μεγαλην,
mitting adultery with her into affliction great,
εαν μη μετανοησωσεν εκ των εργαων αυτης,
if not they should reform from the works of her.

23 και τα τεκνα αυτης αποκτενω εν θανατω· και
and the children of her I will kill with death; and
γνωσονται πασαι αι εκκλησιαι, οτι εγω ειμι ο
shall know all the congregations, that I am the

ερευνων νεφρους και καρδιας· και δωσω υμιν
one searching reins and hearts; and I will give to you
εκαστω κατα τα εργα υμων. 24 Υμιν δε
to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, οσοι
I say, to the remaining ones to those in Thyatira, as many as
ουκ εχουσι την διδαχην ταυτην, οτινες ουκ
not hold the teaching this, who not
εγνωσαν τα βαθεα του σατανα (ως λεγουσιν·)
knew the depths of the adversary (as they say;)

Ου βαλω εφ' υμας αλλο βαρος· 25 πλην ο
Not I will lay on you other burden; but what

been CONCEALED; and I will give to him a white Pebble, and on the PEBBLE † a new Name engraved, which no one knows but HE who RECEIVES it:

18 And by the MESSENGER of the CONGREGATION in Thyatira write; These things says THAT SON of GOD, who HAS † his EYES as a Flame of Fire, and his FEET like to fine Brass;

19 I know Thy WORKS, and LOVE, and FAITH, and SERVICE, and PATIENT ENDURANCE, and thy LAST WORKS to be more than the FIRST.

20 But I have this against thee, Because thou lettest alone the WOMAN † Jezebel, who CALLS herself a Prophetess; and she teaches and seduces My Servants, † to fornicate, and to eat idol-sacrifices.

21 And I gave her time, so that she might reform; but she is not disposed to reform from her FORNICATION.

22 Behold! * I will cast her, and those COMMITTING ADULTERY with her, into a Bed,—into great Affliction; unless they reform from her WORKS.

23 And I will kill her CHILDREN with Death; and All the CONGREGATIONS shall know That † I am HE who SEARCHES Reins and Hearts; † and I will give to you, to each one, according to your WORKS.

24 But I say to you,— to the REST in Thyatira, as many as have not this TEACHING, who knew not the DEPTHS of the ADVERSARY, (as they say;) † I lay on you no Other Burden;

* VATICAN MANUSCRIPT, No. 1160.—22. I will cast (A B.)

† 20. sou—thy, is omitted by c. very many MSS., and most of the versions. I lay, A c, and many MSS.

† 17. Rev. iii. 12; xix. 12. † 18. Rev. i. 14, 15. † 20. 1 Kings xvi. 31; xxi. 25; 2 Kings ix. 7. † 20. Acts xv. 20, 20; verse 14. † 23. 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; 2 Chron. vi. 20; Psa. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rom. viii. 27. † 23. Psa. lxii. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12.

24. Balloo

εχετε, κρατησατε αχρις ου αν ηξω. ²⁶ Και ο
 you have, hold fast till of which I may have come. And the
 νικων, και ο τηρων αχρι τελους τα εργα
 one overcoming, and the one keeping till an end the works
 μου, δωσω αυτω εξουσιαν επι των εθνων. ²⁷ και
 of me, I will give to him authority over the nations; and
 ποιμανει αυτους εν ραβδω σιδηρα, ως τα σκευη
 he shall rule them with a rod made of iron, as the vessels
 τα κεραμικα συντριβεται, ως κερω ειληφα
 those earthen ones it is breaking together, as also I received
 παρα του πατρος μου. ²⁸ και δωσω αυτω τον
 from of the father of me; and I will give to him the
 αστερα τον πρωινον. ²⁹ Ο εχων ους, ακου-
 star the morning. The one having an ear, let him
 σατω τι το πνευμα λεγειταις εκκλησιαις.
 hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

¹ Και τω αγγελω της εν Σαρδεσιν εκκλησιας
 And by the messenger of the in Sardis congregation
 γραφον. Ταδε λεγει ο εχων τα επτα πνευ-
 write; These things says the one having the seven spirits
 ματα του θεου, και τους επτα αστερας. Οιδα
 of the God, and the seven stars, I know
 σου τα εργα, οτι ονομα εχεις οτι ζης, και
 of thee the works, that a name thou hast that thou livest, and
 νεκρος ει. ² Γινου γρηγορων, και στηρισον
 dead thou art. Become thou vigilant, and strengthen
 τα λοιπα α εμελλον αποθανειν ου γαρ
 the things remaining which were about to die; not for
 εδρηκα σου τα εργα πεπληρωμενα ενωπιον
 I have found of thee the works having been completed in presence
 του θεου μου. ³ Μνημονευε ουν πως ειλη-
 of the God of me. Remember thou therefore how thou hast re-
 φασ * [και ηκουσας, και τηρει,] και μετανοη-
 ceived [and thou didst hear, and observe,] and reform.
 σον. Εαν ουν μη γρηγορησης, ηξω
 If therefore not thou shouldst have watched, I may have come
 επι σε ως κλεπτης, και ου μη γνως
 on thee as a thief, and not not thou mayest have known
 ποιαν ωραν ηξω επι σε. ⁴ Αλλ' εχεις
 what hour I may have come on thee. But thou hast
 ολιγα ονοματα εν Σαρδεσιν, α ουκ εμολυναν
 a few names in Sardis, which not soiled
 τα ιματια αυτων και περιπατησουσι μετ' εμου
 the garments of themselves; and they shall walk with me

25 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 EARTHEN VESSELS it is breaking them together;) as also † I have received from my FATHER.

28 And I will give to him † the MORNING STAR."

29 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER III.

1 "And by the MESSENGER of the CONGREGATION in Sardis write; These things says † HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; † I know Thy WORKS, That thou hast a Name * That thou livest, and thou art dead.

2 Become vigilant, and * strengthen the remaining THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my GOD.

3 † Remember, therefore, how thou hast received and heard, and observe it, and † reform. † If, therefore, thou shouldst not watch, I may have come † [on thee] as a Thief, and thou mayest by no means know at what Hour I may have come on thee.

4 But thou hast a Few Names in Sardis, which have not soiled their GARMENTS; and they shall walk with me in † white

* VATICAN MANUSCRIPT, No. 1160.—25. shall open. 1. and livest (B.) 2. keep the remaining THINGS. 3. and thou hast heard, and observe—omit (B.)

† 3. on thee is omitted by (A C.)

† 25. Rev. iii. 11. † 26. John vi. 29; 1 John iii. 23. † 26. Matt. xix. 28; Luke xii. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; xx. 4. † 27. Psa. ii. 8, 9; xlix. 14; Dan. vii. 1; Rev. xii. 5; xix. 15. † 28. 2 Pet. i. 19; Rev. xii. 16. † 1. Rev. i. 4, 26; iv. 5; v. 6. † 1. Rev. ii. 2. † 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. † 3. verse 19. † 3. Matt. xxiv. 43; xxv. 13; 1 Thess. v. 2. † 4. Rev. iv. 4; vi. 11; vii. 9, 13.

εν λευκοις, ὅτι ἄξιοι εἰσιν. ⁵ Ὁ νικων,
 in white (robes,) because worthy they are. The one overcoming.
 οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ
 this shall invest himself with garments white; and not
 μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλοῦ
 not I will blot out the name of him out of the scroll
 τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνω-
 of the life, and I will confess the name of him in
 πιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγε-
 presence of the father of me, and in presence of the messen-
 λων αὐτοῦ. ⁶ Ὁ ἔχων οὖς, ἀκουσάτω τι τὸ
 gers of him. The one having an ear, let him hear what the
 πνεῦμα λέγει ταῖς ἐκκλησιαῖς.
 spirit says to the congregations.

⁷ Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη-
 And by the messenger of the in Philadelphia congrega-
 σίας γράψον· Ταδε λέγει ὁ ἅγιος, ὁ ἀλη-
 tion write; These things says the holy one, the true
 θινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαυιδ· ὁ ἀνοίγων,
 one, the one having the key of the David; the one opening,
 καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοι-
 and no one shuts; and shuts, and no one opens;
 γει· ⁸ οἶδα σου τὰ ἔργα· ἰδοῦ, δέδωκα ἐνώπιον
 I know of thee the works; lo, I have placed before
 σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλεί-
 thee a door having been opened, which no one is able to
 σαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτη-
 shut her; because a little thou hast power, and thou
 ρησας μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομα
 hast kept of me the word, and not thou didst deny the name
 μου. ⁹ Ἰδοῦ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ
 of me. Lo, I give out of the assembly of the
 σατανα τῶν λεγοντῶν ἑαυτοὺς Ἰουδαίους εἶναι,
 adversary those saying themselves Jews to be,
 καὶ οὐκ εἰσιν, ἀλλὰ ψευδονται· ἰδοῦ, ποιήσω
 and not they are, but speak falsely; lo, I will make
 αὐτοὺς, ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώ-
 them, so that they may have come and may have prostrated be-
 πιον τῶν ποδῶν σου, καὶ γνῶσιν, ὅτι
 fore the feet of thee, and they may have known, that
 * [ἐγὼ] ἠγάπησα σε· ¹⁰ ὅτι ἐτήρησας τὸν
 [1] loved thee; because thou hast kept the
 λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τήρησω ἐκ
 word of the patience of me, also I thee will keep from
 τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχεσ-
 the hour of the trial of that being about to come
 θαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
 on the habitable whole, to try those
 κατοικοῦντας ἐπὶ τῆς γῆς. ¹¹ Ἐρχομαι ταχύ·
 dwelling on the earth. I come speedily;

(robes;) Because they are worthy.
⁵ The CONQUEROR shall * thus † be clothed in white Garments; and I will by no means blot out his NAME from the † BOOK of LIFE, and † I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS.”
⁶ (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)
⁷ “And by the MESSENGER of the CONGREGATION in Philadelphia write: These things says † the HOLY ONE, † the TRUE, HE who HAS † the KEY of DAVID, † HE who OPENS and no one * shall shut, and shuts and no one opens;
⁸ † I know Thy WORKS; behold! I have placed before thee † an opened Door, which no one is able to shut; Because thou hast a Little Power, and hast kept My WORD, and didst not deny my NAME.
⁹ Behold! I am giving up † THOSE 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

* VATICAN MANUSCRIPT, No. 1160.—5. thus be clothed, (A. C.) 7. shall shut; and he who shuts and no one shall open. 9. †—omit (B.)

† 5. Rev. xix. 8. † 5. Phil. iv. 3, Rev. xiii. 8. † 5. Matt. x. 32; Luke xii. 8.
 † 7. Acts iii. 14. † 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. † 7. Isa. xxii. 22; Luke i. 32; Rev. i. 18. † 7. Matt. xvi. 10. † 8. verse 1 † 8. 1 Cor. xvi. 9; 2 Cor. ii. 12. † 9. Rev. ii. 9. † 9. Isa. xlix. 23; ix. 14. † 10. 2 Pet. 11. 9. † 10. Luke ii. 1. † 11. Phil. iv. 5; Rev. xxii. 7, 12, 20. † 11. verse 3; Rev. ii. 25.

κρατει ὁ εχεις, ἵνα μηδεις λαβη τον
 hold thou fast what thou hast, so that no one may have taken the
 στεφανον σου. ¹² Ὁ νικων, ποιησω αυτον
 crown of thee. The one overcoming, I will make him
 στυλον εν τῳ ναῳ του θεου μου, και εξω ου
 a pillar in the temple of the God of me, and outside not
 μη εξελθη ετι και γραψω επ' αυτον το
 not he may have gone out any more; and I will write on him the
 ονομα του θεου μου, και το ονομα * [της πολεις
 name of the God of me, and the name [of the city
 του θεου μου,] της καινης Ἱερουσαλημ, ἡ κατα-
 of the God of me,] of the new Jerusalem, that coming
 βαινουσα εκ του ουρανου απο του θεου μου, και
 down out of the heaven from the God of me, and
 το ονομα * [μου] το καινον. ¹³ Ὁ εχων ους,
 the name [of me] the new. The one having an ear,
 ακουτατω τι το πνευμα λεγει ταις εκκλησιαις.
 let him hear what the spirit says to the congregations.
¹⁴ Και τῳ αγγελῳ της εν Λαοδικεια εκκλη-
 And by the messenger of the in Laodicea congrega-
 σιας γραψον· Ταδε λεγει ὁ Ἀμην, ὁ μαρτυς
 tion write; These things says the Amen, the witness
 ὁ πιστος και αληθινος, ἡ αρχη της κτισεως
 the faithful and true, the beginning of the creation
 του θεου· ¹⁵ οἶδα σου τα εργα, ὅτι ουτε ψυχρος
 of the God; I know of thee the works, that neither cold
 ει, ουτε ζεστος· οφελον ψυχρος ἢς, η ζεσ-
 thou art, nor hot; I wish cold thou wert, or hot.
 τος. ¹⁶ Οὕτως, ὅτι χλιαρος ει, και ουτε
 Thus, because lukewarm thou art, and neither
 ζεστος ουτε ψυχρος, μελλω σε εμεσαι εκ του
 hot nor cold, I am about thee to vomit out of the
 στοματος μου. Ὅτι λεγεις· ¹⁷ ὅτι πλουσιος
 mouth of me. Because thou sayest; that rich
 ειμι, και πεπλουτηκα, και ουδενος χρεϊαν εχω,
 I am, and have been enriched, and not any need I have,
 και ουκ οιδας, ὅτι συ ει ὁ ταλαιπωρος και ὁ
 and not thou knowest, that thou art the wretched one and the
 ελεεινος, και πτωχος και τυφλος και γυμνος·
 pitiable one, and poor and blind and naked;
¹⁸ συμβουλευα σοι αγορασαι παρ' εμου χρυσιον
 I counsel thee to have bought from of me gold
 πεπυρωμενον εκ πυρος, ἵνα πλουτηης·
 having been burnt by fire, so that thou mayest have been rich;
 και ἱματια λευκα, ἵνα περιβαλη,
 and garments white, so that thou mightest have been clothed,
 και μη φανερωθη ἡ αισχυνη της γυμνοτητος
 and not might have appeared the shame of the nakedness
 σου· και κολλουριον, εγχρισαι τους οφθαλμους
 of thee; and eye-salve, to have rubbed in the eyes
 σου, ἵνα βλεπης. ¹⁹ Εγω ὅσους εαν φιλω,
 of thee, so that thou mayest see. I as many as if I may love,

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 wert cold or hot.
¹⁶ Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.
¹⁷ Because thou sayest † 'I am rich, and have become wealthy, and have Need of Nothing;' and knowest not that thou art the WRETCHED and the PITIABLE one,—even * poor, and blind, and naked;
¹⁸ I counsel thee † to buy from me Gold which has been refined by Fire, that thou mayest be rich; and † white Garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eyesalve to anoint thine EYES, that thou mayest see.
¹⁹ £, † as many as I

* VATICAN MANUSCRIPT, No. 1160.—12. the city of my God—omit. 12. my—omit.
 17. poor.
 † 11. Rev. ii. 10. † 12. 1 Kings vii. 21; Gal. ii. 9. † 12. Rev. ii. 17; xiv. 1;
 xxii. 4. † 12. Gal. iv. 26; Heb. xii. 22; Rev. xxi. 2, 10. † 12. Rev. xxii. 4. † 14.
 Rev. i. 5; xix. 11; xxii. 6; verse 7. † 14. Col. i. 15. † 17. Hosea xii. 8; 1 Cor. iv. 5.
 † 18. 1-a. iv. 1; Matt. xiii. 44; xv. 9. † 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15; xix. 5.
 † 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James i. 12.

ελεγχω και παιδευω· ζηλωσον ουν και μετα-
 I prove and admonish; he thou zealous therefore and re-
 νοησον. ²⁰ Ιδου, εστηκα επι την θυραν, και
 form. Lo, I have stood at the door, and
 κρουω· εαν τις ακουση της φωνης μου, και
 I knock; if any one may have heard the voice of me, and
 ανοιξη την θυραν, εισελευσομαι προς αυτον,
 may have opened the door, I will go in to him,
 και δειπνησω μετ' αυτου, και αυτος μετ' εμου.
 and sup with him, and he with me.
²¹ Ο νικων, δωσω αυτω καθισαι * [μετ'
 The one overcoming, I will give to him to have sat
 εμου] εν τω θρονω μου, ως καγω ενικησα, και
 [me] in the throne of me, as also I overcame, and
 εκαθισα μετα του πατρος μου εν τω θρονω
 am sat down with the father of me in the throne
 αυτου. ²² Ο εχων ους, ακουσατω τι το
 of him. The one having an ear, let him hear what the
 πνευμα λεγει ταις εκκλησιαις.
 spirit says to the congregations.

ΚΕΦ. δ'. 4.

¹ Μετα ταυτα ειδον, και ιδου, θυρα ανεψ-
 After these things I saw, and lo, a door having
 γμενη εν τω ουρανω, και η φωνη η πρωτη,
 been opened in the heaven, and the voice the first,
 ην ηκουσα ως σαλπιγγος λαλουσης μετ' εμου,
 which I heard as of a trumpet talking with me,
 λεγων· Αναβα ωδε, και δειξω σοι α
 saying; Come thou up here, and I will show to thee the things
 δει γενεσθαι μετα ταυτα. ² Και ευθεως
 it behoves to have done after these things. And immediately
 εγενομη εν πνευματι· και ιδου, θρονος εκειτο
 I was in spirit; and lo, a throne was placed
 εν τω ουρανω, και επι του θρονου καθημενος·
 in the heaven, and on the throne one sitting;
³ και ο καθημενος ομοιος δρασει λιθω ιασπιδι
 and the one sitting like in appearance to a stone a jasper
 και σαρδιω· και ιρις κυκλοθεν του θρονου ομοιος
 and a sardius; and a rainbow round about the throne like
 δρασει σμαραγδινω. ⁴ Και κυκλοθεν του θρονου
 in appearance to an emerald. And round about the throne
 θρονοι εικοσιτεσσαρες· και επι τους θρονους
 thrones twenty-four; and on the thrones
 εικοσιτεσσαρες πρεσβυτερας καθημενους, περι-
 twenty-four elders sitting, having
 βεβλημενους εν ιματιοις λευκοις, και επι τας
 been clothed with garments white, and on the
 κεφαλαι αυτων στεφανους χρυσειου. ⁵ Και εκ
 heads of them crowns golden. And from
 του θρονου εκπορευοντο αστραπαι και φωναί
 the throne proceed lightnings and voices

love, reprove and admonish; be zealous, therefore, and reform.

²⁰ Behold! I have stood at the door, and I knock; † if any one may have heard my voice, and opened the door, † I * will enter in to him, and feast with him, and he with me.

²¹ The CONQUEROR, † I will give to him to sit down with me in my THRONE, as † I also conquered, and sat down with my FATHER in his THRONE."

²² (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

¹ After these things I saw, and behold! a Door opened in the HEAVEN, and † the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, † "Ascend hither, and I will show thee what * must occur after these things."

² Immediately † I was in Spirit; and behold! † a Throne was placed in the HEAVEN, and on * the THRONE one sitting.

³ And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; † and a Rainbow encircled the THRONE,—* similar in appearance to an Emerald.

⁴ † And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, † having been clothed with white Garments, and on their HEADS Golden Crowns.

⁵ And from the THRONE proceed † Lightnings and Voices and Thunders;

* VATICAN MANUSCRIPT, No. 1160.—²⁰. will both enter. ²¹. with me—omit. ¹. must occur. Immediately after These things I was in Spirit. ². the throne one sitting, to look upon like a Jasper-stone. ³. like to a Vision of Emeralds, (B.)

† 20. Luke xiii. 37. † 20. John xiv. 23. † 21. Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. † 1. Rev. i. 10. † 1. Rev. xi. 13. 1 2. Rev. i. 10; xvii. 3; xxi. 10. † 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Pan. vii. 9. 1 3. Ezek. i. 28. † 4. Rev. xi. 16. † 4. Rev. iii. 4, 5, &c. † 5. Rev. viii. 5; xvi. 18.

και βρονται· και επτα λαμπαδες πυρος καιομε-
 and thunders; and seven lamps of fire burn-
 ναι ενωπιον του θρονου, αι εισι * [τα] επτα
 ing in presence of the throne, which are [the] seven
 πνευματα του θεου· ⁶ και ενωπιον του θρονου
 spirits of the God; and in presence of the throne
 ως θαλασσα υαλινη, ομοια κρυσταλλω· και εν
 as a sea made of glass, like crystal; and in
 μεσω του θρονου και κυκλω του θρονου τεσσαρα
 midst of the throne and in a circle of the throne four
 ξωα γεμουτα οφθαλμων εμπροσθεν και οπισ-
 living-ones being full of eyes before and be-
 θεν. ⁷ * [Και] το ζων το πρωτον ομοιον
 hind. [And] the living one the first like
 λεοντι, και το δευτερον ζων ομοιον μωσχω,
 to a lion, and the second living one like to a young bullock,
 και το τριτον ζων εχων * [το] προσωπον αν-
 and the third living one had [the] face of
 θρωπου, και το τεταρτον ζων ομοιον αετω
 a man, and the fourth living one like to an eagle
 πετομενω. ⁸ Και τα τεσσαρα ζωα, εν καθ' εν
 flying. And the four living ones, one by one
 αυτων εχον ανα πτερυγας εξ, κυκλοθεν και
 of them had apiece wings six, round about and
 εσωθεν γεμουσιν οφθαλμων· και αναπανσιν
 within they are full of eyes; and rest
 ουκ εχουσιν ημερας και νυκτος, λεγοντες·
 not they have of day and of night, saying:
 'Αγιος, αγιος, αγιος κυριος ο θεος ο παντοκρα-
 Holy, holy, holy Lord the God the almighty,
 τωρ, ο ην και ο αν και ο ερχομενος.
 the one who was and the one existing and the one coming.
⁹ Και οταν δωσουσι τα ζωα δοξαν και τιμην
 And when shall give the living ones glory and honor
 και ευχαριστιαν τω καθημενω επι του θρονου,
 and thanks to the one sitting on the throne,
 τω ζωντι εις τους αιωνας των αιωνων, ¹⁰ πε-
 to the one living for the ages of the ages, shall
 σουνται οι εικοσιτεσσαρες πρεσβυτεροι ενωπιον
 fall down the twenty-four elders in presence
 του καθημενου επι του θρονου, και προσκυνη-
 of the one sitting on the throne, and they shall do
 σουσι τω ζωντι εις τους αιωνας των αιωνων,
 homage to the one living for the ages of the ages,
 και βαλουσι τους στεφανους αυτων ενωπιον
 and they shall cast the crowns of themselves in presence
 του θρονου, λεγοντες· ¹¹ αξιος ει, κυριε,
 of the throne, saying; worthy thou art, O Lord,
 λαβειν την δοξαν και την τιμην και την δυνα-
 to receive the glory and the honor and the power;

and before the THRONES were burning † Seven Lamps of Fire, which are the † SEVEN Spirits of God;

6 and before * the THRONES as it were † a glassy Sea, like Crystal; † and in the Midst of the THRONES, and around the THRONES, Four Living ones, 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 † having the FACE as of a Man, and the FOURTH Living one was like to a flying Eagle.

8 And the FOUR Living ones, † having * each of them † six Wings apiece, round about and within are full of Eyes; and they have no rest Day and Night, saying, † † "Holy, holy, * holy, † Lord GOD, the OMNIPOTENT! the ONE who WAS, and the ONE who IS, and the ONE who IS COMING."

9 And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONES, to HIM † who LIVES for the AGES of the AGES,

10 † the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONES, and will do homage to HIM who LIVES for the AGES of the AGES, † and they will cast their CROWNS before the THRONES, saying,

11 † "Thou art worthy * † O LORD, even our GOD, to receive the GLORY, and the HONOR, and the POW-

* VATICAN MANUSCRIPT, No. 1160.—5. the—omit. 6. his throne as. 7. And —omit. 7. the—omit (B.) 8. every one of them (B.) 8. holy, holy, holy, holy, Lord God. 11. O, LORD even our God, the HOLY one, to receive (B.) † 7. having, (A B.) 8. having, (A.) 8. six Wings apiece, round about and within are full of Eyes (A B.) 8. Holy—three times in A and most MSS., nine times in B. 11. the LORD, even our God, (A B.) † 5. Exod. xxxvii. 23; 2 Chron. iv. 20; Ezek. i. 12; Zech. iv. 2. † 6. Exod. xxxviii. 8; Rev. xv. 2. † 6. Ezek. i. 5. † 7. Num. ii. 2; Ezek. i. 10; x. 4 † 8. Isa. vi. 3. † 8. Rev. i. 8. † 9. Rev. i. 18; v. 14; xv. 7. † 10 Rev. v. 3 † 10. verse 4. † 11. Rev. v. 12.

μιν· ὅτι συ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ
 because thou didst create the all things, and on account of the
 ὀελημα σου ἦσαν, καὶ ἐκτισθησαν.
 will of thee they were, and were created.

ΚΕΦ. ε'. 5.

¹ Καὶ εἶδον ἐπὶ τὴν δεξίαν τοῦ καθημένου ἐπὶ
 And I saw on the right of the one sitting on
 τοῦ θρόνου βιβλίον γεγραμμένον εσωθεν καὶ
 the throne a scroll having been written within and
 ὀπισθεν, κατεσφραγισμένον σφραγισμῶν ἑπτὰ·
 at the back, having been sealed up with seals seven;

² Καὶ εἶδον ἀγγελοῦ ἰσχυροῦ, κηρυσσόντα ἐν
 And I saw a messenger strong, publishing with
 φωνῇ μεγάλῃ· Τίς ἐστὶν ἀξίος ἀνοίξαι τὸ βιβ-
 a voice great; Who is worthy to open the scroll,
 λίον, καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; ³ Καὶ
 and to loose the seals of it? And

οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,
 no one was able in the heaven, nor on the earth,
 οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ
 and under the earth, to open the scroll, nor
 βλεπεῖν αὐτό. ⁴ Καὶ ἐγὼ ἐκλαίον πολλὰ, ὅτι
 to see it. And I was weeping much, because

οὐδεὶς ἀξίος εὑρέθη ἀνοίξαι τὸ βιβλίον, οὐτε
 no one worthy was found to open the scroll, nor
 βλεπεῖν αὐτό. ⁵ Καὶ εἰς ἐκ τῶν πρεσβυτέρων
 to see it. And one of the elders

λέγει μοι· Μὴ κλαίει· ἴδου, ἐνίκησεν ὁ λέων ὁ
 says to me; Not do thou weep; lo, prevailed the lion that
 ἐκ τῆς φυλῆς Ἰουδα, ἡ ῥίζα Δαυὶδ, ἀνοίξαι τὸ
 of the tribe of Judah, the root of David, to open the
 βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ. ⁶ Καὶ
 scroll and the seven seals of it. And

εἶδον ἐν μεσῷ τοῦ θρόνου καὶ τῶν τεσσαρῶν
 I saw in midst of the throne and of the four
 ζώων, καὶ ἐν μεσῷ τῶν πρεσβυτέρων, ἀρνίον
 living ones, and in midst of the elders, a young lamb
 ἑστῆκος ὡς ἐσφαγμένον, ἔχον κέρατα
 having been standing as having been slaughtered, it had horns
 ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ, οἱ εἰσὶ τὰ ἑπτὰ
 seven, and eyes seven, they are the seven
 πνεύματα τοῦ θεοῦ * [τὰ] ἀπεσταλμένα εἰς
 spirits of the God [those] having been sent forth into

πᾶσαν τὴν γῆν. ⁷ Καὶ ἦλθε καὶ εἰληφε * [τὸ
 all the earth. And he came and took [the
 βιβλίον] ἐκ τῆς δεξίας τοῦ καθημένου ἐπὶ τοῦ
 scroll] from the right of the one sitting on the
 θρόνου.
 throne.

⁸ Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τεσσάρων
 And when he took the scroll, the four
 ζῶα καὶ οἱ εικοσιτεσσαρες πρεσβυτεροὶ ἐπε-
 living ones and the twenty-four elders fell

FR; Because THOU didst create ALL things, and on account of thy WILL they were, † and were created.*

CHAPTER V.

1 And I saw on the RIGHT of HIM SITTING on the THRONE, † a Scroll, having been written within and * outside, † firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the SCROLL, and to break its SEALS?"

3 And no one was able in † the * HEAVEN, nor on the EARTH, nor under the EARTH, nor to open the SCROLL, nor to see it.

4 And I wept much, Because no one was found worthy to open the SCROLL, nor to see it.

5 And one of the ELDERS says to me, "Do not weep; behold, † THAT LION has overcome which is of the TRIBE of Judah, † the ROOT of David, * HE is also OPENING the SCROLL, and † its SEVEN Seals."

6 And I saw in the MIDST of the THRONE, and of the FOUR Living ones, and in the MIDST of the ELDERS, † a little Lamb standing, as if killed, having seven Horns and † seven Eyes, which are † the † SEVEN Spirits of GOD sent forth into All the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of † the ONE SITTING on the THRONE.

8 And when he took the SCROLL, † the FOUR Living ones and the TWENTY-FOUR Elders fell down

* VATICAN MANUSCRIPT, No. 1180.—1. outside (B.) HE is also OPENING, (B.)

3. HEAVEN above, nor. 7. the SCROLL—omit (A.)

5.

† 11. and were created, omitted by A.

6. SEVEN omitted by A.

† 1. Ezek. ii. 9, 10.
 Gen. xlix. 9, 10; Heb. vii. 14.
 verse 1. Rev. vi. 1.

† 1. Isa. xxix. 11; Dan ix. 4.
 † 5. Isa. xi. 1, 10; Rom. xv. 12; Rev. xxii. 16.
 † 6. Isa. liii. 7; John i. 29, 36; 1 Pet. i. 19; Rev. xiii. 8; verses 9, 12
 † 6. Rev. iv. 5.

† 8. verse 13;
 Rev. xxii. 16.
 † 5. Rev. xiii. 8; verses 9, 12
 † 8. Rev. iv. 8, 11

† 7. Rev. iv. 2.

σον ενωπιον του αρνιου, εχοντες εκαστος κιθα-
 ras, και φιαλας χρυσας γεμουσας θυμιαματων,
 αι εισιν * [αι] προσευχαι των αγιων. 9 Και
 αδουσιν ωδην καινην, λεγοντες· Αξιος ει λα-
 βειν το βιβλιον, και ανοιξει τας σφραγιδας
 αυτου· Ωτι εσφαγης, και ηγορασας τω θεω
 † [ημας] εν τω αιματι σου εκ πασης φυλης και
 γλωσσης και λαου και εθνους, 10 και εποιησας
 αυτους τω θεω ημων βασιλεις και ιερεις, και
 βασιλευσουσιν επι της γης. 11 Και ειδον, και
 ηκουσα φωνην αγγελων πολλων κυκλω του
 θρονου και των ζωνων και των πρεσβυτερων·
 και ην ο αριθμος αυτων μυριαδες μυριαδων, και
 χιλιαδες χιλιαδων· 12 λεγοντες φωνη μεγαλη·
 Αξιον εστι το αρνιον το εσφαγμενον λαβειν την
 δυναμιν και πλουτον και σοφιαν και ισχυν και
 τιμην και δοξαν και ευλογιαν. 13 Και παν
 κτισμα δ εστιν εν τω ουρανω, και επι της γης,
 και υποκατω της γης, και επι της θαλασσης
 εστι, και τα εν αυτοις παντα, ηκουσα
 λεγοντας· Τω καθημενω επι του θρονου και τω
 αρνω η ευλογια και η τιμη και η δοξα και το
 κρατος εις τους αιωνας των αιωνων. 14 Και τα
 τεσσαρα ζωα ελεγον· Αμην· και οι πρεσβυτεροι
 επεσαν και προσεκυνησαν.

before the LAMB, having each * a † Harp and golden Bowls full of incense, which are † the Prayers of the SAINTS.

9 And † they sung a new Song, saying, † "Thou art worthy * to take the SCROLL, and to open its SEALS; † Because thou wast killed, and † didst redeem † [us] to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard * a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERS; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the POWER, and * Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under 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.

* VATICAN MANUSCRIPT, No. 1160.—S. a Harp (A B.) 8. the—omit. 9. to open. 11. as a Voice. 12. the WEALTH. 13. All THINGS in them, All I heard. 13. AGES. Amen. 14. AMEN.

† 9. us is omitted by A, and the Codex Sinaiticus D, and both read "to our God." 10. a Royalty and a Priesthood, (A D.)

† 8. Rev. xiv. 2; xv. 2. † 8. Psa. cxli. 2; Rev. viii. 3, 4. † 9. Psa. xl. 3; Rev. xiv. 3. † 9. Rev. iv. 11. † 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. † 9. Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6. † 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 3; xx. 6; xiii. 5. † 11. Psal. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. † 12. Rev. iv. 11. † 13. Phil. ii. 10. † 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 10; 1 Pet. iv. 11; v. 12; Rev. i. 6. † 14. Rev. xix. 4.

ΚΕΦ. 6'. 6.

¹ Και ειδον οτε ηνοιξε το αρνιον μιαν εκ των επτα σχραγιδων, και ηκουσα ενος εκ των τεσσαρων ζωνων λεγοντος, ως φωνη βροντης· Ερχου † και ιδε. ² Και * [ειδον, και] ιδου ιππος λευκος, και ο καθημενος επ αυτον εχων τοξον· και εδοθη αυτω στεφανος, και εξηλθε νικων, και ινα νικηση.

And I saw when opened the lamb one of the seven seals, and I heard one of the four living ones saying, as a voice of thunder; Come thou and see thou. And [I saw, and] lo a horse white, and the one sitting on him having a bow; and was given to him a crown, and he came out conquering, and that he might conquer.

³ Και οτε ηνοιξε την σφραγιδα την δευτεραν, ηκουσα του δευτερου ζωου λεγοντος· Ερχου. ⁴ Και εξηλθεν αλλος ιππος πυρρος· και τω καθημενω επ αυτον εδοθη αυτω λαβειν την ειρηνην εκ της γης, * [και] ινα αλληλους σφαξωσι· και εδοθη αυτω μαχαира μεγαλη.

And when he opened the seal the second, I heard the second living one saying; Come thou. ⁴ And came out another horse red; and to the one sitting on him it was given to him to take the peace from the earth, [and] so that each other they might kill; and was given to him a sword great.

⁵ Και οτε ηνοιξε την σφραγιδα την τριτην ηκουσα του τριτου ζωου λεγοντος· Ερχου † και ιδε. Και * [ειδον, και] ιδου ιππος μελας, και ο καθημενος επ αυτον εχων ζυγον εν τη χειρι αυτου. ⁶ Και ηκουσα φωνην εν μεσφ των τεσσαρων ζωνων λεγουσαν· Χοινηξ σιτου δηναριου, και τρεις χοιδικες κριθης δηναριου· και το ελαιον και τον οινον μη αδικησης.

And when he opened the seal the third I heard the third living one saying; Come thou and see thou. And [I saw, and] lo a horse black, and the one sitting on him having a balance in the hand of himself. ⁶ And I heard a voice in midst of the four living ones saying; A small measure of wheat for a denarius, and three small measures of barley for a denarius; and the oil and the wine thou mayest hurt.

⁷ Και οτε ηνοιξε την σφραγιδα την τεταρτην, ηκουσα του τεταρτου ζωου λεγοντος· Ερχου † και ιδε. ⁸ Και * [ειδον, και] ιδου ιππος χλωρος, και ο καθημενος επ αυτου, ονομα αυτω ο Θανατος· και ο αδης ηκολουθει * [μετ']

the Death; [and the unseen followed [with]

CHAPTER VI.

¹ And † I saw * when the LAMB opened one of the SEVEN Seals, and I heard † one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

² And † I saw, and behold! † a white Horse, and HE who SAT on him having a Bow; and a Crown was given to him; and he came out conquering, and that he might conquer.

³ And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

⁴ † And there came out Another, a red Horse; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other; and there was given to him a great Sword.

⁵ And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And † I saw, and behold! † a black Horse, and HE who SAT on him having a Balance in his HAND.

⁶ And I heard a Voice in the Midst of the FOUR Living ones, saying, "† A Chenix of Wheat for a Denarius, and Three Chenices of Barley for a Denarius; and † the OIL and the WINE thou must not injure."

⁷ And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

⁸ And † I saw, and behold! † a pale Horse, and one was SITTING on him, whose NAME was DEATH, and HADES followed after

* VATICAN MANUSCRIPT, No. 1160.—1. That. and—omit (B.)

5. I saw, and—omit (B.)

2. I saw, and—omit (B.)

4. 3. with—omit.

† 1. and see is omitted by A C. after "Come;" also in verses 3, 5 and 7.

2. I saw, and (A C.)

5. I saw, and (A C.)

6. The word cheniz denotes a measure containing one wine quart, and a twelfth part of a quart.

8. I saw, and (A C.)

† 1. Rev. v. 5—9. Zech. vi. 2.

† 1. Rev. iv. 7. † 5. Zech. vi. 2.

† 2. Zech. vi. 3; Rev. xix. 11. † 6. Rev. ix. 4.

† 8. Zech. vi. 3. † 4

αυτου και εδοθη αυτω εξουσια επι το τεταρτον
him; and was given to him authority over the fourth part
της γης, αποκτειναι εν ρομφαια και εν λιμφη
of the earth, to kill with sword and with famine
και εν θανατω, και υπο των θηριων της γης.
and with death, and by the wild beasts of the earth.

⁹ Και οτε ηνοιξε την πεμπτην σφραγιδα,
And when he opened the fifth seal,
ειδον υποκατω του θυσιαστηριου τας ψυχας
I saw under the altar the souls
των εσφαγμενων δια τον λογον του θεου,
of those having been killed because of the word of the God,
και δια την μαρτυριαν ην ειχον. ¹⁰ και εκραξαν
and because of the testimony which they held; and they cried

φωνη μεγαλη, λεγοντες. 'Εως πωτε, ο δεσπο-
with a voice great, saying; How long, the sove-
της ο αγιος και αληθινος, ου κρινεις και εκδι-
reign the holy one and true one, not thou judgest and avengest
εις το αιμα ημων απο των κατοικουντων επι
est the blood of us from those dwelling on

της γης. ¹¹ Και εδοθη αυτοις στολη λευκη, και
the earth? And was given to them a robe white, and

ερρεθη αυτοις, ινα αναπαυσωνται ετι χρονον,
it was said to them, that they should rest yet a time,

εως πληρωσωσι και οι σπουδουλοι αυτων και οι
till should be completed also the fellow-slaves of them and the
αδελφοι αυτων, οι μελλοντες αποκτεινεσθαι ως
brethren of them, those being about to be killed as

και αυτοι.
even they.

¹² Και ειδον οτε ηνοιξε την σφραγιδα την
And I saw when he opened the seal the
εκτην, και σεισμος μεγας εγενετο, και ο ηλιος
sixth, and an earthquake great was, and the sun

μεγας εγενετο ως σακκος τριχινος, και η σελη-
black became as sackcloth of hair, and the moon

νη ολη εγενετο ως αιμα, ¹³ και οι αστερες του
whole became as blood, and the stars of the

ουρανου επεσαν εις την γην, ως συκη βαλλει
heaven fell to the earth, as a fig-tree casts

τους ολυνθους αυτης υπο ανεμου μεγαλου σειο-
the untimely figs of herself by a wind great being

μενη, ¹⁴ και ο ουρανος απεχωρισθη ως βιβλιον
shakes, and the heaven was separated from as a scroll

ειλισσομενον, και παν ορος και νησος εκ των
being rolled up, and every mountain and island out of the

τοπων αυτων εκινηθησαν. ¹⁵ και οι βασιλεις της
places of themselves were moved; and the kings of the

him; and there was given to him Authority over the
FOURTH part of the
EARTH, to kill † with
Sword, and with Famine,
and with Death, and † by
the WILD BEASTS of the
EARTH.

⁹ And when he opened
the FIFTH SEAL, I saw
under the † ALTAR † the
PERSONS of those who had
been killed because of
† the WORD of GOD, and
because of † the TESTI-
MONY * which they held.

¹⁰ And they cried with
a loud Voice, saying,
"How long, O SOVEREIGN
LORD! the HOLY one and
true! † dost thou not
judge and take vengeance
for our BLOOD from THOSE
who DWELL on the
EARTH?"

¹¹ And there was given
to them † severally † a
white Robe; and it was
told them † to rest yet for
a Time, till both their FEL-
LOW-SERVANTS and their
BRETHREN, who were
about to be killed even as
they, should be completed.

¹² And I saw when he
opened the SIXTH SEAL,
† and there was a great
Earthquake, and † the SUN
became black as Sackcloth
of Hair, and the entire
MOON became as BLOOD;

¹³ † and the STARS of
the HEAVEN fell to the
EARTH, as a Fig tree drops
its UNTIMELY FIGS, being
shaken by a Great Wind.

¹⁴ † And the HEAVEN
was separated from its
place, being rolled up as a
Scroll; and † Every Moun-
tain and Island were
moved out of their
PLACES.

¹⁵ And the KINGS of

* VATICAN MANUSCRIPT, No. 1160.—9. of the LAMB which (B.)

† 11. severally a white Robe, (A C.)

† 8. Ezek. xiv. 21.

† 8. Lev. xxvi. 22.

† 9. Rev. viii. 3; ix. 13; xiv. 18.

† 9. Rev. xx. 4.

† 9. Rev. i. 9.

† 9. 2 Tim. i. 8;

Rev. xii. 17; xix. 10.

† 10.

Rev. xi. 15; xix. 2.

† 11. Rev. iii. 4, 5; vii. 9, 14.

† 11. Heb. xi. 40; Rev. xiv. 13.

† 12. Rev. xvi. 18.

† 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 20; Acts ii. 20.

† 13.

Rev. viii. 10; ix. 1.

† 14. Psa. cii. 26; Isa. xxiv. 4; Heb. i. 12, 13.

† 14. Jer. iii.

23; Av. 24; Rev. xvi. 20.

γης και οι μεγαιστανες και οι χιλιαρχοι και οι
 earth and the great ones and the commanders and the
 πλουσιοι και οι ισχυροι, και πας δουλος και
 rich ones and the strong ones, and every bondman and
 * [πας] ελευθερος εκρυψαν εαυτους εις τα
 [every] freeman hid themselves in the
 σπηλαια και εις τας πετρας των ορειων, ¹⁶ και
 caves and in the rocks of the mountains, and
 λεγουσι τοις ορεσι και ταις πετραις· Πεσετε
 they say to themountains and to the rocks; Fall you
 εφ' ημας, και κρυψατε ημας απο προσωπου του
 on us, and hide you us from face of the
 καθημενου επι του θρονου, και απο της οργης
 one sitting on the throne, and from the wrath
 του αρνιου· ¹⁷ οτι ηλθεν η ημερα η μεγαλη
 of the lamb; because came the day the great
 της οργης αυτου· και τις δυναται σταθηναι;
 of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

¹ Και μετα ταυτα ειδον τεσσαρας αγγελους
 And after these things I saw four messengers
² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

the EARTH, and the GREAT MEN, and the COMMANDERS, and the RICH, and the STRONG, and Every Bondman and Freeman, hid themselves in the CAVES and in the ROCKS of the MOUNTAINS;

¹⁶ † and they say to the MOUNTAINS and to the ROCKS, "Fall on us, and hide us from the Face of HIM who SITS on the THRONE, and from the WRATH of the LAMB;

¹⁷ † because the GREAT DAY of † his WRATH has come, † and who is able to stand?"

CHAPTER VII.

¹ † After this I saw Four Angels standing on the FOUR Corners of the EARTH, † restraining the FOUR Winds of the EARTH, so † that no Wind might blow on the EARTH, nor on the SEA, nor on Any Tree.

² And I saw Another Angel ascending from the Sun-rising, having the * Seal of the living God; and he cried with a loud Voice to the FOUR Angels, to whom it was given to injure the EARTH and the SEA,

³ saying, † "Injure not the EARTH, nor the SEA, nor the TREES, till we have † sealed the BOND-SERVANTS of our GOD † on their * FOREHEADS.

⁴ † And † I heard the NUMBER of the SEALED, † a Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel.

* VATICAN MANUSCRIPT, No. 1160.—15. Every—omit (A B C.) 17. be saved.
 2. Seals. 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been sealed—omit.

† 17. their (c.) 1. After this I saw, (A B C.) 4. And I heard the NUMBER of the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—retained by A B C.

† 16. Hoshea x. 8; Luke xxiii. 30; Rev. ix. 6. † 17. Isa. xlii. 6; Zeph. i. 14; Rev. xvi. 14.
 † 17. Psa. lxxvi. 7. † 1. Dan. vii. 2. † 1. Rev. ix. 4. † 3. Rev. vi. 6; ix. 4.
 † 3. Ezek. ix. 4; Rev. xiv. 1. † 3. Rev. xxii. 4. † 4. Rev. ix. 10. † 4. Rev. xiv. 1.

ἅ εκ φυλης Ιουδα, ἰβ' χιλιαδες εσφραγισμενοι·
 out of tribe of Judah, twelve thousands having been sealed;
 εκ φυλης Ρουβην, ἰβ' χιλιαδες * [εσφραγισμε-
 out of tribe of Reuben, twelve thousands [having been sealed;]
 νοι.] εκ φυλης Γαδ, ἰβ' χιλιαδες * [εσφραγισ-
 out of tribe of Gad, twelve thousands [having been
 μενοι.] ἅ εκ φυλης Ασηρ, ἰβ' χιλιαδες * [εσφρα-
 sealed;] out of tribe of Aser, twelve thousands [having been
 γισμενοι.] εκ φυλης Νεφθαλειμ, ἰβ' χιλιαδες
 sealed;] out of tribe of Naphtali, twelve thousands
 * [εσφραγισμενοι.] εκ φυλης Μανασση, ἰβ' χιλιαδες
 [having been sealed;] out of tribe of Manasses, twelve
 χιλιαδες * [εσφραγισμενοι.] ἅ εκ φυλης Σιμεων
 thousands [having been sealed;] out of tribe of Simeon
 ἰβ' χιλιαδες * [εσφραγισμενοι.] εκ φυλης
 twelve thousands [having been sealed;] out of tribe
 Λευι, ἰβ' χιλιαδες * [εσφραγισμενοι.] εκ φυλης
 of Levi, twelve thousands [having been sealed;] out of tribe
 Ισαχαρ, ἰβ' χιλιαδες * [εσφραγισμενοι.] ἅ εκ
 of Issachar, twelve thousands [having been sealed;] out of
 φυλης Ζαβουλων, ἰβ' χιλιαδες * [εσφραγισμε-
 tribe of Zebulon, twelve thousands [having been sealed;]
 νοι.] εκ φυλης Ιωσηφ, ἰβ' χιλιαδες * [εσφρα-
 out of tribe of Joseph, twelve thousands [having
 γισμενοι.] εκ φυλης Βενιαμιν, ἰβ' χιλιαδες
 been sealed;] out of tribe of Benjamin, twelve thousands
 εσφραγισμενοι.
 having been sealed.

ἅ Μετα ταυτα ειδον, και ιδου οχλος πολυς,
 After these things I saw, and lo a crowd great,
 δν αριθμησαι * [αυτον] ουδεις ηδυνατο, εκ
 which to have numbered [him] no one was able, out of
 παντος εθνους και φυλων και λαων και γλωσ-
 every nation and of tribes and of peoples and of tongues,
 σων, εστωτες ενωπιον του θρονου και ενωπιον
 standing in presence of the throne and in presence
 του αρνιου, περιβεβλημενους στολας λευκας,
 of the lamb, having been clothed robes white,
 και φοινικες εν ταις χερσιν αυτων· ἁ και κρα-
 and palms in the hands of them; and they
 ζουσι φωνη μεγαλη, λεγοντες· Ἡ σωτηρια τῷ
 cry with a voice great, saying; The salvation to the
 θεῷ ἡμων τῷ καθημενῷ ἐπι του θρονου, και τῷ
 God of us to that one sitting on the throne, and to the
 αρνιῷ. ἁ Και παντες οἱ αγγελοι εστηκεσαν
 lamb. And all the messengers stood
 κικλω του θρονου και των πρεσβυτερων και
 in a circle o. the throne and of the elders and
 τῶν τεσσαρων ζων, και επεσον ενωπιον του
 o. by four living ones, and fell down before the
 θρονου ἐπι τα προσωπα αυτων, και προσεκυνη-
 throne on the faces of themselves, and worshipped
 σαν τῷ θεῷ, ἁ λεγοντες· Ἀμην ἡ ευλογια και
 the God, saying; So be it; the blessing and
 ἡ δοξα και ἡ σοφια και ἡ ευχαριστια και ἡ
 the glory and the wisdom and the thanksgiving and the

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 have numbered, out of † Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, † invested with white Robes, and Palm-branches in their HANDS;

10 and they cry with a loud Voice, saying, † "The SALVATION [be ascribed] to THAT GOD of ours † WHO SITS on the THRONE, and to the LAMB."

11 † And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped God,

12 † saying, "Amen! the BLESSING, and the GLOBE, and the WISDOM, and the THANKSGIVING,

* VATICAN MANUSCRIPT, No. 1160.—5—8. having been sealed—omit (A. B. C.)

† 9. Rev. v. 9. † 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. † 10. Psa. iii. 8; Isa. xliii. 11; Jer. lii. 23; Hosea xliii. 4; Rev. xix. 1. † 10. Rev. v. 13. † 11. Rev. iv. 6. † 12. Rev. v. 13-14. † 11.

τιμη και η δυναμις και η ισχυς τω θεω ημων
 honor and the power and the strength to the God of us
 εις τους αιωνας των αιωνων. †[αμην.]
 for the ages of the ages; [so be it.]

13 Και απεκριθη εις εκ των πρεσβυτερων,
 And answered one of the elders,
 λεγων μοι· Ουτοι οι περιβεβλημενοι τας στο-
 saying to me; These the ones having been clothed the robes
 λας τας λευκας, τινες εισι, και ποθεν ηλθον;
 the white, who are they, and whence came they?

14 Και ειρηκα αυτω· Κυριε μου, συ οιδας. Και
 And I said to him; O lord of me, thou knowest. And
 ειπε μοι· Ουτοι εισιν οι ερχομενοι εκ της θλι-
 he said to me; These are they coming out of the afflic-
 ψews της μεγαλης, και επλυναν τας στολας
 tion the great, and washed the robes
 αυτων, και ελευκαναν αυτας εν τω αιματι
 of themselves, and whitened them in the blood
 του αρνιου. 15 Δια τουτο εισιν ενωπιον του
 of the lamb. On account of this they are in presence of the
 θρονου του θεου, και λατρευουσιν αυτω ημερας
 throne of the God, and publicly serve him day
 και νυκτος εν τω ναω αυτου· και ο καθημενος
 and night in the temple of him; and the one sitting
 επι του θρονου, σκηνωσει επ' αυτους. 16 Ου
 on the throne, pitches his tent over them. Not
 πεινασουσιν ετι, ουδε διψησουσιν * [ετι,] ουδε
 they will hunger more, neither will they thirst [more,] nor
 μη πεση επ' αυτους ο ηλιος, ουδε παν καυμα·
 not may fall on them the sun, nor any heat;

17 οτι το αρνιον το ανα μεσον του θρονου ποι-
 because the lamb that in the midst of the throne will
 μαρει αυτους, και οδηγησει αυτους επι ζωης
 tend them, and will lead them to of life
 πηγας υδατων· και εξαλειψει ο θεος παν δακ-
 fountains of waters; and will wipe away the God every tear
 ρυον εκ των οφθαλμων αυτων.
 from the eyes of them.

ΚΕΦ. η'. 8.

1 Και οτε ηνοιξε την σφραγιδα την εβδομην,
 And when he opened the seal the seventh,
 εγενετο σιγη εν τω ουρανω ως ημιωριον. 2 Και
 was silence in the heaven about half an hour. And

ειδον τους επτα αγγελους, οι ενωπιον του θεου
 I saw the seven messengers, who in presence of the God
 εστηκασι· και εδοθησαν αυτοις επτα σαλπιγγες.
 have stood; and were given to them seven trumpets.

3 Και αλλος αγγελος ηλθε, και εσταθη επι το
 And another messenger came, and stood at the
 θυσιαστηριον, εχων λιβανωτον χρυσουν· και
 altar, having a censer golden; and

and the HONOR, and the STRENGTH, be to our GOD for the AGES of the AGES."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE † ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, †thou knowest." And he said to me, † "These are THOSE COMING out of the GREAT AFFLICTION, and † they washed their ROBES, and whitened them in the BLOOD of the LAMB.

15 On this account they are before the THRONE of GOD, and publicly serve him Day and Night in his TEMPLE; and HE who SITS on the THRONE † will tabernacle over them.

16 † They will hunger no more, neither will they thirst any more; † nor will the SUN fall on them, nor ANY HEAT.

17 Because THAT LAMB which is in the Midst of the THRONE † will tend them, and will lead them to Fountains of Waters of Life; † and GOD will wipe away Every Tear from their EYES."

CHAPTER VIII.

1 And † when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

2 And I saw the SEVEN ANGELS † who stand in the presence of GOD, and Seven Trumpets were given to them.

3 And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

* VATICAN MANUSCRIPT, No. 1160.—16. more—omit.

† 12. So be it—omitted by c.

1 13. verse 9. † 14. Rev. vi. 9; xvii. 5. † 14. Isa. i. 18; Heb. ix. 14; 1 John i. 7; Rev. i. 5. See Zech. iii. 3—5. † 15. Isa. iv. 5, 7; Rev. xxi. 8. † 16. Isa. xlix. 10. † 16. Psa. cxxi. 6; Rev. xxi. 4. † 17. Psa. xliii. 1; xxxvi. 8; John x. 11, 14. † 17. Isa. xxv. 8; Rev. xxi. 4. † 1. Rev. vi. 1. † 2. Luke i. 10.

εδοθη αυτω θυμιαματα πολλα, ινα δωσῃ ταις
 was given to him incenses many, so that he might give for the
 προσευχαις των ἁγιων παντων ἐπι το θυσιαστη-
 prayers of the holy ones of all on the altar
 ριον το χρυσουν το ενωπιον του θρονου. ⁴ Και
 the golden that in presence of the throne. And
 ανεβη ο καπνος των θυμιαματων ταις προσευ-
 went up the smoke of the incenses with the prayers
 χαις των ἁγιων εκ χειρος του αγγελου, ενωπιον
 of the holy ones from hand of the messenger, in presence
 του θεου. ⁵ Και ειληφεν ο αγγελος τον λιβαν-
 of the God. And took the messenger the censers,
 ωτον, και εγεμισεν αυτον εκ του πυρος του
 and filled him from the fire of the
 θυσιαστηριου, και εβαλεν εις την γην· και
 altar, and cast into the earth; and
 εγενοντο φωνα και βρονται και αστραπαι και
 were voices and thunders and lightnings and
 σεισμος.
 an earthquake.

⁶ Και οι ἑπτα αγγελοι, οι εχοντες τας ἑπτα
 And the seven messengers, those having the seven
 σαλπιγγας, ἠτοιμασαν ἑαυτους, ινα σαλπισωσι.
 trumpets, prepared themselves, so that they might sound.
⁷ Και ο πρωτος εσαλπισε, και εγενετο χαλασα
 And the first sounded, and was hail
 και πυρ· μεμιγμενα εν αιματι, και εβληθη εις
 and fire having been mingled with blood, and they were cast into
 την γην· και το τριτον της γης κατακαη, και
 the earth; and the third of the earth was burnt up, and
 το τριτον των δενδρων κατακαη, και πας χορτος
 the third of the trees was burnt up, and all grass
 χλωρος κατακαη.
 green was burnt up.

⁸ Και ο δευτερος αγγελος εσαλπισε, και ὡς
 And the second messenger sounded, and as it were
 ορος μεγα * [πυρι] καιομενον εβληθη εις την
 a mountain great [with fire] burning was cast into the
 θαλασσαν· και εγενετο το τριτον των θαλασ-
 sea; and became the third of the sea,
 σης, αιμα· ⁹ και απεθανε το τριτον των κτισμα-
 blood; and died the third of the creatures
 των * [των] εν τη θαλασση, τα εχοντα ψυχας·
 [of those] in the sea, things having souls;
 και το τριτον των πλοιων διεφθαρῃ.
 and the third of the ships was destroyed.

¹⁰ Και ο τριτος αγγελος εσαλπισε, και επεσεν
 And the third messenger sounded, and fell
 εκ του ουρανου αστηρ μεγας καιομενος ὡς λαμ-
 from the heaven a star great burning like a
 πας, και επεσεν ἐπι το τριτον των ποταμων,
 lamp, and it fell on the third of the rivers,
 και ἐπι τας πηγας των υδατων. ¹¹ Και το ονομα
 and on the fountains of the waters. And the name

Incense was given, that he should give it for † the PRAYERS of all the SAINTS ON † THAT GOLDEN ALTAR which is before the THRONE.

4 And † the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and † there were * † Thunders and Lightnings and Voices and an Earthquake.

6 And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sounded his trumpet, † and there was Hail and Fire mingled with Blood, and they were thrown † on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of † the TREES was burnt up, and All green Grass was burnt up.

8 And the SECOND Angel sounded his trumpet, † and as it were a great burning Mountain was cast into the SEA; and † the THIRD of the SEA † became Blood;

9 † and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD Angel sounded his trumpet, † and a great Star, burning as a torch, fell from HEAVEN, † and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

* VATICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (B.) omit (B.)

9. of those—omit.

8. with Fire

† 5. Thunders and Lightnings and Voices, (A.)

: 3. Rev. v. 8. † 3. Exod. xxx. 1; Rev. vi. 9. † 4. Psa. cxli. 2; Luke i. 10.
 † 5. Rev. xvi. 18., † 7. Ezek. xxxviii. 2. † 7. Rev. xvi. 3. † 7. Isa. ii. 17.
 Rev. ix. 4. † 8. Jer. ii. 25; Amos vii. 4. † 8. Rev. xvi. 3. † 8. Ezek.
 xiv. 10. † 9. Rev. xvi. 3. † 10. Isa. xiv. 12; Rev. ix. 1 † 10. Rev. xvi. 4.

του αστερος λεγεται δ Αψινθος· και γινεται το
of the star is called the Wormwood; and became the
τριτον των υδατων εις αψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ανθρωπων απεθανον εκ των υδατων, οτι επικ-
men died of the waters, because they
ρανθησαν.
were made bitter.

¹² Και ο τεταρτος αγγελος εσαλπισε, και
And the fourth messenger sounded, and
επληγη το τριτον του ηλιου και το τριτον της
was smitten the third of the sun and the third of the
σεληνης και το τριτον των αστερων, ινα σκο-
moon and the third of the stars, so that might be
τισθη το τριτον αυτων, και η ημερα μη φαινη
darkened the third of them, and the day not might shine
το τριτον αυτης, και η νυξ ομοιως. ¹³ Και ει-
the third of herself, and the night in like manner. And I
δον, και ηκουσα ενος αετου πετομενου εν με-
saw, and I heard one eagle flying in mid-
σουρανηματι, λεγοντες φωνη μεγαλη· Ουαι,
heaven, saying with a voice great; Woe,
ουαι, ουαι τοις κατοικουσιν επι της γης, εκ των
woe, woe to those dwelling on the earth, from the
λοιπων φωνων της σαλπιγγος των τριων αγγε-
remaining sounds of the trumpet of the three messen-
λων των μελλοντων σαλπίζειν.
gers of those being about to sound.

ΚΕΦ. θ'. 9.

¹ Και ο πεμπτος αγγελος εσαλπισε, και ειδον
And the fifth messenger sounded, and I saw
αστερα εκ του ουρανου πεπτωκοτα εις την γην,
a star from the heaven having fallen to the earth,
και εδοθη αυτω η κλεις του φρεατος της αβυσ-
and was given to him the key of the pit of the deep;
σου. ²*[και ηνοιξε το φρεαρ της αβυσσου.]
[and he opened the pit of the deep.]
Και ανεβη καπνος εκ του φρεατος ως καπνος
And went up a smoke out of the pit as a smoke
καμινου μεγαλης, και εσκοτισθη ο ηλιος και ο
of a furnace great, and was darkened the sun and the
αηρ εκ του καπνου του φρεατος. ³ Και εκ του
air by the smoke of the pit. And out of the
καπνου εξηλθον ακριδες εις την γην, και εδοθη
smoke went forth locusts into the earth, and was given
αυταις εξουσια ως εχουσιν * [εξουσιαν] οι
them authority as having [authority] the
σκορπιοι της γης· ⁴ και ερρεθη αυταις, ινα μη
scorpions of the earth; and it was said to them, that not
αδικησωσι τον χορτον της γης, ουδε παν
they should injure the grass of the earth, nor any

11 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.

12 And † the FOURTH Angel sounded his trumpet, and the THIRD of the SUN was smitten, and the THIRD of the MOON, and the THIRD of the STARS; so that the THIRD of them might be darkened, * and the DAY might not shine the THIRD of it, and the NIGHT in like manner.

13 And I saw, and † I heard an Eagle flying in Mid-heaven, saying with a loud Voice, † "Woe! Woe! Woe! to THOSE who DWELL on the EARTH, from the REMAINING Blasts of the TRUMPET of THOSE THREE Angels who are ABOUT to sound."

CHAPTER IX.

1 And the FIFTH Angel sounded his trumpet, † and I saw a Star having fallen from the HEAVEN to the EARTH; and there was given to him the KEY of † the PIT of the ABYSS.

2 And he opened the PIT of the ABYSS, and a Smoke † ascended out of the PIT, as a Smoke of a * great Furnace; and the SUN and the AIR were darkened by the SMOKE of the PIT.

3 And from the SMOKE went out † Locusts on the EARTH; and there was given them Power, † as the SCORPIONS of the EARTH have Power.

4 And it was said to them † that they should not injure † the GRASS of the EARTH, nor Any Green

* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not; the DAY and the NIGHT likewise (B.) 2. And he opened the PIT of the ABYSS—omit (B.) 2. burning Furnace (B.) 3. Authority—omit.

† 11. Exod. xv. 23; Jer. ix. 15; xxiii. 15. † 12. Isa. xiii. 10; Amos viii. 9. † 13. Rev. xiv. 6; xix. 17. † 13. Rev. ix. 12; xi. 14. † 1. Rev. viii. 10. † 1. Rev. xvii. 8; xx. 1. † 2. Jocii ii. 2, 10. † 3. Exod. x. 4; Judges vii. 12. † 3. ver. 10. † 4. Rev. vi. 6; vii. 3. † 4. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-
green thing nor any tree, if not the men
πους οιτινες ουκ εχουσι την σφραγιδα του
those who not have the seal of the

θεου επι των μετωπων αυτων· και εδοθη
God on the foreheads of themselves; and it was given
αυταις ινα μη αποκτεινωσιν αυτους, αλλ' ινα
to them that not they might kill them, but that
βασανισθωσι μηνas πεντε· και ο βασανισμος
they might torment months five, and the torment
αυτων ως βασανισμος σκορπιου, οταν παιση
of them as a torment of a scorpion, when it may strike
ανθρωπον. 6 Και εν ταις ημεραις εκειναις (ζη-
a man. And in the days those shall

τηρσουσιν οι ανθρωποι τον θανατον, και ου μη
seek the men the death, and not not
ειρησουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to
νειν, και φυεζεται απ' αυτων ο θανατος. 7 Και
die, and shall flee away from them the death. And

τα ομοιωματα των ακριδων ομοια ιπποις ητοι-
the forms of the locusts like to horses having
μασμενοι εις πολεμον· και επι τας κεφαλαιas
been prepared for war; and on the heads
αυτων ως στεφανοι χρυσοι, και τα προσωπα
of them as were crowns golden, and the faces
αυτων ως προσωπα ανθρωπων, 8 και ειχον τρι-
of them as faces of men, and they had hairs
χαις ως τριχαις γυναικων, και οι οδοντες αυτων
as hair of women, and the teeth of them

ως λεοντων ησαν, 9 και ειχον θωρακας ως * [θωρα-
as of lions were, and they had breastplates as * [breast-
kai] σιδηρους, και η φωνη των πτερυγων αυτων
plates, iron, and the sound of the wings of them
ως φωνη αρματων ιπων πολλων τρεχοντων
as a sound of chariots of horses many rushing
εις πολεμον. 10 Και εχουσιν ουρας ομοιαs
into battle. And they have tails like

σκορπιουs, και κεντρα ην εν ταις ουραιs αυτων·
to scorpions, and stings was in the tails of them,
και η εξουσια αυτων αδικησαι τους ανθρωπουs
and the authority of them to injure the men
μηνas πεντε. 11 Εχουσαν εφ' αυτων βασιλεια
months five. They have over themselves a king

τον αγγελον της αβυσσου· ονομα αυτω 'Εβρα-
the messenger of the deep, a name to him in He-
ιστι, Αβαδδων, και εν τη 'Ελληνικη ομοια εχει
brew, of Abaddon, and in the Greek a name he has
Απολλυων. 12 * Η ουαι η μια απηλθεν· ιδου,
of Apollyon. The woe the one passed away; lo,

ερχονται επι δυο ουαι μετα ταυτα.
comes more two woes after these.

13 Και ο εκτος αγγελος εσαλπισε, και ηκουσα
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but
the MEN who have not
the SEAL of GOD on their
FOREHEADS.

5 And it was said to
them that they should not
kill them, † but that they
should be tormented five
Months; and their TOR-
MENT was as the Torment
of a Scorpion when it
stings a Man.

6 And in those DAYS
MEN † shall seek DEATH
and † not find it: and
shall desire to die, and
DEATH will fly from them.

7 And † the FORMS of
the LOCUSTS were like
Horses prepared for War:
† and on their HEADS
were as it were golden
Crowns, and † their FACES
were as the Faces of Men.

8 And they had Hair as
the Hair of Women, and
† their TEETH were as
Lion's teeth.

9 And they had Breast
plates, as iron Breastplates,
and the SOUND of their
WINGS was as † the Sound
of * Chariots of many Hor-
ses rushing to Battle.

10 And they have Tails
like Scorpions, and
* Stings; and in their
TAILS was † their POWER
to injure MEN five Months.

11 They have * over
them a King, the ANGEL
of the ABYSS; whose
NAME in Hebrew is Abad-
don; and in the GREEK he
has the name Apollyon.

12 † ONE WOE is past;
behold! * Two Woes more
are coming after these
things.

13 And the SIXTH Angel
sounded his trumpet, and

* 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 (B.) 11. for a King over them an Angel of. (A.) 12 Two Woes more are coming (B.) And after these things, the SIXTH Angel also sounded (D.) † 6. not find it (A.) † 6. Rev. xi. 7; verse 10. † 6. Job. ii. 31; Isa. ii. 19; Jer. viii. 3; Rev. v. 16. † 7. Joel ii. 4. † 7. Num. iii. 17. † 7. Dan. vii. 8. † 8. Joel. 6. † 9. Joel ii 5—7 † 10. verse 5. † 12. Rev. viii. 13

φωνην μίαν ἐκ τῶν τεσσαρῶν κεράτων τοῦ θυ-
voice one from the four horns of the al-
 σιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,
of the golden of that in presence of the God,
 14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σαλ-
saying to the sixth messenger the one having the trum-
 πιγγά· Λύσον τοὺς τεσσαρὰς ἀγγέλους τοὺς
pet; Loosesthou the four messengers those
 δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐ-
having been bound by the river the great Eu-
 φρατῇ. 15 Καὶ ἐλύθησαν οἱ τεσσαρὰς ἀγγέλοι
phrates. And were loosed the four messengers
 οἱ ἠτοίμασμενοὶ εἰς τὴν ὥραν καὶ ἡμέραν καὶ
those having been prepared for the hour and a day and
 μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον
a month and a year, so that they should kill the third
 τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατευ-
of the men. And the number of the armies
 ματῶν τοῦ ἵππικου, δύο μυριάδες μυριάδων·
of the cavalry, two myriads of myriads;
 ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον
I heard the number of them. And thus I saw
 τοὺς ἵππους ἐν τῇ ὄρασει καὶ τοὺς καθήμενους ἐπὶ
the horse, in the vision and those sitting on
 αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ἡκινθι-
them, having breastplates fiery and hyacin-
 νου καὶ θειῶδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
the as sardbrimstone-like, and the heads of the horses as
 κεφαλαὶ λεοντῶν, καὶ ἐκ τῶν στόματων αὐτῶν
heads of lions, and out of the mouths of them
 ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 Ἀπο-
goes out fire and smoke and brimstone. By
 τῶν τριῶν πληγῶν τούτων ἀπεκτανθήσαν τὸ
the three plagues these were killed the
 τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ τοῦ
third of the men, by the fire and the
 καπνοῦ καὶ τοῦ θείου· τὸ ἐκπορευόμενον ἐκ τῶν
smoke and the brimstone that going forth out of the
 στόματων αὐτῶν. 19 Ἡ γὰρ ἐξουσία τῶν ἵππων
mouths of them. The for authority of the horses
 ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς οὐραῖς
in the mouth of them is, and in the tails
 αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὀφείσιν, ἔχου-
of them; the for tails of them like serpents, hav-
 σαι κεφαλὰς· καὶ ἐν ταῖς ἀδικουσι. 20 Καὶ οἱ
ing heads; and with them they injure. And the
 λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανθήσαν
remaining ones of the men who not were killed
 ἐν ταῖς πληγαῖς ταύταις, οὐ μετενοήσαν ἐκ
by the plagues these, not reformed from
 τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-
the works of their hands, so that not they might
 νήσωσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσοῦ
worship the demons, and the idols the golden ones
 καὶ τὰ ἀργύρα καὶ * [τὰ χαλκὰ] καὶ τὰ λιθίνα
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the
 † FOUR Horns of the
 GOLDEN ALTAR which is
 before God,

14 saying to the SIXTH
 Angel who had the TRUM-
 PET, "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 CAVAL-
 RY was Two Myriads of
 Myriads; († I heard the
 NUMBER of them.)

17 And thus I saw the
 HORSES in the VISION, and
 THOSE who SAT on them,
 having Breastplates fiery
 and Hyacinthine and Sul-
 phur-like; † and the
 HEADS of the HORSES were
 as the Heads of LIONS,
 and out of their MOUTHS
 proceed Fire and Smoke
 and Sulphur.

18 By these THREE
 Plagues were killed the
 THIRD of the MEN,—by
 THAT FIRE and THAT
 SMOKE and THAT SUL-
 PHUR 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 Ser-
 pents, having Heads, and
 with them they injure.

20 And the REST of the
 MEN who were not killed
 by these PLAGUES † did
 not reform from the
 WORKS of their HANDS,
 that they should not wor-
 ship the † DEMONS, and the
 † IDOLS of GOLD and of
 SILVER and of BRASS and

* VATICAN MANUSCRIPT No. 1160.—20. and BRASS—omit.

† 13. FOUR omitted by A.

† 14 Rev. xvi. 12.

† 16. Rev. vii. 4.

† 17. 1 Chron. xii. 8; Isa. v. 28, 29.

† 19. Isa. ix. 15

† 20. Deut. xxxi. 20.

† 20. Lev. xvii. 7; Deut. xxxii. 17; Psa.

cvi. 37, 1 Cor. x. 20.

† 20. Psa. cxv. 4; cxlvi. 15; Dan. v. 23.

τ ξυλινα, ἃ οὔτε βλέπειν, δυναται οὔτε
 the wooden ones, which neither to see. are able nor
 ακουειν, οὔτε περιπατεῖν* 21 και ου μετενοησαν
 to hear, nor to walk; and not reformed
 εκ των φονων αὐτων, οὔτε εκ των φαρμακειων
 from the murders of themselves, nor from the sorceries
 αὐτων, οὔτε εκ της πορνειας αὐτων, οὔτε εκ
 of themselves, nor from the fornication of themselves, nor from
 των κλεμματαων αὐτων.
 the thefts of themselves.

ΚΕΦ. ι'. 10.

1 Και ειδον * [αλλον] αγγελον ισχυρον κατα-
 And I saw [another] messenger a strong coming
 βαινοντα εκ του ουρανου, περιβεβλημενον
 down from the heaven, having been clothed with
 νεφελην, και η ιρις επι της κεφαλης αυτου,
 a cloud, and the rainbow on the head of him,
 και το προσωπον αυτου ως ο ηλιος, και οι ποδες
 and the face of him as the sun, and the feet
 αυτου ως στυλοι πυρος. 2 και εχων εν τη χειρι
 of him as pillars of fire; and having in the hand
 αυτου βιβλαριδιον ανεωγμενον και εθηκε τον
 of himself a little scroll having been opened; and he placed the
 ποδα αυτου τον δεξιον επι της θαλασσης, τον
 foot of himself the right on the sea, the
 δε ευανθυμον επι της γης. 3 και εκραξε φωνη
 and left on the land, and he cried with a voice
 μεγαλη ὡσπερ λεων μυκαται. Και οτε εκραξεν,
 great even as a lion roars. And when he cried,
 ελαλησαν αι επτα βρονται τας εαυτων φωνας.
 spoke the seven thunders the of themselves voices.
 4 και οτε ελαληθαν αι επτα βρονται, εμελλον
 And when spoke the seven thunders, I was about
 γραφειν και ηκουσα φωνην εκ του ουρανου
 to write; and I heard a voice from the heaven
 λεγουσαν Σφραγισον ἃ ελαλησαν αι επτα
 saying: Seal thou up what spoke the seven
 βρονται, και μη ταυτα γραψης. 5 και ο
 thunders, and not these things thou mayest write. And the
 αγγελος, ον ειδον εστωτα επι της θαλασσης
 messenger, whom I saw standing on the sea
 και επι της γης, ηρε την χειρα αυτου την
 and on the land, lifted up the hand of himself the
 δεξιαν εις τον ουρανον, 6 και ωμοσεν εν
 right towards the heaven, and he swore by
 τω ζωντι εις τους αιωνας των αιωνων, ος
 the one living for the ages of the ages, who
 εκτισε τον ουρανον και τα εν αυτω, και την
 created the heaven and the things in it, and the
 γην και τα εν αυτη, * [και την θαλασσαν και
 earth and the things in her, [and the sea and
 τα εν αυτη,] οτι χρονος ουκετι εσται
 the things in her,] because time not yet shall be,
 7 αλλα εν ταις ημεραις της φωνης του εβδομου
 but in the days of the voice of the seventh

of WOOD, which can neither see, nor hear, nor walk;

21 nor did they reform from their MURDERS, † nor from their SOERCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

1 And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; † and the RAINBOW was over his HEAD, and † his FACE was as the SUN, and his FEET as Pillars of Fire;

2 and having in his HAND * a Little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

3 and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

4 And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, † "Seal the things which the SEVEN Thunders spoke, and write Them not."

5 And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

6 and swore by HIM who LIVES for the AGES of the AGES, † who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, † "that the TIME shall be no longer [delayed];

7 but † in the DAYS of the BLAST of the SEVENTH

* VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (b.) and the SEA, and the THINGS in it—omit.

2. a Scroll.

6.

† 21. Rev. xxii. 15. † 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 16. † 3
 Rev. viii. 5. † 4. Dan. viii. 20; xii. 4, 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6.
 Neh. ix. 6; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 10.

ἄγγελος, ὅταν μελλῇ σαλπίζειν, καὶ ἐτελεσθῇ
messenger, when he may be about to sound, and be finished
 το μυστηρίου τοῦ θεοῦ, ὡς εὐηγγέλισε
the secret of the God, as he announced glad tidings
 τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.
the of himself bond-servants the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ,
And the voice which I heard from the heavens
 παλιν λαλοῦσα μετ' ἐμοῦ, καὶ λεγούσα· Ἔλαβε,
again speaking with me, and saying, Go thou,
 λαβε τὸ βιβλαριδίον τὸ πνευγμένον ἐν τῇ
take thou the little scroll that having been opened in the
 χεירὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης
hand of the messenger of the one standing on the sea
 καὶ ἐπὶ τῆς γῆς. 9 Καὶ ἀπελθὼν πρὸς
and on the land. And I went to
 τὸν ἀγγέλου, λεγὼν * [αὐτῷ,] δὸναι μοι τὸ βιβλαριδίον.
the messenger, saying to him, to give to me the little
 Καὶ λέγει μοι· Λαβε καὶ καταφαγε
scroll. And he says to me; Take thou and eat thou
 αὐτό· καὶ πικρανεὶ σου τὴν κοιλίαν, ἀλλ' ἐν τῇ
it; and it will embitter of thee the belly, but in the
 στοματὶ σου ἔσται γλυκὺ ὡς μελί. 10 Καὶ
mouth of thee it will be sweet as honey. And
 ἔλαβον τὸ βιβλαριδίον ἐκ τῆς χειρὸς τοῦ ἀγγέλου,
I took the little scroll out of the hand of the messenger,
 καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στοματί
and ate it, and it was in the mouth
 μου ὡς μελί, γλυκὺ· καὶ ὅτε ἐφαγον αὐτό,
of me as honey, sweets, and when I ate it
 ἐπικρανήθῃ ὁ κοιλίᾳ μου. 11 Καὶ λέγει μοι· Δείξε
was made bitter the belly of me. And he says to me; It behooves
 σε παλιν προφητεῖσαι ἐπὶ λαοῖς καὶ ἔθνεσι· καὶ
thee again to prophesy to people and nations and
 γλώσσαις καὶ βασιλευσὶ πολλοῖς.
tongues and kings many.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ἐδοθη μοὶ καλάμος ὁμοίος ῥαβδῷ, λέγων·
And was given to me a reed like to a rod, say-
 Ἐγείραι, καὶ μετρήσον τὸν ναὸν τοῦ θεοῦ,
ing. Rise thou, and measure thou the temple of the God,
 καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνούοντας
and the altar, and those worshipping
 ἐν αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἐξωθεν τοῦ ναοῦ
in it; and the court that outside of the temple
 ἐκβάλῃ ἐξω καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόδο
thou cast out and not her thou mayest measure, because it was
 ὀη τῷ ἐθνῷ· καὶ τὴν πόλιν τὴν ἅγιαν
given to the nations; and the city the holy
 πατήσουσι· μηνᾶς τεσσαρακοντα δύο. 3 Καὶ
shall they tread months forty two. And
 ὀδωσω τοῖς δύο μαρτυροῖς μου, καὶ προφητεύσω
I will give to the two witnesses of me, and they shall pro-

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.

8 And †the VOICE which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND OF THAT ANGEL who IS STANDING on the SEA and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL. And he says to me, †"Take, and eat it, and it will make Thy BELLY bitter, but in thy MOUTH it will besweet as Honey."

10 And I took *the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; †and it was in my MOUTH sweet as Honey; and when I ate it †my BELLY was embittered.

11 And *they say to me, "Thou must prophesy again concerning Peoples, and *concerning Nations, and Languages, and many Kings,"

CHAPTER XI.

1 And †a Reed was given melike a Rod,—saying, †"Rise, and measure the TEMPLE of GOD, and the ALTAR, and THOSE who WORSHIP in it.

2 But † THAT COURT which is *OUTSIDE the TEMPLE cast out, and do not measure it; † Because it was given to the NATIONS; and the HOLY CITY † shall they tread † forty-two Months.

3 And I will endow my two Witnesses, and they

* VATICAN MANUSCRIPT, No. 1160.—7. his SERVANTS the PROPHETS. omitt. 10. the SCROLL. 11. they say to me (A B.) WITHIN.

9. to him—

11. concerning.

† 8. verse 4.
 † 10. Ezek. ii. 10.
 † 2. Ezek. xi. 17, 20.

† 9. Jer. xv. 16; Ezek. ii. 8; iii. 1—3.
 † 1. Ezek. xl. 3; Zech. ii. 1; Rev. xxi. 15.
 † 2. Luke xxi. 24. † 2. Dan. viii. 10.

† 10. Ezek. iii. 3.
 † 1. Num. xxii. 13.
 † 2. Rev. xiii. 5.

σουσιν ἡμερας χιλιας διακοσias ἐξηκοντα, περι-
 pbery days a thousand two hundred sixty, having
 βεβλημενοι σακκουs. 4 Ουτοι εισιν αι δυο
 been clothed with sackcloth. These are the two
 ελαιαι και αι δυο λυχνιαι αι ενωπιον του κυριου
 olive-trees and the two lampstands those in presence of the Lord
 της γης εστωτες. 6 Και ει τις αυτους θελει
 of the earth standing. And if any one them wills
 αδικησαι, παν εκπορευεται εκ του στοματος
 to injure, he proceeds out of the mouth
 αυτων, και κατεσθιει τους εχθρους αυτων και
 of them, and eats up the enemies of them; and
 ει τις αυτους θελει αδικησαι, οτω δει αυτον
 if any one them wills to injure, thus it behoves him
 αποκτανθηναι.
 to be killed.

6 Ουτοι εχουσιν τον ουρανον εξουσιαν κλει-
 These have the heaven authority to
 σαι, ινα μη υειος βρεχη τας ημερας της προ-
 about so that not rain it may rain the days of the pro-
 φητειας αυτων και εξουσιαν εχουσιν επι των
 phecy of them; and authority they have over the
 υδατων, στρεφειν αυτα εις αιμα, και παταξαι
 waters, to turn them into blood, and to smite
 την γην, οσακιs αν θελησωσι, εν παση πλη-
 the earth, as often as it they should will, with every plague.
 γη 7 Και οταν τελεσωσι την μαρτυριαν
 And when they may finish the testimony
 αυτων, το θηριον το ανα αινον εκ της αβυσ-
 o. themselves. the wild beast that rising up out of the deep
 σου ποιησει μετ αυτων πολεμοs, και νικησει
 will make with them war, and will conquer
 αυτους, και αποκτενει αυτους. 8 Και το πτωμο
 them and will kill them. And the dead body
 αυτων ειs της πλατειας πολεως της μεγαλης,
 o. them into the street city of the great
 ητιs καλειται πνευματικωs Σοδομα και Αιγυπ-
 which is called, spiritually Sodom and Egypt,
 οs, οπου και ο κυριος αυτ η εσταυρωθη. 9 Και
 where also the Lord of them was crucified. And
 βλεπουσιν εκ των λα και φυλων και γλωσ-
 they look of the peoples and of tribes and of
 σων και εθνων το πτωμα αυτων ημερας τρεις
 tongues and of nations the dead body of them days three
 και ημισι, και τα πτωματα αυτων ουκ αφησου-
 and a half, and the dead bodies of them not will suffer
 σι τεθηναι ειs μνημα.
 to be put into a tomb.

10 Και οι κατοικουντες επι της γης χαρ υσιν
 And those dwelling on the earth rejoice
 επ αυτοιs, και ευφρανθησονται, και δωρα πεμ-
 ever them; and will be glad, and gifts will
 ψ υσιν αλληλοιs, οτι ουτοι ει δυο προφηται
 send to each other, because these the two prophets

shall prophesy a thousand
 two hundred and sixty
 Days, clothed in Sackcloth.

4 These are two Olive
 trees, and
 two Lampstands
 which stand in the
 presence of the
 LORD of the
 EARTH.

5 And if any one desire
 to injure Them, Fire pro-
 ceeds out of their mouth,
 and devours their ene-
 mies; and if any one
 desire to injure Them,
 thus must he be killed.

6 These have Authority,
 to shut HEAVEN, so that it
 may not rain in the DAYS
 of Their PROPHECY; and
 they have Authority over
 the WATERS to turn them
 into Blood, and to smite
 the EARTH with Every
 Plague, as often as they
 choose.

7 And when they shall
 have completed their TES-
 TIMONY, that wild
 BEAST ASCENDING out
 of the ABYSS will make
 War with them, and will
 conquer them, and kill
 them.

8 And their DEAD BODY
 shall be on the STREET of
 the GREAT CITY, which
 is called, spiritually, Sodom
 and Egypt, where also
 their LORD was crucified.

9 And some of the
 PEOPLES, and Languages,
 and Nations, see their
 DEAD BODY three Days
 and a half, and do not
 permit their DEAD BODIES
 to be put into a Tomb.

10 And those who
 DWELL on the EARTH re-
 joice over them, and will
 exult; and send GIFTS
 to each other; because
 these two Prophets tor-

* VATICAN MANUSCRIPT, No. 1100.—10 give gifts (s.)

4. Psa. lli 8; Jer xl. 10; Zech. iv. 3, 11, 14. 5. 2 Kings i. 10, 12; Jer. i. 10, v.
 14 Ezek xlii 3; Hosea vi 5. 5. Num. xvi. 20. 10. 1 Kings xvii 1. James
 v. 16. 20. Exod vii. 19. 7. Luke xiii 32. 7. Rev. xiii. 1, 11; xvii 8.
 17 Rev. ix. 2. 7. Dan. vii. 21. Zech. xiv 2. 8. Rev. xiv. 6, xvii 1 6.
 xvii 10. 8 Heb. xii. 12; Rev. xviii. 24. 10. Rev. xvii. 15. 10. Psa.
 lxxv 2 3. 10 Rev. xii. 12; xiii 5. 10. Esther ix. 19, 22. 10. Rev.
 xvi 10.

εβατασαν τους κατοικουντας επι της γης.
 11 Και μετα τας τρεις ημερας και ημισυ, πνευμα
 ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη-
 σαν επι τους ποδας αυτων, και φοβος μεγας
 επεσεν επι τους θεωρουντας αυτους.
 ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγου-
 σαν αυτοις· Αναβητε ωδε· και ανεβησαν εις
 τον ουρανον εν τη νεφελη· και εθεωρησαν
 αυτους οι εχθροι αυτων.
 ωρα εγενετο σεισμος μεγας, και το δεκατον
 της πολεις επεσε, και απεκτανθησαν εν τω
 σεισμω ονοματα ανθρωπων χιλιαδες επτα· και
 οι λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν
 τω θεω του ουρανου.
 απηλθεν· ιδου, η ωαι η τριτη ερχεται ταχυ.
 Και ο εβδωμος αγγελος εσαλπισε, και ενε-
 ρηθησαν οι φωναι μεγαλαι εν τω ουρανω, λεγοντες·
 Εγενετο η βασιλεια του κοσμου, του κυριου
 ημων και του Χριστου αυτου, και βασιλευσει
 εις τους αιωνας των αιωνων.
 Και οι εικοσι-
 τεσσαρες πρεσβυτεροι οι ενωπιον του θεου
 καθημενοι επι τους θρονους αυτων, επεσαν επι
 τα προσωπα αυτων, και προσεκυνησαν τω θεω,
 λεγοντες· Ευχαριστουμεν σοι, κυριε ο θεος ο
 παντοκρατωρ, ο ων και ο ην, οτι ειλη-
 φας την δυναμιν σου την μεγαλην, και εβασι-
 λευσας.
 Και τα εθνη ωργισθησαν, και ηλθεν

mented THOSE who DWELL
 on the EARTH.
 11 After *the THREE
 Days and a Half, †the
 *Breath of Life from God
 entered them, and they
 stood on their FEET; and
 great *Fear fell on THOSE
 who SAW them.
 12 And †they heard a
 loud Voice saying to them,
 "Come up hither." ‡And
 they ascended to HEAVEN
 in the CLOUD; and their
 ENEMIES beheld them.
 13 And in That *HOUR
 †there was a great Earth-
 quake, ‡and the TENTH of
 the CITY fell, and by the
 EARTHQUAKE were des-
 troyed seven Thousand
 Names of Men; and the
 REST became afraid, ‡and
 they gave Glory to the GOD
 of HEAVEN.
 14 †The SECOND WOE
 is past; behold! the
 THIRD WOE is coming
 speedily.
 15 †And the SEVENTH
 Angel sounded his Trum-
 pet; and †there were loud
 Voices in HEAVEN, saying,
 †"The KINGDOM of the
 WORLD's and his CHRIST's,
 and †he shall reign for the
 AGES of the *AGES."
 16 And †THOSE TWEN-
 TY-FOUR Elders who SIT
 in the presence of GOD on
 their THRONES, fell on
 their FACES, and wor-
 shipped GOD,
 17 saying, "We give
 thanks to thee, O Lord
 GOD, the OMNIPOTENT,
 †THOU who ART, and
 THOU who WAST; Because
 thou hast taken thy GREAT
 POWER, and †reigned.
 18 And the NATIONS
 were enraged, and thy

* VATICAN MANUSCRIPT, No. 1160.—11. Three Days and a Half. 11. Spirit of God
 from out of LIFE entered. 11. Fear was on them. 13. DAY (B.) 15. AGES. Amen.

† 12. I heard, B. with many MSS. and versions.

† 11. Ezek. xxxvii. 5, 9, 10, 14. † 12. Isa. xiv. 13; Rev. xii. 5. † 13. Rev. vi. 10.
 † 13. Rev. xvi. 10. † 13. Josh. vii. 19; Rev. xiv. 7; xv. 4. † 14. Rev. viii. 13; ix.
 13; xv. 1. † 15. Rev. x. 7. † 15. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. † 15.
 Rev. xii. 10. † 15. Dan. ii. 44; vii. 14, 18, 27. † 16. Rev. iv. 4; v. 8; xix. 4.
 † 17. Rev. i. 4, 8; iv. 8; xvi. 5. † 17. Rev. xix. 6.

ἡ ὀργὴ σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι
 the wrath of thee, and the season of the dead ones, to be judged
 καὶ δοῦναι τοῦ μισθοῦ τοῖς δούλοις σου τοῖς
 and to give the reward to the bond-servants of thee the
 προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις
 prophets and to the holy ones and to those fearing
 τὸ ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,
 the name of thee the small ones and the great ones,
 καὶ διαφθεῖραι τοὺς διαφθεירותας τὴν γῆν.
 and to destroy those destroying the earth,

¹⁹ Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,
 And was opened the temple of the God in the heaven,
 καὶ ὠφθῆ ἡ κιβωτὸς τῆς διαθήκης * [τοῦ] κυρίου
 and was seen the ark of the covenant [of the] Lord
 ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ
 in the temple of him; and were lightnings and
 φωναὶ καὶ βρονταὶ * [καὶ σεισμός] καὶ χαλαζα
 voices and thunders [and an earthquake] and hail
 μεγάλη.
 great.

ΚΕΦ. ιβ'. 12.

¹ Καὶ σημεῖον μέγα ὠφθῆ ἐν τῷ οὐρανῷ· γυνὴ
 And a sign great was seen in the heaven; a woman
 περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-
 having been clothed with the sun, and the moon under-
 κατῶ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς
 weath the feet of her, and on the head
 αὐτῆς στεφανὸς ἀστέρων δώδεκα, ² καὶ ἐν γασ-
 of her a crown of stars twelve, and in womb
 τρὶ ἐχούσα κράζει ὠδινούσα καὶ βασιανίζομένη
 having she cries out travailing and being pained
 τεκεῖν. ³ Καὶ ὠφθῆ ἄλλο σημεῖον ἐν τῷ οὐρανῷ,
 to bring forth. And was seen another sign in the heaven,
 καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἐχὼν κεφαλὰς
 and lo a dragon great fiery-red, having heads
 ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς
 seven and horns ten, and on the heads
 αὐτοῦ ἑπτὰ διαδήματα· ⁴ καὶ ἡ οὐρα αὐτοῦ σὺρει
 of him seven diadems; and the tail of him draws
 τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἐβαλεν
 the third of the stars of the heaven, and cast
 αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν
 them into the earth. And the dragon stood
 ἐνώπιον τῆς γυναίκος τῆς μελλούσης τεκεῖν,
 in presence of the woman of that being about to bring forth,
 ἵνα ὅταν τεκῆ, τὸ τέκνον αὐτῆς κατα-
 so that when she might bring forth, the child of her he might
 φαγῆ. ⁵ Καὶ ἔτεκεν υἱὸν ἀρρενα, ὃς μελλεῖ
 eat up. And she brought forth a son a male, who is about
 ποιμαίνει πάντα τὰ ἔθνη ἐν ῥαβδῷ σιδηρᾷ· καὶ
 to rule all the nations with a rod made of iron; and
 ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ
 was snatched away the child of her to the God and

WRATH came, † and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the † LITTLE and the GREAT, and † to destroy THOSE who DESTROY the EARTH."

¹⁹ And † the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and † there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

¹ 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;

² and being pregnant, she * cried out, † travailing and being pained to bring forth.

³ 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.

⁴ And † his TAIL draws the THIRD † of the STARS of HEAVEN, and † cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

⁵ 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. 1160.—19. of the—omit (b.)
 —omit (b.) 2. cried (b c.)

10. and an Earthquake

† 18. Dan. vii. 9, 10; Rev. vi. 10. † 18. Rev. xix. 5; xx. 12. † 18. Rev. xiii. 10'
 xviii. 6. † 19. Rev. xv. 5. † 19. Rev. viii. 5; xvi. 18; xvi. 21. † 2. Isa.
 lxxvi. 7; Gal. iv. 19. † 3. Rev. xvii. 3. † 3. Rev. xvii. 9, 10. † 3. Rev. xiii. 1'
 † 4. Rev. ix. 9, 10, 19. † 4. Rev. xvii. 18. † 4. Dan. viii. 10. † 5. Ps. ii. 9;
 Rev. ii. 27; xix. 15.

προς τον θρονον αυτου. ⁶ Και η γυνη εφυγεν
to the throne of him. And the woman fled
εις την ερημον, οπου εχει εκει τοπον ητοιμασ-
into the desert, where she has there a place having been
μενου απο του θεου, ινα εκει τρεφωσιν αυτην
prepared by the God, so that there they might nourish her
ημερας χιλιας διακοσιας εξηκοντα.
days a thousand two hundred sixty.

⁷ Και εγενετο πολεμος εν τω ουρανω· ο Μι-
And was a war in the heaven; the Mi-
χαηλ και οι αγγελιοι αυτου του πολεμησαι μετα
chael and the messengers of him of the to have fought with
του δρακοιτος, και ο δρακων επολεμησε και οι
the dragon, and the dragon fought and the
αγγελιοι αυτου, ⁸ και ουκ ισχυσεν, ουδε τοπος
messengers of him, and not were strong, neither a place
ευρεθη αυτων ετι εν τω ουρανω. ⁹ Και εβληθη
was found of them longer in the heaven. And was east
ο δρακων ο μεγας, ο οφιος ο αρχαιος, ο καλου-
the dragon the great, the serpent the old, the one being
μενος διαβολος, και * [ο] σατανας, ο πλανων
called accuser, and [the] adversary, that one deceiving
την οικουμενην ολην, εβληθη εις την γην, και
the habitable whole, was cast into the earth, and
οι αγγελιοι αυτου μετ' αυτου εβληθησαν.
the messengers of him with him were cast.

¹⁰ Και ηκουσα φωνην μεγαλην εν τω ουρανω,
And I heard a voice great in the heaven,
λεγουσαν· Αρτι εγενετο η σωτηρια και η δυνα-
saying, Now came the salvation and the power
μις και η βασιλεια του θεου ημων, και η εξου-
and the kingdom of the God of us, and the author-
σια του Χριστου αυτου· οτι κατεβληθη ο κατη-
ity of the Anointed of him; because was cast down the accu-
γωρ των αδελφων ημων, ο κατηγορων αυτων
ser of the brethren of us, the one accusing them
ενωπιον του θεου ημων ημερας και νυκτος. ¹¹ και
In presence of the God of us day and night; and
αυτοι ειρικησαν αυτον δια το αιμα του αρνιου,
they overcame him through the blood of the lamb,
και δια τον λογον της μαρτυριας αυτων· και
and through the word of the testimony of themselves; and
ουκ ηγαπησαν την ψυχην αυτων αχρι θανατου.
not they loved the life of themselves till death.

¹² Δια τουτο ευφραινεσθε * [οι] ουρανοικαι οι
Because of this rejoice you [the] heavens and those
εν αυτοις σκηνουντες· Ουαι τη γη και τη
in them tabernacling; Woe to the earth and to the
θαλασση, οτι κατεβη ο διαβολος προς υμας,
sea, because went down the accuser to you,
εχων θυμον μεγαν, ειδως, οτι ολιγον καιρον
having wrath great, knowing, that a little season
εχει. ¹³ Και οτε ειδεν ο δρακων, οτι εβληθη
he has. And when saw the dragon, that he was cast

εις την γην, εδιωξε την γυναικα ητις ετεκε του
into the earth, he pursued the woman who brought forth the

6 And the WOMAN fled into the DESERT, where she has a Place prepared by GOD, that there they may nourish her † a thousand two hundred and sixty Days.

7 And there was a War in HEAVEN; † MICHAEL and his ANGELS fighting † with the DRAGON. And the DRAGON fought and his ANGELS,

8 and were not strong, neither was their Place found any longer in HEAVEN.

9 And THAT GREAT DRAGON was cast out, THAT OLD SERPENT which is called the Enemy, even THAT ADVERSARY who is † DECEIVING the whole HABITABLE; he was cast to the EARTH, and his ANGELS were cast with him.

10 And I heard a loud Voice in HEAVEN saying, † "Now is come the SALVATION, and the POWER, and the KINGDOM of our GOD, and the AUTHORITY of his ANOINTED one, Because THAT ACCUSER of our BRETHREN, who ACCUSED them before our GOD Day and Night, has been cast out.

11 † And they conquered him through the BLOOD of the LAMB, and through the WORD of their TESTIMONY; and they loved not their LIFE to Death.

12 Therefore, † rejoice, Heavens! and THOSE who TABERNACLE in them. : Woe to the EARTH and to the SEA! Because the ENEMY is gone down to you, having great Wrath, knowing That he has a Short Season."

13 And when the DRAGON saw That he was cast to the EARTH, he pursued † the WOMAN who brought forth the MALE child.

* VATICAN MANUSCRIPT, No. 1160.—9. the—omit (B.)

12. the—omit (B C.)

† 6. Rev. xi. 3. † 7. Dan. x. 13, 21; xii. 1.

† 7. verse 3; Rev. xi. 2. † 9

Rev. xi. 3. † 10. Rev. xi. 15; xix. 1.

† 11. Rom. viii. 33, 34, 37; xvi. 26.

† 12. Psa. xcvi. 10; Isa. xlix. 13; Rev. xviii. 20.

† 12. Rev. viii. 13; xi. 10. † 1^o

verse 5.

πρῆν. 14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερυ-
male. And were given to the woman two wings
γες τοῦ αἰέτου τοῦ μεγάλου, ἵνα πετήται εἰς
of the eagle the great, so that she might fly into
τὴν ἐρημον εἰς τὸν τόπον ὧσῆς, ὅπου τρεφεταί
the desert into the place of herself, where she is nourished
ἐκεῖ καιροῦ καὶ καιροῦ καὶ ἡμίσιου καιροῦ, ἀπο
there a season and seasons and half of a season, from
προσώπου τοῦ ὄφeos. 15 Καὶ ἔβαλεν ὁ ὄφis
face of the serpent. And cast the serpent

ἐκ τοῦ στόματος αὐτοῦ ὀπισθὸν τῆς γυναικὸς
out of the mouth of himself after the woman
ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφορητοῦν
water as a river, so that her borne along by a river
ποιήσῃ. 16 Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ,
he might cause. And helped the earth the woman,
καὶ ἠρτίξεν * [ἡ γῆ] τὸ στόμα αὐτῆς, καὶ κατέ-
and opened [the earth] the mouth of herself, and drank
πῖε τὸν ποταμὸν, ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ
up the river, which cast the dragon out of the
στόματος αὐτοῦ. 17 Καὶ ὠργίσθη ὁ δράκων ἐπὶ
mouth of himself. And was enraged the dragon against

τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ
the woman, and went away to make war with
τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τη-
the remaining ones of the seed of her, of those keep-
ρουντῶν τὰς ἐντολάς τοῦ θεοῦ, καὶ ἔχοντων
ing the commandments of the God, and having
τὴν μαρτυρίαν Ἰησοῦ.
the testimony of Jesus.

13 Καὶ ἐστάθην ἐπὶ τὴν ἀμμὸν τῆς θαλάσσης.
And I was placed on the sand of the sea;

ΚΕΦ. ιγ'. 13. 1 καὶ εἶδον ἐκ τῆς θαλάσσης
and I saw out of the sea
θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφα-
a wild beast coming up, having horns ten and heads
λάς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια-
seven, and on the horns of him ten dia-
δήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα
diems, and on the heads of him names
βλασφημίας. 2 Καὶ τὸ θῆριον ὃ εἶδον, ἦν
of blasphemy. And the wild beast which I saw, was

ὅμοιον παρδαλεῖ, καὶ οἱ πόδες αὐτοῦ ὡς ἀρκου,
like to a leopard, and the feet of him as of a bear,
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. Καὶ
and the mouth of him as mouth of a lion. And
ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ
gave to him the dragon the power of himself, and
τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 Καὶ
the throne of himself, and authority great. And
μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς
one of the heads of him as if having been slain to
θανάτον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθε-
death, and the stroke of the death of him was

14 And there were given
to the WOMAN † the TWO
Wings of the GREAT
EAGLE, that she might fly
‡ into the DESERT, into her
PLACE, * that she should be
nourished there ‡ a Season,
and Seasons, and half a
Season, from the Face of
the SERPENT.

15 And the SERPENT
cast out of his MOUTH after
the WOMAN, Water ‡ as a
River, that he might cause
her to be carried away by
the stream.

16 And the EARTH
helped the WOMAN; and
the EARTH opened her
MOUTH, and drank up the
RIVER which the DRAGON
cast out of his MOUTH.

17 And the DRAGON WAS
enraged against the WOMAN,
‡ and † went away to
make WAR against THAT
REMAINDER of her SEED,
‡ who KEEP the COM-
MANDMENTS of GOD, and
have ‡ the TESTIMONY of
Jesus.

CHAPTER XIII.

1 And † I was placed on
the SAND of the SEA.
And I saw † a Wild beast
ascending from the SEA,
‡ having ten Horns and
seven Heads, and on his
HORNS Ten Diadems, and
on his HEADS Names of
Blasphemy.

2 † And the BEAST
which I saw was like a
Leopard, and ‡ his FEET as
a Bear's, and his MOUTH
as a Lion's Mouth; and
‡ the DRAGON gave him
his POWER, ‡ and his
THRONE, ‡ and great Au-
thority.

3 And one of his HEADS
was as if mortally wound-
ed; and yet his MORTAL
WOUND was healed. And

* VATICAN MANUSCRIPT, No. 1160.—14. so that she should be nourished there. 16. the EARTH—omit.

† 14. the two Wings, (A C.)

1. he was placed, (A C.)

‡ 14. Rev. xvii. 3.
Hl. 15; Rev. xi. 7; xiii. 7.
Rev. i. 2, 9; vi. 9; xx. 4.
x 2 Dan. vii. 4-6.

‡ 14. Dan. vii. 25; xii. 7.
‡ 17. Rev. xiv. 12.
‡ 1. Dan. vii. 2, 7.
‡ 2. Rev. xii. 9.

‡ 15. Isa. lix. 10. ‡ 17. Gen.
‡ 17. 1 Cor. ii. 1; 1 John v. 10;
‡ 1. Rev. xii. 3; xvii. 3, 9, 12.
‡ 2. Rev. xii. 4.

ραπευθη. ¹ Και εθαυμασεν ὅλη ἡ γῆ ὀπίσω του
 healed. And wondered whole the earth after the
 ὀφριου, ² και προσεκυνησαν τῷ δρακοντι, ὅτι
 wild beast, and they did homage to the dragon, because
 εδωκε την εξουσιαν τῷ θηρι, και προσεκυνησαν
 he gave the authority to the wild beast, and they did homage
 τῷ θηρι, λεγοντες. Τις ὁμοιος τῷ θηρι;
 to the wild beast, saying: Who like to the wild beast?
 και τις δυναται πολεμησαι μετ' αυτου; ³ Και
 and who is able to make war with him? And
 εδοθη αυτῷ στομα λαλουν μεγαλα και βλασφη-
 was given to him a mouth speaking great things and blasphemous
 μias, και εδοθη αυτῷ εξουσια ποιησαι μηνθη
 mies; and was given to him authority to act forty months
 τεσσαρακοντα δυο. ⁴ Και ηνοιξε το στομα
 forty two. And he opened the mouth
 αυτου εις βλασφημιαν προς τον θεον, βλασ-
 of himself for blasphemy against the God, to blas-
 φημησαι το ονομα αυτου, και την σκηνην
 pheme the name of him, and the tabernacle
 αυτου, * [και] τους εν τῷ ουρανῳ, σκηνουνας.
 of him, [and] those in the heaven, tabernacling.
⁵ Και εδοθη αυτῷ πολεμον ποιησαι μετα των
 And it was given to him war to make with the
 ἁγιων, και νικησαι αυτους, και εδοθη αυτῷ
 holy ones, and to overcome them; and was given to him
 εξουσια επι πασαν φυλην και λαον και γλωσ-
 authority over every tribe and people and tongue
 σαν και εθνος. ⁶ Και προσκυνησουσιν αυτον
 and nation. And will worship him
 παντες οἱ κατοικουντες επι τῆς γῆς, ὧν ου
 all those dwelling on the earth, of whom not
 γεγραπται το ονομα εν τῷ βιβλιῳ της ζωης του
 has been written the name in the scroll of the life of the
 αρνιου του εσφαγμενου, απο καταβολης κοσμου.
 lamb of that having been killed, from a casting down of a world.
⁷ Εἰ τις εχει οὖς, ακουσατω. ⁸ Εἰ τις αιχ-
 If any one has an ear, let him hear. If any one cap-
 μαλωσθιαν συναγει, εις αιχμαλωσθιαν ὑπαγει· εἰ
 tivity leads together, into captivity he shall be led; if
 τις εν μαχαίρᾳ αποκτενει, δεῖ αυτον εν μα-
 any one with a sword will kill, it is necessary him with a
 χαιρᾳ αποκταθηναι. Ὡδε εστιν ἡ ὑπομονη
 sword to be killed. Here is the patient endurance
 και ἡ πιστις των ἁγιων.
 and the faith of the holy ones.

the whole EARTH; and
 dered after the BEAST,
 4 and they worshipped
 the DRAGON, Because he
 gave the AUTHORITY to
 the BEAST; and they wor-
 shipped the BEAST, say-
 ing; "Who is like the
 BEAST? and who is able
 to make war with him?"
 5 And there was given
 to him a Mouth speaking
 great and blasphemous
 things; and Authority was
 given him to act forty-
 two Months.
 6 And he opened his
 MOUTH in Blasphemies
 against GOD, to blaspheme
 HIS NAME and his TABER-
 NACLE, and THOSE WHO
 TABERNACLE in HEAVEN.
 7 And it was given him
 to make war with the
 SAINTS, and to overcome
 them, and Authority was
 given him over Every Tribe
 and People and Language
 and Nation.
 8 And ALL who DWELL
 on the EARTH shall wor-
 ship him; whose NAME
 has not been written from
 the FOUNDATION of the
 World in the SCROLL of the
 LIFE of THAT LAMB who
 was KILLED.
 9 If any one has an
 Ear, let him hear.
 10 If any one is for
 Captivity, into Captivity
 he goes away; if any one
 will kill with the Sword,
 with the Sword must he be
 killed. Here is the PA-
 TIENT ENDURANCE and
 the FAITH of the SAINTS.
 11 And I saw Another
 Wild beast ascending
 from the EARTH; and he
 had two Horns like a
 Lamb, and he spoke as a
 Dragon.
 12 And all the AUTHOR-
 ITY of the FIRST Beast he
 executes in his presence,

* VATICAN MANUSCRIPT. No. 1160.—6. and—omit.
 † 10. may lead into Captivity, if any one will kill, (B C.)
 † 3. Rev. xvii. 8. † 4. Rev. xviii. 18. † 5. Dan. vii. 8, 11, 25; xi. 36. † 5.
 Rev. xi. 2; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 18; xvii. 15.
 † 8. Exod. xxiii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxi. 27. † 8. Rev.
 xvii. 8. † 9. Rev. ii. 7. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 13. † 11.
 Rev. xi. 7.

ποιει την γην και τους εν αυτη κατοικουντας
 he makes the earth and those in her dwelling
 ινα προσκυνησωσι το θηριον το πρωτον, ου
 that they should worship the wild beast the first, of whom
 εθεραπευθη η πληγη του θανατου αυτου. 13 και
 was healed the stroke of the death of him; and
 ποιει σημεια μεγαλα, και πυρ ινα εκ του ουρα-
 he makes signs great, and fire so that out of the heaven
 νου καταβη εις την γην, ερωπιον των ανθρω-
 it may come down into the earth, in presence of the men.
 πων. 14 Και πλανα τους κατοικουντας επι της
 And he deceives those dwelling on the
 γης, δια τα σημεια α εδοθη αυτω ποιησαι
 earth, by means of the signs which it was given to him to do
 ερωπιον του θηριου λεγων τοις κατοικουσι
 in presence of the wild beast; saying to those dwelling
 επι της γης, ποιησαι εικονα τω θηριω, ο εχει
 on the earth, to make an image to the wild beast, which has
 την πληγην της μαχαιρας και εζησε. 15 Και
 the stroke of the sword and lived. And
 εδοθη αυτω δουναι πνευμα τη εικονι του θηριου,
 it was given to him to give breath to the image of the wild beast,
 ινα και λαληση η εικων του θηριου, και
 so that both should speak the image of the wild beast, and
 ποιηση, οσοι αν μη προσκυνησωσι τη εικονι
 should cause, as many as not would do homage to the image
 του θηριου ινα αποκτανθωσι. 16 Και ποιει παν-
 of the wild beast that they should be killed. And he causes all
 τας, τους μικρους και τους μεγαλους, και τους
 the little ones and the great ones, and the
 πλουσιους και τους πτωχους, και τους ελευ-
 rich ones and the poor ones, and the free-
 θερους και τους δουλους, ινα δωσιν αυτοις
 men and the bondmen, that they should give to them
 χαραγμα επι της χειρος αυτων της δεξιας, η
 a mark on the hand of them the right, or
 επι το μετωπον αυτων. 17 και ινα μη τις δυνη-
 on the forehead of them; and that no one maybe
 ται αγορασαι η πωλησαι, ει μη ο εχων το χα-
 able to buy or to sell, if not the one having the mark,
 ραγμα, * [το ονομα του θηριου,] η τον αριθμον
 [the name of the wild beast,] or the number:
 του ονοματος αυτου. 18 Ωδε η σοφια εστιν ο
 of the name of him. Here the wisdom is; the
 εχων νουν, ψηφισατω τον αριθμον του θηριου
 one having a mind, let him compute the number of the wild beast;
 αριθμος γαρ ανθρωπου εστι, * [και] ο αριθμος
 a number for of a man it is, [and] the number
 αυτου χξς'.
 of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, † whose MORTAL WOUND was healed.

13 And † he does great Signs, † so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And † he deceives * THOSE who DWELL on the EARTH † by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an IMAGE to the BEAST, who has * the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IM- AGE of the BEAST that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BOND MEN, † that they should give themselves * a Mark on their RIGHT HAND, or on their FOREHEAD;

17 [and] so that no one may be able to buy or sell unless HE who HAS the MARK,—† the NAME of the BEAST, † or the NUM- BER of his NAME.

18 † Here is WISDOM. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for * it is a Man's Num- ber; and his NUMBER is 666.

* VATICAN MANUSCRIPT, No. 1160.—14. MINE who DWELL. 14. a Wound, and lived from the Sword, (B.) 16. MARKS (N.) 17. the NAME of the BEAST—omit. 18. and—omit (B.) 18. his NUMBER, 666, is a Man's Number.

† 15. that, added by A. 17. and, omitted by C.

† 13. Deut. xiii. 1—3; Matt. xiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. † 13. 1 Kings xviii. 38; 2 Kings i. 10, 12. † 14. Rev. xii. 9; xix. 20. † 15. 2 Thess. ii. 9, 10. † 17. Rev. xiv. 11. † 17. Rev. x. 2; xix. 20; xx. 4. † 18. Rev. xiv. 0, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 9.

ΚΕΦ. ιδ'. 14.

¹ Και ειδον, και ιδου το αρνιον εστηκος επι
 And I saw, and lo the lamb having been standing on
 το ορος Σιων, και μετ' αυτου εκατον τεσσα-
 the mount Zion, and with him a hundred and forty-
 ρακοντα τεσσαρες χιλιαδες, εχουσαι το ονομα
 four hundred and forty thousands, having the name
 αυτου και το ονομα του πατρος αυτου γεγραμ-
 of him and the name of the father of him having been
 μενον επι των μετωπων αυτων. ² Και ηκουσα
 written on the foreheads of themselves. And I heard
 φωνην εκ του ουρανου ως φωνην υδατων πολ-
 a voice out of the heaven as a voice of waters many,
 λων, και ως φωνην βροντης μεγαλης· και η
 and as a voice of thunder great; and the
 φωνη ην ηκουσα, ως κιθαρωδων καθαριζοντων
 voice which I heard, as of harpers harping
 εν ταις κιθαραις αυτων. ³ Και αδουσι ν ωδην
 on the harps of themselves. And they sing a song
 και νην ενωπιον του θρονου, και ενωπιον των
 new in presence of the throne, and in presence of the
 τεσσαρων ζων, και των πρεσβυτερων· και
 four living ones, and of the elders; and
 ουδεις ηδυνατο μαθειν την ωδην, ει μη αι εκα-
 no one was able to learn the song, if not the hun-
 τρηδ τεσσαρακοντα τεσσαρες χιλιαδες, οι ηγο-
 dred forty-four thousands, those having
 ρασμενοι απο της γης. ⁴ * [Ουτοι εισιν, οι
 been bought from the earth. [These are, those
 μετα γυναικων ουκ εμολυνθησαν· παρθενοι γαρ
 with women not were defiled; virgins for
 εισιν·] ουτοι εισιν οι ακολουθουντες τω αρνιω·
 they are,] these are those following the lamb
 οπου αν υπαγη· ουτοι ηγορασθησαν απο των
 wherever he may go; these were bought from the
 ανθρωπων απαρχη τω θεω και τω αρνιω· ⁵ και
 men a first-fruit to the God and to the lamb; and
 εν τω στοματι αυτων ουχ ευρεθη ψευδος· αμα-
 in the mouth of them not was found falsehood; without
 μοι γαρ εισι.
 blame for they are.
⁶ Και ειδον * [αλλου] αγγελου πετομενου εν
 And I saw [another] messenger flying in
 μεσουρανηματι, εχοντα ευαγγελιον αιωνιον
 mid-heaven, having glad tidings age-lasting
 ευαγγελισαι τους καθήμενους επι της γης, και
 to proclaim those sitting on the earth, even
 επι παν εθνος και φυλην και γλωσσαν και λαον·
 to every nation and tribe and tongue and people;
⁷ λεγων εν φωνη μεγαλη· Φοβηθητε τον θεον
 saying with a voice great; Fear you the God
 και δοτε αυτω δοξαν, οτι ηλθεν η ωρα της
 and give you to him glory, because is come the hour of the

CHAPTER XIV.

1 And I saw, and behold,
 † the LAMB standing on
 the MOUNT Zion, and with
 him † a Hundred and For-
 ty-four Thousand [per-
 sons,] † having his NAME
 and the NAME of his FA-
 THER written on their
 FOREHEADS.

2 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 and † they sing a new
 Song in the presence of
 the THRONE, and in the
 presence of the FOUR Liv-
 ing 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, † a First-fruit to GOD
 and to the LAMB.

5 And † in their MOUTH
 was found no Falsehood;
 for they are † blameless.

6 And I saw an Angel
 † flying in Mid-heaven,
 having aionian Glad tid-
 ings 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; Be-
 cause the HOUR of his
 JUDGMENT is come; † and

* VATICAN MANUSCRIPT, No. 1100.—3. on the EARTH.
 were not defiled with women; for they are Virgins—omit (B.)
 6. Another—omit (B.) 7. the LORD, and give (B.)

4. These are those who
 4. by Jesus from (B.)

† 1. Rev. v. 5. † 1. Rev. vii. 4. † 1. Rev. vii. 3; xiii. 16. † 2. Rev. i.
 15; xix. 6. † 2. Rev. v. 8. † 3. Rev. v. 9; xv. 3. † 4. 2 Cor. xi. 2. † 4
 Rev. iii. 4; vii. 15, 17; xvii. 14. † 4. Rev. v. 9. † 4. James i. 18. † 5
 Psa. xxxii. 2. † 5. Eph. v. 27; Jude 24. † 6. Rev. viii. 13. † 7. Rev. xi
 18; xv. 4. † 7. Neh. ix. 6; Psa. xxxiii. 6; cxxiv. 8; cxlii. 5, 6; Acts xiv. 15; xvii. 24.

κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι
 Judgment of him; and worship you the one having
 τὴν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν
 made the heaven and the earth and the sea
 καὶ πηγὰς ὕδατων.
 and fountains of waters.

8 Καὶ ἄλλος ἀγγελὸς ἠκολούθησε, λέγων·
 And another messenger followed, saying;
 Ἐπέσει, * [ἐπέσει] Βαβυλῶν ἡ μεγάλη· ὅτι ἐκ
 It is fallen, [is fallen] Babylon the great; because of
 τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπο-
 the wine of the wrath of the fornication of herself she has
 τίει πάντα ἔθνη.
 given to drink all nations.

9 Καὶ ἄλλος ἀγγελὸς τρίτος ἠκολούθησεν
 And another messenger third followed
 αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἰ τις προσ-
 them, saying with a voice great; If any one wor-
 κύνει τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβαν-
 ships—the wild beast and the image of him, and recei-
 βει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ
 ves a mark on the forehead of himself, or on
 τὴν χεῖρα αὐτοῦ· ¹⁰ καὶ αὐτὸς πιεῖται ἐκ τοῦ
 the hand of himself; even he shall drink of the
 οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου
 wine of the wrath of the God, of that having been mingled
 ἀκρατοῦ ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ
 unmixed in the cup of the anger of him, and
 βασανισθῆσεται ἐν πυρὶ καὶ θειῷ ἐνώπιον τῶν
 he shall be tormented with fire and brimstone in presence of the
 ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. ¹¹ Καὶ
 holy messengers and in presence of the lamb. And

ὁ κάπνος τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας
 the smoke of the torment of them for ages
 αἰῶνῶν ἀναβαίνει· καὶ οὐκ ἐχούσιν ἀναπαύειν
 of ages rises up; and not they have rest
 ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες τὸ θηρίον
 day and night those worshipping the wild-beast
 καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβανεῖ τὸ
 and the image of him, and if any one receives the
 χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹² Ὡδὲ ὑπομο-

νή των ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς
 ance of the holy ones is, those keeping the commandments
 τοῦ θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. ¹³ Καὶ ἠκούσα
 of the God, and the faith of Jesus. And I heard

φῶνιν ἐκ τοῦ οὐρανοῦ, λεγουσῆς· Γραψοῦ· Μα-
 a voice out of the heaven, saying; Write thou; Blessed
 καρῖοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ'
 ones the dead ones those in Lord dying from
 ἀρτί· ναι, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται
 henceforth; yes, says the spirit, so that they may rest

worship HIM who MADE the HEAVEN, and, the EARTH, and the SEA, and the FOUNTAINS OF WATERS."

8 And Another, * a Second Angel followed, saying, † " Fallen is Babylon † the GREAT, † who has given ALL † the NATIONS to drink of the WINE of the WRATH of her FORNICATION."

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 Day and Night, who WORSHIP the BEAST and his IMAGE, and if any one receive the MARK of his NAME.

12 † Here is * the PATIENCE of the SAINTS,— † those who KEEP the COMMANDMENTS of GOD, and the FAITH of Jesus."

13 And I heard a Voice from HEAVEN, saying, " Write—From this time † blessed are THOSE DEAD, † who DIE in the Lord; Yes, says the SPIRIT, † that they may rest from

* VATICAN MANUSCRIPT, No. 1170.—8. a Second Angel, saying, (A C.) Fallen is Babylon the GREAT, (B. C.) 8. is fallen—omit. 8. he. Fornication. 12. the PATIENCE (A B C.)

† 8. who, according to A C. 8. the NATIONS, A B C.
 † 8. Isa. xli. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xl. 8; xvi. 10; xvii. 2, 5; xviii. 3, 10, 18, 21; xix. 2. † 9. Rev. xiii. 14—16. † 10. 1'sa. lxxv. 8; Isa. li. 17; Jer. xiv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 10. † 10. Rev. xx. 10.
 † 11. Isa. lxxlv. 10; Rev. xix. 3. † 12. Rev. xix. 10. † 13. Rev. xii. 17. † 14. Eccl. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 16. † 13. 2 Thess. i. 7; Heb. iv. 9, 10; Rev. vi. 11.

εκ των κοπων αυτων τα δε εργα αυτων ακο-
from the labors of themselves; the but works of them fol-
λουθει μετ αυτων.
lows with them.

¹⁴ Και ειδον, και ιδου νεφελη λευκη, και επι
And I saw, and lo a cloud white, and ou-
την νεφελην καθημενον ομοιον υιφ ανθρωπου,
the cloud sitting like a son of man,

εχων επι της κεφαλης αυτου στεφανον χρυ-
having on the head of himself a crown gold-
σου, και εν τη χειρι αυτου δρεπανον * [οξυ].
on, and in the hand of himself a sickle [sharp.]

¹⁵ Και αλλος αγγελος εξηλθεν εκ του ναου, κρα-
And another messenger came forth out of the temple, cry-
ζων εν φωνη μεγαλη τω καθημενω επι της
ing with a voice great to the one sitting on the
νεφελης. Πεμψον το δρεπανον σου, και θερι-
cloud; Send thou the sickle of thee, and reap
σον, οτι ηλθεν η ωρα * [του] θερισαι, οτι εξη-
tion, because is come the hour [of the], to reap, because is
ρανθη ο θερισμος της γης. ¹⁶ Και εβαλεν ο
dry the harvest of the earth, And cast the

καθημενος επι την νεφελην το δρεπανον αυτου
one sitting on the cloud the sickle of himself
επι την γην και εθερισθη η γη.
on the earth; and was reaped the earth.

¹⁷ Και αλλος αγγελος εξηλθεν εκ του ναου
And another messenger came forth out of the temple

του εν τω ουρανω, εχων και αυτος δρεπανον
of that in the heaven, having also himself a sickle
οξυ. ¹⁸ Και αλλος αγγελος εξηλθεν εκ του
sharp. And another messenger came forth out of the

ουσιαστηριου, εχων εξουσιαν επι του πυρος.
altar, having authority over the fire.

και εφωνησε κραυγη μεγαλη τω εχοντι το δρε-
and he called with a cry great to the one having the sickle
πανον το οξυ, λεγων. Πεμψον σου το δρεπανον
the sharp, saying; Send thou of thee the sickle

πο οξυ, και τρυγησον τους βουτρος της αμπε-
the sharp, and cut off thou the clusters of the vine
λου της γης, οτι ηκμασαν αι σταφυλαι αυτης.
of the earth, because are ripened the grapes of her;

¹⁹ Και εβαλεν ο αγγελος το δρεπανον αυτου εις
and cast the messenger the sickle of himself into

την γην, και ετρυγησε την αμπελον της γης,
the earth, and was cut off the vine of the earth,
και εβαλεν εις την ληνον του θυμου του θεου
and cast into the wine-press of the wrath of the God

τον μεγαν. ²⁰ Και επατηθη η ληνος εξωθεν
the great. And was trodden the wine-press outside

της πολως, και εξηλθεν αιμα εκ της ληνου
of the city, and came forth blood out of the wine-press
αχρι των χαλινων των ιππων απο σταδιων
even to the bridles of the horses from furlongs.

χιλιων εξακοσιων,
a thousand six hundred.

their LABORS; † for their
WORKS follow after them.

¹⁴ And I saw, and be-
hold! a white Cloud, and
on the CLOUD one sitting,
† like a Son of Man, † hav-
ing 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 SIT-
TING on the CLOUD,
† "Send thy SICKLE, and
reap; Because the HOUR
to reap is come; Because
the HARVEST † of the
EARTH is dry."

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 AL-
TAR, 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 unto † the
GREAT WINE-PRESS of the
WRATH of GOD.

²⁰ And † the WINE-
PRESS was trodden † out-
side of the CITY; and
Blood came forth out of
the WINE-PRESS, † even to
the BRIDLES of the HOR-
SES, a thousand six hun-
dred Furlongs off.

* VATICAN MANUSCRIPT, No. 1160.—14. sharp—omit,
18. the GRAPES of the EARTH is fully ripe (p.)

15. of the—omit (A. B.)

† 13. for (A. C.)

† 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 10.

† 14. Rev. vi. 2.

† 16. Rev. xvi. 17.

† 15. Joel iii. 13; Matt. xiii. 39.

† 15. Jer. li. 33; Rev. xiii. 12.

† 18. Joel iii. 13.

† 19. Rev. xix. 15.

† 20. Isa. lxxiii. 3; Lam. i. 15.

† 20. Heb. xiii. 12; Rev. xi. 8.

† 20. Rev. xix. 14.

ΚΕΦ. ιε'. 15.

¹ Και ειδον αλλο σημειον εν τῳ ουρανω μεγα
 And I saw another sign in the heaven great
 και θαυμαστον, αγγελους επτα, εχοντας πλη-
 and wonderful, messengers seven, having plagues
 γας επτα τας εσχατας, οτι εν αυταις ετελεσθη
 seven the last ones, because in them was finished
 ο θυμος του θεου. ² Και ειδον ὡς θαλασσαν
 the wrath of the God, And I saw as a sea
 ὑαλινην μεμιγμενην πυρι, και τους νικωντας εκ
 glassy having been mingled with fire, and those being conquerors of
 του θηριου και εκ της εικονος αυτου, και εκ του
 the wild-beast and of the image of him, and of the
 αριθμου του ονοματος αυτου, εστωτας επι την
 number of the name of him, standing on the
 θαλασσαν την ὑαλινην εχοντας κιθαρσ του
 sea the glassy having harps of the
 θεου. ³ Και αδουσι την ωδην Μωυσεως δουλου
 God, And they sing the song of Moses a bond-servant
 του θεου, και την ωδην του αρνιου, λεγοντες·
 of the God, and the song of the lamb, saying:
 Μεγαλα και θαυμαστα τα εργα σου, κυριε ο
 Great and wonderful the works of thee, O Lord the
 θεος ο παντοκρατωρ, δικαιοι και αληθινοι αι
 God the almighty, just and true the
 οδοι σου, ο βασιλευς των εθνων· ⁴ Τις ου μη
 ways of thee, the king of the nations; who not not
 φοβηθη * [σε,] κυριε, και δοξαση το ονομα σου·
 may fear [thee,] O Lord, and may glorify the name of thee?
 οτι μονος οσιος· οτι παντα * [τα εθνη] ἠξυσι
 because alone bountiful; because all [the nations] shall come
 και προσκνησουσιν ερωπιον σου· οτι τα δι-
 and shall worship in presence of thee; because the right-
 καιωματα σου εφανερωθησαν.
 eous acts of thee were manifested.

⁵ * [Και] μετα ταυτα ειδον, και ηνοιγη ο
 [And] after these things I saw, and was opened the
 ναος της σκηνης του μαρτυριου εν τῳ ουρανω·
 temple of the tabernacle of the testimony in the heaven·
⁶ και εξηλθον οι επτα αγγελοι οι εχοντες τας
 and came out the seven messengers those having the
 επτα πληγας * [εκ του ναου,] ενδεδυμενοι λιτων
 seven plagues [out of the temple,] having been clothed linen
 καθαρων λαμπρων, και περιεζωσμενοι περι τα
 pure bright, and having been girt round about the
 στηθη ζωνας χρυσας. ⁷ Και εν εκ των τεσσα-
 breasts girdles golden. And one of the four
 ρων ζωνων εδωκε τοις επτα αγγελοις επτα φια-
 living ones gave to the seven messengers seven bowls
 λιας χρυσας, γεμουσας του θυμου του θεου του
 golden, being full of the wrath of the God of the

CHAPTER XV.

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 CON-
 QUERORS of the * BEAST,
 and * of his IMAGE, and
 the NUMBER of his NAME,
 standing on the GLASSY
 SEA, † having Harps of
 GOD.

³ And they sing † the
 SONG of Moses the SCR-
 vant of GOD, and the SONG
 of 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
 are bountiful; For † ALL
 the NATIONS shall come
 and worship in thy pres-
 ence; Because thy RIGHT-
 EOUS ACTS were made
 manifest."

⁵ And after these things
 I saw, and † the TEMPLE
 of the TABERNACLE of the
 TESTIMONY in HEAVEN
 was opened:

⁶ And THOSE SEVEN
 Angels HAVING the SEVEN
 Plagues came out of the
 TEMPLE, † clothed with
 pure bright † Linen, and
 encircled about the
 BREASTS with golden
 Girdles.

⁷ † And one of the FOUR
 Living ones gave to the
 SEVEN Angels Seven gold-
 en Bowls full of the WRATH

* VATICAN MANUSCRIPT, No. 1160.—2. IMAGE, and of the BEAST, and of the NUMBER (B.)
 4. thee—omit (B.) 4. the NATIONS—omit (B.) 5. And—omit. 6. out of the
 TEMPLE—omit (B.)

† 6. Lithon, a stone, is the reading of a c.

† 1. Rev. xii. 1, 3. † 1. Rev. xvi. 1; xxi. 9. † 1. Rev. xiv. 6. † 2. Rev.
 iv. 6; xii. 18. † 2. Rev. xiii. 15—17. † 2. Rev. v. 8; xiv. 2. † 3. Exod. xv.
 1; Deut. xxxi. 30; Rev. xiv. 3. † 3. Deut. xxxii. 4; Psa cxi. 2; cxxxix. 14. † 4.
 Exod. xv. 14—16; Jer. x. 7. † 4. Isa. lxvi. 22. † 5. Rev. xi. 19. See Num. i. 50.
 † 6. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13. † 7. Rev. iv. 6

ζωντος εις τους αιωνας των αιωνων. ⁸ Και εγενε-
 oneliving for the ages of the ages. And was
 μισθη δ ναος καπνου εκ της δοξης του θεου και
 full the temple of smoke from the glory of the God and
 εκ της δυναμews αυτου· και ουδεις ηδυνατο
 from the power of him; and no one was able
 εισελθειν εις τον ναον, αχρι τελεσθωσιν αι
 to enter into the temple, till should be finished the
 επτα πληγαι των επτα αγγελων.
 seven plagues of the seven messengers.

ΚΕΦ. 15'. 16.

¹ Και ηκουσα φωνης μεγαλης εκ του ναου,
 And I heard a voice great out of the temple,
 λεγουσης τοις επτα αγγελοις· "Υπαγετε και
 saying to the seven messengers; Go you forth and
 εκχεατε τας επτα φιαλας του θυμου του θεου
 do you pour out the seven bowls of the wrath of the God
 εις την γην.
 into the earth.

² Και απελθεν ο πρωτος, και εξεχεε την
 And went forth the first, and poured out the
 φιαλην αυτου επι την γην· και εγενετο ελκος
 bowl of himself on the land; and was an ulcer
 κακον και ποιηρον εις τους ανθρωπους τους
 bad and evil on the men those
 εχοντας το χαραγμα του θηριου, και τους
 having the mark of the wild-beast, and those
 προσκυνοντας τη εικονι αυτου.
 doing reverence to the image of him.

³ Και ο δευτερος †[αγγελος] εξεχεε την
 And the second [messenger] poured out the
 φιαλην αυτου εις την θαλασσαν· και εγενετο
 bowl of himself into the sea; and it became
 αιμα ως νεκρου, και πασα ψυχη * [ζωης] απε-
 blood as of a dead one, and every soul [of life] died
 θανε εν τη θαλασση.
 in the sea.

⁴ Και ο τριτος εξεχεε την φιαλην αυτου εις
 And the third poured out the bowl of himself into
 τους ποταμους και εις τας πηγας των υδατων·
 the rivers and into the fountains of the waters;
 και εγενετο αιμα. ⁵ Και ηκουσα του αγγελου
 and it became blood. And I heard the messenger
 των υδατων λεγοντος· Δικαιος ει, ο
 of the waters saying; Righteous art thou, the one existing
 και ο ην, ο οσιος, οτι ταυτα εκρινας·
 and who was, the bountiful one, because these things thou hast judged;
⁶ οτι αιμα αγιων και προφητων εξεχεαν, και
 because blood of holy ones and of prophets they poured out, and
 αιμα αυτους εδωκας πειν· αξιοι εισι. ⁷ Και
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES for the AGES of the AGES.

⁸ And †the TEMPLE was full of *Smoke ‡from the GLORY of GOD, and from his POWER; and no one was able to enter the TEMPLE, till 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 SEA; and ‡ it became Blood, as of one Dead; ‡ and Every living Soul died,—THOSE in the SEA.

⁴ And the THIRD poured out his BOWL † into the RIVERS, and ‡ [into] the FOUNTAINS of WATERS; ‡ and they became Blood.

⁵ And I heard the ANGEL of the WATERS saying, † "Righteous art thou, ‡ the ONE who IS, and who WAS,—the BOUNTIFUL one; Because thou hast judged These.

⁶ Because ‡ they poured out the Blood of ‡ Saints and of Prophets, ‡ thou gavest them also Blood to drink; they deserve it."

* VATICAN MANUSCRIPT, No. 1160.—S. the SMOKE (B.) and—omit.

3. of life—omit.

6.

† 1. out of the TEMPLE, omitted by B.

3. messenger, omitted by A C.

4. into,

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.
 1. Rev. xv. 1. † 1. Rev. xiv. 10; xv. 7. † 2. Rev. viii. 7.
 † 3. Rev. viii. 9. † 2. Rev. xiii. 16, 17. † 3. Rev. viii. 8. † 3. Exod. vii. 17, 20.
 † 5. Rev. i. 4, 8; iv. 8; xi. 17. † 4. Rev. viii. 10. † 4. Exod. vii. 20. † 5. Rev. xv. 3.
 xi. 18; xviii. 20. † 6. Matt. xxiii. 34, 35; Rev. xiii. 15. † 6. Rev.

† 6. Isa. xlix. 26.

ηκουσα του θυσιαστηριου λεγοντος· **Ναι, κυριε**
 I heard the altar saying; Yes, O Lord
ὁ θεος ὁ παντοκρατωρ, αληθιναι και δικαιαι αι
 the God the almighty, true and righteous are thy
κρισεις σου.
 judgments of thee.

⁸ **Και ὁ τεταρτος εξεχεε την φιαλην αὐτου**
 And the fourth poured out the bowl of himself
επι τον ἡλιον· και εδοθη αυτω καυματισαι
 on the sun; and was given to him to burn
τους ανθρωπους εν πυρι. ⁹ **Και εκαυματισθη-**
 the men in fire. And were burned
σαν οί ανθρωποι καυμαμεγα, και εβλασφημησαν
 the men heat great, and they blasphemed
το ονομα του θεου του εχοντος εξουσιαν επι
 the name of the God of that having authority over
τας πληγας ταυ· αι· και ου μετενοησαν δουναι
 the plagues these; and soe they reformed to give
αυτω δοξαν.
 to him glory.

¹⁰ **Και ὁ πεμπτος εξεχεε την φιαλην αυτου**
 And the fifth poured out the bowl of him
επι τον θρονον του θηριου. Και εγενετο ἡ
 on the throne of the wild-beast. And became the
βασιλεια αυτου εσκοτωμενη· και εμασσαντο
 kingdom of him darkened; and they bit
τας γλωσσας αυτων εκ του πονου, ¹¹ **και**
 the tongues of themselves because of the anguish, and
εβλασφημησαν τον θεον του ουρανου εκ των
 they blasphemed the God of the heaven because of the
πονων αυτων και εκ των ἑλκων αυτων· και
 pains of themselves and because of the ulcers of themselves; and
ου μετενοησαν εκ των εργαων αυτων.
 not they reformed from the works of themselves.

¹² **Και ὁ ἕκτος εξεχεε την φιαλην αὐτου επι**
 And the sixth poured out the bowl of himself on
τον ποταμον του μεγαν Ευφρατην· και εξηραν-
 the river the great Euphrates; and was dried
θη το ὕδωρ αυτου, ινα ἑτοιμασθη ἡ ὁδος των
 up the water of it, so that might be prepared the way of the
βασιλεων των απο ανατολων ἡλιου. ¹³ **Και**
 kings of those from risings of a sun. And
ειδον εκ του στοματος του δρακοντος και εκ
 I saw out of the mouth of the dragon and out of
του στοματος του θηριου και εκ του στοματος
 the mouth of the wild-beast and out of the mouth
του ψευδοπροφητου πνευματα τρια ακαθαρτα
 of the false-prophet spirits three unclean
ὡς βατραχοι· ¹⁴ **(εισι γαρ πνευματα δαιμω-**
 as frogs; (they are for spirits of de-
μων ποιουντα σημεια) ἃ εκπορευεται επι
 mons working signs;) which go forth to
τους βασιλεις της οικουμενης ὅλης, συναγα-
 the kings of the habitable whole, to gather

7 And I heard the ALTAR saying, "Yes, † O LORD GOD, the OMNIPOTENT, † true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL † on 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 † on 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 † ULCERS; 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 impure Spirits, as Frogs.

14 For they are Spirits of Demons, † working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

* VATICAN MANUSCRIPT, No. 1160.—9. MEN blasphemed (B.)

† 9. in presence of THAT GOD, (A.) 12. the EUPHRATES, (A C.)

† 7. Rev. xv. 3. † 7. Rev. xiii. 10; xiv. 10; xix. 2. † 8. Rev. viii. 12. † 8. Rev. ix. 17, 18; xiv. 18. † 9. verses 11, 21. † 9. Rev. ix. 20. † 9. Rev. xi. 13; xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 12. Rev. ix. 14. See Jer. l. 38; li. 36. † 12. Isa. xli. 2, 25. † 13. Rev. xii. 3, 9. † 13. Rev. xix. 20; xx. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

γειν αυτοις εις τον πολεμον της ημερας εκει-
together them for the war of the day of that
νης της μεγαλης του θεου του παντοκρατορος.
of the great of the God of the almighty.

15 (Ιδου, ερχομαι ως κλεπτης· μακαριος ο γρη-
(Lo, I come as a thief; blessed the one
γορων, και τηρων τα ιματια αυτου, ινα μη
watching, and keeping the garments of himself, so that not
γυμνος περιπατη, και βλεπωσι την ασχημου-
naked he may walk, and they may see the shame
νην αυτου.) 16 Και συνηγαγεν αυτους εις τον
of him.) And he gathered together them into the

τοπον τον καλουμενον 'Εβραϊστι Αρμαγεδον.
place that being called in Hebrew Armagedon.

17 Και ο εβδομος εξεχεε την φιαλην αυτου
And the seventh poured out the bowl of himself
επι τον αερα· και εξηλθε φωνη μεγαλη απο
on the air; and came forth a voice great from
του ναου του ουρανου, απο του θρονου, λεγου-
the temple of the heaven, from the throne, say-

σα· Γεγονε. 18 Και εγενοντο αστραπαι και
ing; It has been done. And were lightnings and
φωναι και βρονται, και σεισμος * [εγενετο]
voices and thunders, and an earthquake [was]

μεγας, οιος ουκ εγενετο αφ' ου οι ανθρωποι
great, such not was from of which the men

εγενοντο επι της γης, τηλικουτος σεισμος
were on the earth, so great an earthquake

ουτω μεγας. 19 Και εγενετο η πολις η μεγαλη
so great. And was the city the great

εις τρια μερη, και αι πολεις των εθνων επεσον·
into three parts, and the cities of the nations fell;

και Βαβυλων η μεγαλη εμνησθη ενωπιον του
and Babylon the great was remembered before the

θεου, δουναι αυτη το ποτηριον του οινου του
God, to give to her the cup of the wine of the

θυμου της οργης αυτου. 20 και πασα νησος εφυ-
wrath of the anger of himself; and every island fled

γε, και ορη ουχ ευρεθησαν. 21 και χαλασα
away, and mountains not were found; and hail

ιεγαλη ως ταλαντιαια καταβαινει εκ του ουρα-
great as if weighing a talent comes down out of the heaven

νου επι τους ανθρωπους· και εβλασφημησαν
on the men; and blasphemed

οι ανθρωποι τον θεον εκ της πληγης της
the men the God on account of the plague of the

χαλαζης, οτι μεγαλη εστιν η πληγη αυτης
hail, because great is the plague of her

σφοδρα.
exceedingly.

them together for † the WAR of that GREAT DAY of the OMNIPOTENT GOD.

15 † (Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS, † so that he may not walk naked, and they should see HIS SHAME.)

16 And † he gathered them together into THAT PLACE which is CALLED in Hebrew * Armagedon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a † loud Voice from the TEMPLE † of HEAVEN, from the THRONE, saying, † "It is done."

18 And † there were Lightnings, and Voices, † and Thunders, † and there was a great Earthquake; † such as was not since † a Man was on the EARTH, such an Earthquake,—so great.

19 And † the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT † was remembered before God, † to have given her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And † Every Island fled, and no Mountains were found.

21 † And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and † MEN blasphemed GOD on account of † the PLAGUE of the HAIL, Because the PLAGUE of it is exceedingly great.

* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (v.)

18. was—omst.

† 17. loud, omitted by B.

17. of HEAVEN, omitted by B.

18. and Thunders,

18. a Man, (A.)

† 14. Rev. xvii. 14; xix. 19; xx. 8.

† 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10;

Rev. iii. 8. † 15. Rev. iii. 4, 18.

† 16. Rev. xix. 19. † 17. Rev. xxi. 6.

† 18. Rev. iv. 5; viii. 5; xi. 10.

† 18. Rev. xi. 13.

† 18. Dan. xii. 1. † 19.

Rev. xiv. 8; xvii. 18.

† 19. Rev. xviii. 5.

† 19. Isa. li. 17, 23; Jer. xxv. 15, 16;

Rev. xiv. 10.

† 20. Rev. vi. 16.

† 21. Rev. xi. 19.

† 21. verses 9, 11.

† 21. Exod. ix. 23—25.

ΚΕΦ. ιζ'. 17.

¹Και ηλθεν εις εκ των επτα αγγελων των
 And came one of the seven messengers of those
 εχοντων τας επτα φιαλας, και ελαλησε μετ'
 having the seven bowls, and spake with
 μου, λεγων· Δευρο, δειξω σοι το κριμα της
 me, saying; Come hither, I will show to thee the judgment of the
 πορνης της μεγαλης, της καθημενης επι των
 harlot the great, of that sitting on the
 υδατων των πολλων· ² μεθ' ης επορευσαν
 water the many; with whom committed fornication
 οι βασιλεις της γης, και εμεθυθησαν οι κατοι-
 the kings of the earth, and were made drunk those inhabit-
 κουντες την γην * [εκ του οινου της πορνειας
 ing the earth [with the wine of the fornication
 αυτης.] ³ Και απηνεγκε με εις ερημον εν
 of her.] And he carried away me into a desert in
 πνευματι· και ειδον γυναικα καθημενην επι
 spirit; and I saw a woman sitting on
 θηριον κοκκινον, γεμον ονοματων βλασφημιας,
 a wild-beast scarlet, being full of names of blasphemy,
 εχον κεφαλαις επτα και κερата δεκα. ⁴ Και η
 having heads seven and horns ten. And the
 γυνη ην περιβεβλημενη πορφουρον και κοκκι-
 woman was having been clothed purple and scarlet,
 νον, και κεχρυσωμενη χρυσιω και λιθω τιμιω
 and having been gilded with gold and a stone precious
 και μαργαριταις, εχουσα χρυσου ποτηριον εν
 and pearls, having golden a cup in
 τη χειρι αυτης γεμον βδελυγματων, και τα
 the hand of herself being full of abominations, and the
 ακαθαρτα της πορνειας αυτης, ⁵ και επι το
 uncleannesses of the fornication of herself, and on the
 μετωπον αυτης ονομα γεγραμμενον· Μυστηριον·
 forehead of herself a name having been written; Mystery;
 Βαβυλων η μεγαλη, η μητηρ των πορνων και
 Babylon the great, the mother of the harlots and
 των βδελυγματων της γης. ⁶ Και ειδον την
 of the abominations of the earth. And I saw the
 γυναικα μεθουσαν εκ του αιματος των αγιων,
 woman drunken with the blood of the holy ones,
 και εκ του αιματος των μαρτυρων Ιησου. Και
 and with the blood of the witnesses of Jesus. And
 εθαυμασα, ιδων αυτην θαυμα μεγα.
 I wondered, having seen her a wonder great.
⁷ Και ειπε μοι ο αγγελος· Διατι εθαυμασας·
 And said to me the messenger; Why didst thou wonder?
 εγω σοι ερω το μυστηριον της γυναικος, και
 I to thee will tell the secret of the woman, and
 του θηριου του βασταζοντος αυτην, του εχον-
 of the wild-beast of that hearing her, of that having
 τας τας επτα κεφαλαις και τα δεκα κερата.
 the seven heads and the ten horns.

CHAPTER XVII.

1 And †one of THOSE SEVEN Angels having the SEVEN Bowls came and spake with me, saying, "Come, † I will show thee the JUDGMENT of † THAT GREAT HARLOT, † who sits on † Many Waters;
 2 † with whom the KINGS of the EARTH committed fornication, and † the INHABITANTS of the EARTH were made drunk with the WINE of her FORNICATION."
 3 And he conducted me, in Spirit, † into a Desert; and I saw a Woman sitting † on a * scarlet Beast, full of † Blasphemous Names, having seven Heads and ten Horns.
 4 And the WOMAN † was clothed in Purple and Scarlet, † and adorned with Gold and precious Stone and Pearls, † having in her HAND a golden Cup, † full of Abominations, and the IMPURITIES of * her FORNICATION;
 5 and on her FOREHEAD a Name written, † "Mystery, Babylon the GREAT, † the MOTHER of the HARLOTS and of the ABOMINATIONS of the EARTH."
 6 And I saw † the WOMAN drunk † with the BLOOD of the SAINTS, and with the BLOOD of † the WITNESSES of Jesus; and having seen her, I wondered with great Wonder.
 7 And the ANGEL said to me, "Why didst thou wonder? I will tell thee the SECRET of the WOMAN, and of THAT BEAST BEARING her,—THAT HAVING the SEVEN Heads and the TEN Horns.

* VATICAN MANUSCRIPT, No. 1160.—2. with the wine of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (B.)

† 1. many Waters, (A.)

† 1. Rev. xxi. 9
 xix. 2. † 1. Jer. li. 13; ver. 15. † 2. Rev. xviii. 3. † 1. Nahum iii. 4; Rev.
 xiv. 8; xviii. 3. † 3. Rev. xii. 6, 14. † 3. Rev. xii. 3. † 2. Jer. li. 7; Rev.
 † 4. Rev. xviii. 12, 10. † 4. Dan. xi. 35. † 4. Jer. li. 7; Rev. xviii. 6. † 3. Rev. xiii. 1.
 Rev. xiv. 6 † 5. 2 Thess. ii. 7. † 5. Rev. xviii. 9; xix. 2. † 4.
 24. † 6. Rev. xiii. 15; xvi. 6. † 6. Rev. vi. 9, 10; xii. 11. † 1 6. Rev. xviii.

⁸ Το θηριον ὁ εἶδες, ἦν, και οὐκ ἐστὶ, και
 The wild-beast which thou sawest, was, and not is, and
 μελλει αναβαινειν εκ της αβυσσου, και εἰς ἀπα-
 about to come up out of the abyss, and into des-
 λειαν ὑπαγειν· και θαυμασονται οἱ κατοικοῦντες
 truction to go; and will wonder those dwelling
 ἐπι της γης, ὧν οὐ γεγραπται τα ονοματα ἐπι
 the earth, of whom not has been written the names on
 το βιβλιον της ζωης ἀπο καταβολης κοσμου,
 the scroll of the life from a casting down of a world,
 βλέποντων το θηριον ὅτι ἦν, και οὐκ ἐστὶ,
 beholding the wild-beast because he was, and not is,
 και παρεσται. ⁹ Ὡδε ὁ νους ὁ ἐχων σοφίαν.
 and will be present. Here the mind the one having wisdom.

Αἱ ἑπτα κεφαλαι, ἑπτα ὄρη εἰσιν, ὅπου ἡ γυνη
 The seven heads, seven mountains are, where the woman
 καθίτται ἐπ' αὐτων. ¹⁰ Και βασιλεις ἑπτα
 sits on them. And kings seven

εἰσιν· οἱ πεντε ἐπεσαν, ὁ εἷς ἐστὶν, ὁ ἄλλος
 are; the five fell, the one is, the other
 οὐκ ἔτι ἦλθε, και ὅταν ἔλθῃ, ὀλιγον αὐτον δεῖ
 not yet is come, and when he may have come, a little him it behoves
 μείνειν. ¹¹ Και το θηριον, ὁ ἦν, και οὐκ ἐστὶ,
 to remain. And the wild-beast, which was, and not is,

και αὐτος ὄγδοος ἐστὶ, και ἐκ των ἑπτα ἐστὶ,
 even he eighth is, and out of the seven is,
 και εἰς ἀπωλειαν ὑπαγει. ¹² Και τα δεκα κερα-
 and into destruction goes. And the ten horns

τα ἃ εἶδες, δεκα βασιλεις εἰσιν, οἵτινες
 which thou sawest, ten kings are, who
 βασιλειαν οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασι-
 a kingdom not yet received, but authority as kings
 λεις μιαν ὥραν λαμβανουσι μετὰ τοῦ θηριου.
 one hour they receive with the wild-beast.

¹³ Οὗτοι μιαν ἐχουσι γνῶμην, και την δυναμιν
 These one have purpose, and the power
 και την ἐξουσίαν ἑαυτων τῷ θηριῷ διδοασιν.
 and the authority of themselves to the wild-beast they give.

¹⁴ Οὗτοι μετὰ τοῦ ἀρνιου πολεμησουσι· και το
 These with the lamb will make war; and the
 ἀρνιον νικησει αὐτους, ὅτι κυριος κυριων ἐστὶ
 lamb will overcome them, because a Lord of lords he is
 και βασιλευς βασιλεων· και οἱ μετ' αὐτου,
 and a King of kings; and those with him,
 κλητοὶ και ἐκλεκτοὶ και πιστοὶ. ¹⁵ Και λεγει
 called ones and chosen ones and faithful ones. And he says
 μοι· Τα ὕδατα ἃ εἶδες, οὗ ἡ πορνη καθί-
 to me; The waters which thou sawest, where the harlot sits,
 ται, λαοὶ και ὄχλοι εἰσι, και ἔθνη και γλωσσαι.
 peoples and crowds are, and nations and tongues.

8 The BEAST which thou sawest, was, and is not, and † is about to ascend out of the ABYSS, and ‡ to go 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,) ‡ will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

9 ‡ Here is THAT MIND which HAS Wisdom. † The SEVEN Heads are seven Mountains, on which the WOMAN sits.

10 And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

11 And the BEAST, which was, and is not, he is both an Eighth and is of the SEVEN, ‡ and goes into Destruction.

12 And the † TEN Horns which thou sawest are Ten Kings, who have not † [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

13 These have One Purpose, and they give their POWER and † Authority to the BEAST.

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, are Peoples, and Crowds, and Nations, and Languages.

* VATICAN MANUSCRIPT, No. 1160.—8. the NAME, (A. B.)

† 12. yet, omitted by A.

13. Authority, (A. B.)

‡ 8. Rev. xi. 7; xiii. 1. † 8. Rev. xiii. 10; ver. 11. † 8. Rev. xiii. 8. † 8. Rev. xiii. 3. † 9. Rev. xiii. 18. † 9. Rev. xiii. 1. † 11. verse 8. † 12. 1an. vii. 20; Zech. i. 13—21; Rev. xiii. 1. † 14. Rev. xvi. 14; xix. 19. † 14. Deut. x. 17; † 1 Tim. vi. 15; Rev. xix. 16. † 14. Jer. l. 44, 45; Rev. xiv. 4. † 15. Isa. viii. 7; verse 1.

6 Και τα δεκα κερατα α ειδες, και το θη-
 And the ten horns which thou sawest, and the wild-
 βιον, ουτοι μισησουσι την πορνην, και ηρημω-
 beast, these will hate the harlot, and having made
 αεινη ποιησουσιν αυτην * [και γυμνη,] και
 desolate will make her [even naked,] and
 τας σαρκας αυτης φαγονται, και αυτην κατα-
 the flesh of her will eat, and her will
 καουσουσιν εν πυρι. 17 Ο γαρ θεος εδωκεν εις
 burn with fire. The for God gave into
 τας καρδιας αυτων, ποιησαι * [την] γυμνη
 the hearts of them, to have done [the] purpose
 αυτου, και ποιησαι γυμνη μιαν, και δωναι την
 of him, and to have done purpose one, and to give the
 βασιλειαν αυτων τω θηριω, αχρι τελεσθησου-
 kingdom of themselves to the wild-beast, till shall be finished
 ται οι λογοι του θεου. 18 Και η γυνη ην ει-
 the words of the God. And the woman which thou
 δεσ, εστιν η πολις η μεγαλη η εχουσα βασι-
 sawest, is the city the great that having king-
 λειαν επι των βασιλεων της γης.
 snip over the kings of the earth.

ΚΕΦ. ιη'. 18.

1 * [Και] μετα ταυτα ειδον αλλον αγγελον
 [And] after these things I saw another messenger
 καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν
 coming down from the heaven, having authority
 μεγαλην και η γη εφωτισθη εκ της δοξης
 great; and the earth was illuminated from the glory
 αυτου. 2 Και εκραξεν εν ισχυρα φωνη, λεγων
 of him. And he cried out with a strong voice, saying;
 Επεσον, * [επεσε.] Βαβυλων η μεγαλη, και
 It is fallen, [is fallen,] Babylon the great, and
 εγενετο κατοικητηριον δαιμονων, και φυλακη
 it become a habitation of demons, and a haunt
 παντος πνευματος ακαθαρτου, και φυλακη παν-
 of every spirit impure, and a haunt of
 τος ορνεου ακαθαρτου και μεισημενου. 3 οτι
 every bird unclean and having been hated, because
 εκ του οινου του θυμου της πορνειας αυτης
 by the wine of the wrath of the fornication of her
 πετωκε παντα τα εθνη, και οι βασιλεις της
 has been drunken all the nations, and the kings of the
 γης μετ αυτης επορνευσαν, και οι εμποροι της
 earth with her fornicated, and the merchants of the
 γης εκ της δυναμews του στρηνου αυτης επ-
 earth by the power of the luxuries of her were
 λουτησαν.
 enriched.

4 Και ηκουσα αλλην φωνην εκ του ουρανου,
 And I heard another voice from the heaven,

16 And the TEN Horns which thou sawest, and the BEAST, †these will hate the HARLOT, and will make her desolate †and naked, and will eat her FLESH, and †burn Her with Fire.

17 †For GOD inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, †till the WORDS of GOD shall be completed.

18 And the WOMAN, whom thou sawest, †is THAT GREAT CITY, †which holds SOVEREIGNTY over the KINGS of the EARTH."

CHAPTER XVIII.

1 †After these things I saw Another Angel coming down from HEAVEN, having great Authority; †and the EARTH was illuminated with his GLORY.

2 And he cried with a strong Voice, saying, †"Fallen! fallen! is Babylon the GREAT! and †is become a Habitation of Demons, and a Haunt of Every impure Spirit, and †a Haunt of Every unclean and hated Bird;

3 because †[of the WINE] of the WRATH of her FORNICATION All the NATIONS have †fallen, and the KINGS of the EARTH committed fornication with her, and †the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

4 And I heard Another Voice from HEAVEN, say-

* VATICAN MANUSCRIPT, No. 1160.—16. and naked—omit. And—omit (A. B.) 2. is fallen—omit (B.)

17. the—omit. 1.

† 3. of the wine, omitted by A C. 3. fallen, (A B C.)
 † 16. Jer. l. 41, 42; Rev. xviii. 16. † 16. Ezek. xvi. 37—44; Rev. xviii. 16. † 16.
 Rev. xviii. 8. † 17. 2 Thess. ii. 11. † 17. Rev. x. 7. † 18. Rev. xvi. 19.
 † 18. Rev. xii. 4. † 1. Rev. xvii. 1. † 1. Ezek. xliii. 2. † 2. Isa. xiii. 10;
 Jer. li. 8; Rev. xiv. 8. † 2. Isa. xlii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; ii. 37.
 † 2. Isa. xiv. 23; xxxiv. 11; Mark v. 2, 3. † 3. verse 11. 15; Isa. xlvii. 15.

λεγουσαν· Εξελθετε εξ αυτης, ο λαος μου, ινα
saying; Come you out from her, the people of me, so that
 μη συκοινωνησητε ταις αμαρτιαις αυτης, και
not you may participate with the sins of her, and
 εκ των πληγων αυτης ινα μη λαβητε· ⁵ οτι
from the plagues of her so that not you may receive; because
 εκολληθησαν αυτης αι αμαρτιαι αχρι του ουρα-
adhered together of her the sins even to the heaven,
 νου, και εμνημονευσεν ο θεος τα αδικηματα
and remembered the God the unjust acts
 αυτης. ⁶ Αποδοτε αυτη, ως και αυτη απεκωκε,
of her. Give you to her, as also she gave,
 και διπλωσατε †[αυτη] διπλα κατα τα
and double you [to her] double according to the
 εργα αυτης· εν τω ποτηριω ω εκερασε, κερα-
works of her; in the cup which she mixed, do you
 σατε αυτη διπλου· ⁷ οσα εδοξασεν εαυτην
mix to her double; how much she glorified herself
 και εστρηνιασε, τοσουτον δοτε αυτη βασανισ-
and lived luxuriously, so much give you to her torment
 μον και πενθος. Οτι εν τη καρδια αυτης
and mourning. Because in the heart of herself
 λεγει· Καθημαι βασιλισσα, και χηρα ουκ ειμι,
she says; I sit a queen, and a widow not I am,
 και πενθος ου μη ιδω· ⁸ δια τουτο εν μια
and mourning not not I may see; on account of this in one
 ημερα ηξουσιν αι πληgai αυτης, θανατος * [και]
day will come the plagues of her, death [and]
 πενθος και λιμος· και εν πυρι κατακαυθησεται·
mourning and famine; and with fire will be burnt up;
 οτι ισχυρος κυριος ο θεος ο κρινας αυτην.
because strong Lord the God the one having judged her.
⁹ Και κλαουσονται και κοψονται επ' αυτη οι
And shall weep and shall wail over her the
 βασιλεις της γης, οι μετ' αυτης πορνευσαντες
kings of the earth, those with her having fornicated
 και στρηνιασαντες, οταν βλεπωσι τον καπνον
and having lived luxuriously, when they may see the smoke
 της πυρωσεως αυτης, ¹⁰ απο μακροθεν εστηκο-
of the burning of her, from at a distance having stood
 τες δια τον φοβον του βασανισμου αυτης,
on account of the fear of the torment of her,
 λεγοντες· Ουαι, * [ουαι,] η πολις μεγαλη, Βα-
saying; Woe, [woe,] the city great, Ba-
 βυλων η πολις η ισχυρα, οτι μια ωρα ηλθεν
bylon the city the strong, because in one hour came
 η κρισις σου. ¹¹ Και οι εμποροι της γης κλαι-
the judgment of thee. And the merchants of the earth weep
 ουσι και πενθουσιν επ' αυτη, οτι τον γομον
and mourn over her, because the cargo

ing, †“Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.

⁵ † because her SINS were builded together even to HEAVEN, and † GOD remembered * her UNRIGHTEOUS ACTS.

⁶ † Render to her as she also rendered, and repay double according to her WORKS; † in the CUP which she mixed, † mix to her double;

⁷ † as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her HEART, ‘I sit a † Queen, and am not a Widow, and shall by no means see Mourning.’

⁸ Therefore in † One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with Fire; † Because * strong is THAT Lord who has JUDGED her.

⁹ And † THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the SMOKE of her burning,

¹⁰ standing at a distance on account of the FEAR of her TORMENT, saying, † ‘Alas! alas! the GREAT CITY Babylon, the STRONG CITY! † Because in One Hour came thy JUDGMENT.’

¹¹ And † the MERCHANTS of the EARTH weep and mourn over her,

* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNRIGHTEOUS ACTS. S. and—omit. 8. strong is THAT Lord. 10. Woe—omit.

† 6. to her, omitted by A B C.

† 4. Isa. xviii. 20; lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17. † 5. Gen. xviii. 20, 21; Jer. li. 9, Jonah i. 2. † 5. Rev. xvi. 19. † 6. Psa. cxxxvii. 8; Jer. l. 15, 29; ii. 24 49; 2 Tim. iv. 14; Rev. xiii. 10. † 6. Rev. xiv. 10. † 6. Rev. xvi. 19. † 7. Ezek. xxviii. 2. † 7. Isa. xlvii. 7, 8; Zeph. ii. 15. † 8. Isa. xlvii. 9; verse 10. † 8. Rev. xvii. 16. † 8. Jer. l. 34; Rev. xi. 17. † 9. Ezek. xxvi. 16, 17; Rev. xvii. 2—verse 3. † 9. Jer. l. 46. † 9. verse 18; Rev. xix. 3. † 10. Isa. xxi. 9; Rev. xiv. 8. † 10. Rev. xvii. 19. † 11. Ezek. xxvii. 27—36; verse 3.

αυτων ουδεις αγοραζει ουκετι ¹² γομον χρυσου
of them no one buys any more; cargo of gold
και αργυρου, και λιθου τιμιου και μαργαριτου,
and of silver, and of stone of value and of pearl,
και βυσσινου και πορφυρας, και σηρικου και
and of fine cotton and of purple, and of silk and
κοκκινου· και παν ξυλον θυινον, και παν σκευος
of scarlet; and all wood aromatic, and every vessel
ελεφαντινον, και παν σκευος εκ ξυλου τιμιω-
ivory, and every vessel of wood most
τατου και χαλκου και σιδηρου και μαρμαρου·
precious and of copper and of iron and of marble;
¹³ και κινναμον, και αμωμον, και θυμιαματα,
and cinnamon, and amomum, and odors,
και μυρον, και λιβανον, * [και οινον,] και ελαι-
and ointment, and frankincense, [and wine,] and oil,
ον, και σεμιδαλιν, και σιτον, και κτηνη, και
and finest flour, and wheat, and cattle, and
προβατα· και ιππων, και ρεδων, και σωματων·
sheep; and of horses, and of chariots, and of bodies;
και ψυχας ανθρωπων. ¹⁴ Και η δρωρα της επι-
and lives of men. And the fruit season of the earn-
ουμιας της ψυχης σου απηλθεν απο σου, και
est desire of the soul of thee went away from thee, and
παντα τα λιπαρα και τα λαμπρα απωλετο
all the dainty things and the splendid things perished
απο σου, και ουκετι ου μη ευρησης αυτα.
from thee, and no longer not not thou mayest find them.
¹⁵ Οι εμποροι τουτων οι πλουτησαντες απ'
The merchants of these things those having been enriched from
αυτης, απο μακροθεν στησονται, δια τον
her, from at a distance shall stand, because of the
φοβον του βασανισμου αυτης, κλαιοντες και
fear of the torment of her, weeping and
πειθουντες, ¹⁶ * [και] λεγοντες· Ουαι, * [ουαι·]
mourning, [and] saying, Woe, [woe;]
η πολις η μεγαλη, η περιβεβλημενη βυσσινου
the city the great, that having been clothed fine cotton
και πορφυρου και κοκκινου, και κεχρυσωμενη
and purple and scarlet, and being gilded
εν χρυσιφ και λιθφ τιμιφ και μαργαριταις· οτι
with gold and stone precious and pearls; because
μια ωρα ηρημωθη ο τοσουτος πλουτος. ¹⁷ Και
in one hour is laid waste the so great wealth And
πας κυβερνητης, και πας ο επι τοπον πλεων,
every pilot, and every one who to a place sailing,
και ναυται, και οσοι την θαλασσαν εργαζον-
and sailors, and as many as the sea work,
ται, απο μακροθεν εστησαν, ¹⁸ και εκραζον βλε-
from at a distance stood, and cried out be-
ποντες τον καπνον της πυρωσεως αυτης, λε-
holding the smoke of the burning of her, say-
γοντες· * [Τις ομοια τη πολει τη μεγαλη;] ¹⁹ και
ing; [What like to the city to the great? and

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 aroma-
tic Wood, and All Furni-
ture of Ivory, and All Fur-
niture of most precious
Wood, and of Copper, and
of Iron, and of Marble;
¹³ and Cinnamon, and
Amomum, and Incense,
and Ointment, and Frank-
incense, and Wine, and
Finest flour, and Wheat,
and *Cattle, and Sheep, and
of Horses, and of Chariots,
and of Bodies, and † Lives
of Men.

¹⁴ And the FRUIT SEAS-
ON of thy SOUL'S ARDENT
DESIRE is gone away from
thee, and All the DAINY
and SPLENDID THINGS
are lost to thee, and never
† shall they find them.

¹⁵ † THOSE MERCHANTS
of these things who were
enriched by her, will stand
at a distance, because of
the FEAR of her TORMENT,
* weeping and mourning,

¹⁶ saying, Alas! alas!
THAT GREAT CITY, † which
was CLOTHED with Fine
linen, and Purple, and
Scarlet, and adorned with
Gold, and precious Stone,
and Pearls!

¹⁷ † Because in One
Hour SUCH GREAT Wealth
is laid waste." And
† Every Pilot, and Every
Voyager, and Mariner, and
as many as work on the
SEA, stood at a distance,

¹⁸ † and cried out, be-
holding the SMOKE of her
BURNING, saying, † "What
city is like to the GREAT
CITY!"

* VATICAN MANUSCRIPT, No. 1160.—13. and Wine—omit (B.)
15. both weeping. 16. and—omit (A. B.) 13. Sheep, and Cat-
18, 19, 23, 23, are omissions probably made through the carelessness of the transcriber. They
are found in A B C. 16. woe—omit (B.)

† 13. an odoriferous shrub.

14. shall they find, (A C.)

† 12. Rev. xvii. 4.
x·ii. 4. † 17. verse 10.
x·iii. 30, 31; verse 9

† 13. Ezek. xxvii. 13.
† 17. Isa. xxiii. 14; Ezek. xxvii. 20.
† 18. Rev. xiii. 4.

† 15. verses 3, 11.

† 16. Rev.
† 18. Ezek.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-
 they cast dust on the heads of themselves, and cried
 (ον κλαιοντες και πενθουντες, λεγοντες·) Ουαι,
 [out weeping and mourning, saying;] Woe,
 * [ουαι·] η πολις η μεγαλη, εν η̄ επλουτησαν
 [woe,] the city the great, by which were enriched
 παντες οι εχοντες πλοια εν τη θαλασση εκ της
 all those having ships on the sea by the
 τιμιωτητος αυτης, οτι μια ωρα ηρημωθη.
 preciousness of her, because in one hour she was made desolate.
 20 Ευφραινου επ' αυτη, ουρανε, και οι ᾱγιοι και
 Rejoice thou over her, O heaven, and the holy ones and
 οι αποστολοι και οι προφηται, οτι εκρινεν
 the apostles and the prophets, because judged
 ο θεος το κριμα υμων εξ αυτης. 21 Και η̄ρεν εις
 the God the judgment of you on her. And took up one
 αγγελος ισχυρος λιθον ως μυλον μεγαν, και
 messenger strong a stone as a millstone great, and
 εβαλεν εις την θαλασσαν, λεγων· Οῡτως ο̄ρμη-
 cast into the sea, saying; Thus with
 ματι βληθησεται Βαβυλων η̄ μεγαλη πολις, και
 violence shall be cast down Babylon the great city, and
 ου μη ε̄υρεθη ετι. 22 Και φωνη κιθαρ̄ωδων
 not not may be found any more. And a voice of harpers
 και μουσικων και αυλητων και σαλπιστων ου μη
 and of musicians and of flute-players and of trumpeters not not
 ακουσθη εν σοι ετι, και πας τεχνιτης πασης
 may be heard in thee longer, and every artisan of every
 τεχνης ου μη ε̄υρεθη εν σοι ετι, * [και φωνη
 art not not may be found in thee longer, [and a sound
 μυλου ου μη ακουσθη εν σοι ετι,] και φως
 of a millstone not not may be heard in thee longer,] and a light
 λυχνου ου μη φανη εν σοι ετι, 23 * [και φωνη
 of lamp not not may shine in thee longer, [and a voice
 νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι·
 of bridegroom and of bride not not may be heard in thee longer;
 οτι] οι εμποροι σου ησαν οι μεγαιστανες της
 because] the merchants of thee were the great ones of the
 γης, οτι εν τη φαρμακεια σου επλανηθησαν
 earth, because by the magical arts of thee were deceived
 παντα τα εθνη. 24 Και εν αυτη αιματα προφη-
 all the nations. And in thee bloods of proph-
 των και ᾱγιων ε̄υρεθη, και παντων των εσφαγ-
 ets and of holy ones was found, even of all of those having been
 μενων επι της γης.
 killed on the earth.

ΚΕΦ. ιθ'. 19.

1 Μετα ταυτα ηκουσα ως φωνην * [μεγαλην]
 After these things I heard as a voice [great]

19 And † they cast Dust on their HEADS, and cried, † weeping and mourning, saying, "Alas! alas! THAT GREAT CITY, by which were enriched out of her WEALTH ALL those HAVING † the SHIPS on the SEA! Because in One Hour she was desolated."

20 † Exult over her, O Heaven! and you SAINTS, and you APOSTLES, and you PROPHETS; Because † GOD judged your JUDGMENT on her.

21 And one strong Angel took up a Stone like a great Millstone, and threw it into the SEA, saying, † "Thus with Violence shall Babylon, the GREAT City, be thrown down, and † shall by no means be found any more.

22 † And Voice of Harpers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan † of any Art shall be found in thee any more; and Sound of Millstone shall be heard in thee no longer;

23 And † Light of Lamp shall shine no more in thee; and † Voice of Bridegroom and of Bride shall be heard no more in thee; † Because thy MERCHANTS were th̄ GREAT ONES of the EARTH—† Because by thy SORCERIES ALL the NATIONS were deceived."

24 And † in her the † Blood of Prophets and of Saints was found, even of ALL those † having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I heard a loud Voice as of a

* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit. 1. great—omit. 22, 23—om.
 † 19. Weeping and Mourning, omitted by A. 19. the ships, (A B C.) 22. of any Art, omitted by A. 24. Blood, (A C.) bloods, (B.)
 † 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30. † 19. verse 8. † 20. Isa. xlii. 23; xlix. 13; Jer. li. 43. † 20. Luke xi. 49, 50; xix. 2. † 21. Jer. li. 64.
 † 21. Rev. xii. 8; xvi. 20. † 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13.
 † 23. Jer. xxv. 10. † 23. Jer. vii. 34; xvi. 9; xxxiii. 11. † 23. Isa. xxxiii. 8.
 † 23. 2 Kings ix. 23; Nah. iii. 4, Rev. xvii. 2, 5. † 24. Rev. xvii. 6. † 24. Jer. li. 43. † 1. Rev. xi. 15.

cxλου πολλου εν τω ουρανω, λεγοντων· Αλλη-
 of a crowd large in the heaven, saying; Praise
 λουια· η σωτηρια και η δοξα και η δυναμις του
 the Lord; the salvation and the glory and the power of the
 θεου ημων· ² οτι αληθινοι και δικαιοι αι κρι-
 God of us; because true and righteous the judg-
 σεις αυτου· οτι εκρινε την πορνην την μεγα-
 ments of him; because he judged the harlot the great,
 λην, ητις εφθειρε την γην εν τη πορνεια αυτης,
 which corrupted the earth with the fornication of herself,
 και εξεδικησε το αιμα των δουλων αυτου εκ
 and avenged the blood of the bond-servants of himself from
 χειρος αυτης. ³ Και δευτερον ειρηκαν· Αλλη-
 band of her. And a second time they have said; Praise
 λουια· και ο καπνος αυτης αναβαινει εις τους
 the Lord; and the smoke of her rises up for the
 αιωνας των αιωνων. ⁴ Και επεσον οι πρεσβυτε-
 ages of the ages. And fell down the elders
 ροι οι εικοσιτεσσαρες, και τα τεσσαρα ζωα,
 these twenty-four, and the four living ones,
 και προσεκυνησαν τω θεω τω καθημενω επι
 and did homage to the God to the one sitting on
 του θρονου, λεγοντες· Αμην· αλληλουια.
 the throne, saying; So hast; praise the Lord.
⁵ Και φωνη εκ του θρονου εξηλθε, λεγουσα·
 And a voice from the throne came forth, saying;
 Αιρειτε τον θεον ημων παντες οι δουλοι αυτου,
 Praise ye the God of us all the bond-servants of him,
 και οι φοβουμενοι αυτον οι μικροι και οι
 and those fearing him the little ones and the
 μεγαλοι.
 great ones.
⁶ Και ηκουσα ως φωνην οχλου πολλου, και
 And I heard as a voice of a crowd great, and
 ως φωνην υδατων πολλων, και ως φωνην βρον-
 as a sound of waters many, and as a noise of thun-
 των ισχυρων, λεγοντες· Αλληλουια· οτι εβα-
 ders strong, saying; Praise the Lord; because reign-
 σιλευσε κυριος ο θεος ημων, ο παντοκρατωρ.
 ed Lord the God of us, the almighty.
⁷ Χαιρωμεν και αγαλλιωμεθα, και δωμεν την
 We should rejoice and we should exult, and we should give the
 δοξαν αυτω· οτι ηλθεν ο γαμος του αρνιου, και
 glory to him; because came the marriage of the lamb, and
 η γυνη αυτου ητοιμασεν εαυτην· ⁸ και εδοθη
 the wife of him prepared herself, and it was given
 αυτη, ινα περιβαληται βυσσινον λαμπρον
 to her, so that she might be clothed with fine cotton bright
 και καθαρον. (Το γαρ βυσσινον, τα δικαιο-
 and clean. (The for fine cotton, the righteous,
 ματα εστι των αγιων.) ⁹ Και λεγει μοι;
 sate is of the holy ones.) And he says to me;

great Crowd in HEAVEN,
 saying, "Hallelujah! †the
 SALVATION and the
 GLORY and the POWER of
 our God;
 2 Because †true and
 righteous are his JUDG-
 MENTS; Because he
 judged the GREAT HAR-
 LOT, who corrupted the
 EARTH with her FORNICAT-
 ION, and †avenged the
 BLOOD of his SERVANTS
 [shed] by her Hands."
 3 And a Second time they
 said, "Hallelujah!"
 And †her SMOKE rises up
 for the AGES of the AGES.
 4 And †the TWENTY-
 FOUR ELDERS and the
 FOUR Living ones fell down
 and worshipped THAT
 GOD who SITS on the
 THRONE, †saying, "Amen!
 Hallelujah!"
 5 And a Voice came
 forth from the THRONE,
 saying, †"Praise our God,
 all his SERVANTS and
 THOSE who FEAR him,
 †the LITTLE and the
 GREAT."
 6 †And I heard as it
 were a Voice of a great
 Crowd, and as the Sound of
 many Waters, and as a
 Noise of mighty Thunders,
 saying, "Hallelujah; †Be-
 cause †our Lord God, the
 OMNIPOTENT, reigned!
 7 We may rejoice and
 exult and give the GLORY
 to him; Because †the
 MARRIAGE of the LAMB
 came, and his WIFE pre-
 pared herself."
 8 †And it was given
 her that she should be
 clothed with FINE linen,
 bright †and pure; †for
 the FINE LINEN repre-
 sents the RIGHTEOUS ACTS
 of the SAINTS.
 9 And he says to me,

* VATICAN MANUSCRIPT.—6. Lord—omit.

† 6, our, omitted by A. 8 and, omitted by A.

† 1. Rev. iv. 11; vii. 10, 12; xii. 10. † 2. Rev. xv. 3; xvi. 7. † 2. Deut. xxxii.
 45; Rev. vi. 10; xviii. 20. † 3. Isa. xxxiv. 10; Rev. xiv. xviii. 9, 18. † 4. Rev.
 iv. 4, 6, 10; v. 14. † 4. 1 Chron. xvi. 36; Neh. v. 13; viii. 6; Rev. v. 14. † 5. Psa.
 cxxxiv. 1, &c. † 5. Rev. xi. 18; xx. 12. † 6. Ezek. 1. 24; xliii. 2; Rev. xiv. 2.
 † 6. Rev. xi. 15, 17; xii. 10; xxi. 22. † 7. Matt. xxii. 2; xxv. 10; 2 Cor. xi. 2; Eph. v.
 32; Rev. xxi. 2, 9. † 8. Psa. xlv. 18, 14; Ezek. xvi. 10; Rev. lii. 18. † 8. Psa.
 cxxxii. 6.

Γραψον· Μακαριοι οί εις το δειπνον του αμου
 Write thou; Blessed ones those into the supper of the marriage
 του αρνιου κεκλημενοι. Και λεγει μοι· Ούτοι
 of the lamb having been called. And he says to me; These
 οί λογοι αληθινοι εισι του θεου. ¹⁰ Και επεσον
 the words true are of the God. And I fell
 εμπροσθεν των ποδων αυτου προσκυνησαι αυτω·
 before the feet of him to worship him;
 και λεγει μοι· ‘Ορα μη· συνδουλος σου
 and he says to me; See not; a fellow-bondservant of thee
 ειμι, και των αδελφων σου των εχοντων την
 I am, and of the brethren of thee of those having the
 μαρτυριαν του Ιησου· τω θεω προσκυνησου.
 testimony of the Jesus; to the God do thou give worship.
 (‘Η γαρ μαρτυρια †[του] Ιησου, εστι το πνευμα
 (The for testimony [of the] Jesus, is the spirit
 της προφητειας.)
 of the prophecy.)

¹¹ Και ειδον τον ουρανον ανεωγμενον, και
 And I saw the heaven having been opened, and
 ιδον ιππος λευκος, και ο καθήμενος επ’ αυτον,
 a horse white, and the one sitting on him,
 καλουμενος πιστος και αληθινος, και εν δικαιο-
 being called faithful and true, and in righteous-
 συνη κρινει και πολεμει· ¹² οί δε οφθαλμοι
 ness he judges and makes war; the but eyes
 αυτου * [ὡς] φλοξ πυρος, και επι την κεφαλην
 of him [as] a flame of fire, and on the head
 αυτου διαδηματα πολλα· εχων ονομα γεγραμ-
 of him diadems many; having a name having been
 μενον ο ουδεις οιδεν, ει μη αυτος· ¹³ και περι-
 written which no one knows, if not himself; and having
 βεβλημενος ιματιον βεβαμμενον αιματι· και
 been clothed with a mantle having been dipped in blood; and
 καλειται το ονομα αυτου· ‘Ο λογος του θεου.
 is called the name of him; The word of the God.

¹⁴ Και τα στρατευματα τα εν τω ουρανω ηκο-
 And the armies those in the heaven fol-
 λουθει αυτω εφ’ ιπποις λευκοις, ενδεδυμενοι
 lowed him on horses white, having been clothed with
 βυσσινον λευκον καθαρον. ¹⁵ Και εκ του στο-
 fine cotton white clean. And out of the mouth
 ματος αυτου εκπορευεται ρομφαια οξεια, ινα εν
 of him goes forth a broad-sword sharp, so that with
 αυτη παταξη τα εθνη, και αυτος ποιμανει
 her he may smite the nations; and he shall tend
 αυτους εν ραβδω σιδηρα· και αυτος πατει την
 them with a rod iron; and he treads the
 ληνον του οινου του θυμου της οργης του θεου
 wine-press of the wine of the wrath of the anger of the God
 του παντοκρατορος. ¹⁶ Και εχει επι το ιματιον
 of the almighty one. And he has on the mantle

“Write;—† Blessed are
 THOSE who have been IN-
 VITED to the MARRIAGE-
 SUPPER of the LAMB. He
 also said to me, † “These
 are the true WORDS of
 GOD.”

¹⁰ And † I fell before
 his FEET to worship him.
 And he says to me, † “See;
 no! I am a Fellow-ser-
 vant with thee, and of
 THOSE BRETHREN with
 thee † who HAVE the TES-
 TIMONY of JESUS; wor-
 ship GOD.” (For the
 TESTIMONY of Jesus is the
 SPIRIT of this PROPHECY.)

¹¹ † And I saw HEAVEN
 opened, and behold, † a
 white Horse; and HE who
 SAT on him was † [called]
 † Faithful and True, and
 † in Righteousness he
 judges and makes war.

¹² † And his EYES were
 as a Flame of Fire, and
 † on his HEAD were many
 Diadems; † having * a
 Name written which no
 one knows except himself.

¹³ † And he was in-
 vested with a Mantle
 dipped in Blood; and his
 NAME is called, † The
 WORD of GOD.

¹⁴ And THOSE AR-
 MIES in HEAVEN followed
 him on white Horses,
 † clothed in white pure
 Fine linen.

¹⁵ And † out of his
 MOUTH proceeds a sharp
 * two-edged Broadsword,
 so that with it he may
 smite the NATIONS; and
 † he shall rule them with
 † an Iron Sceptre; and † he
 treads the WINEPRESS of
 the WINE of the INDIGNA-
 TION of the WRATH of
 GOD, the OMNIPOTENT.

¹⁶ And he has on his

* VATICAN MANUSCRIPT, No. 1160.—12. as—omit (A.)
 Name written (B.)

15. two-edged (B.)

12. Names written, and a

† 10. of the, omitted by A B.

11. called, omitted by A.

† 9. Matt. xxii. 2, 3; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xxii. 6. † 10. Rev. xxi. 6.
 † 10. Acts x. 20; xiv. 14, 15; Rev. xxii. 9. † 10. 1 John v. 10; Rev. xii. 17.
 † 11. Rev. xv. 5. † 11. Rev. vi. 2. † 11. Rev. iii. 14. † 11. Isa. xi. 4.
 † 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 13. Isa. lxiii.
 2, 3. † 13. John i. 1; 1 John v. 7 † 14. Rev. iv. 4; vii. 9. † 15. Isa. xi.
 4; 2 Thess. ii. 8; Rev. i. 10; verse 21. † 15. Psa. ii. 9; Rev. ii. 27; xii. 5. † 15.

Isa. lxiii. 3; Rev. xiv. 19, 20.

και επι τον μηρον αυτου ονομα γεγραμμενον
and on the thigh of himself a name having been written;
Βασιλευς βασιλεων και κυριος κυριων.

King of kings and Lord of lords.

17 Και ειδον ενα αγγελον εστωτα εν τω ηλιω·
And I saw one messenger standing in the sun;
και εκραξε φωνη μεγαλη, λεγων πασι τοις
and he cried with a voice great, saying to all to the
ορνειοις τοις πετομενοις εν μεσουρανηματι·
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του
Come you, be you assembled for the supper the great of the
θεου, 18 ινα φαγητε σαρκας βασιλεων και σαρ-
God, so that you may eat flesh of kings and flesh

και χιλιαρχων και σαρκας ισχυρων, και σαρκας
of commanders and flesh of strong ones, and flesh

ιππων και των καθημενων επ' αυτων, και
of horses and of those sitting on them, and

σαρκας παντων ελευθερων τε και δουλων, και
flesh of all freemen both and bondmen, and

μικρων και μεγαλων. 19 Και ειδον το θηριον
little ones and great ones. And I saw the wild-beast

και τους βασιλεις της γης και τα στρατευματα
and the kings of the earth and the armies

αυτων συνηγμενα, ποιησαι πολεμον μετα του
of them having been assembled, to make war with the

καθημενου επι του ιππου και μετα του στρατευ-
one sitting on the horse and with the army

ματος αυτου. 20 Και επιασθη το θηριον, και ο
of him. And was caught the wild-beast, and the

μετ' αυτου ψευδοι ρηφητης ο ποιησας τα
with him false-prophet the one having done the

σημεια ενωπιου αυτου, εν οις επλανησε τους
signs in presence of him, by which he deceived those

λαβοντας το χαραγμα του θηριου, και τους
having received the mark of the wild-beast, and those

προσκυνουντας τη εικονι αυτου· ζωντες εβλη-
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος την
threw the two into the lake of the fire that

καιομενην ενθειφ. 21 Και οι λοιποι απεκταν-
burning with brimstone. And the remaining ones were

θησαν εν τη ρομφαια του καθημενου επι του
killed with the broadsword of the one sitting on the

ιππου, τη εξελθουση εκ του στοματος αυτου·
horse, with the sword going forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των
and all the birds were filled with the

σαρκων αυτων.
flesh of them.

ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του
And I saw a messenger coming down out of the

MANTE and on his THIGH a Name written, † King of Kings, and Lord of Lords.

17 And I saw an Angel standing in the SUN; and he cried with a loud Voice, saying † to ALL THOSE BIRDS which FLY in Mid-heaven, † "Come, assemble yourselves to the GREAT SUPPER of GOD;

18 † that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of THOSE who SIT on them, and Flesh of All, both Freemen and Bondmen, both Little and Great."

19 † And I saw the BEAST, and the KINGS of the EARTH, and † their ARMIES, assembled together to make War with HIM who SITS on the HORSE, and with his ARMY.

20 † And the BEAST was captured, and HE who was with him,—THAT FALSE-PROPHET who PERFORMED the SIGNS in his presence, with which he deceived THOSE who received the MARK of the BEAST, and † THOSE who WORSHIP his IMAGE; † these TWO were cast alive into THAT LAKE of FIRE † which BURNS with Sulphur.

21 And the REST † were killed with THAT BROAD-SWORD of HIM who SITS on the HORSE, which WENT FORTH out of his MOUTH; † and ALL the BIRDS † were satiated with their FLESH.

CHAPTER XX.

1 And I saw an Angel coming down from HEA-

* VATICAN MANUSCRIPT, No. 1160.—one—omit (B.)

† 10. his armies, (A.)

† 16. Dan ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. † 17. verse 21. † 17. Ezek. xxxix. 17.
† 18. Ezek. xxxix. 18, 20. † 19. Rev. xvi. 16; xvii. 13, 14. † 20. Rev. xvi. 13, 14.
† 20. Rev. xiii. 12, 15. † 20. Rev. ix. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xxi. 8.
† 21. verse 15. † 21. verses 17, 18. † 21. Rev. xvii. 16.

ουρανον, εχοντα την κλειν της αβυσσου, και
 heaven, having the key of the deep, and
 αλυσιν μεγαλην επι την χειρα αυτου. ² Και
 a chain great on the hand of himself. And
 εκρατησε τον δρακοντα, τον οφιν του αρχαιου,
 he seized the dragon, the serpent the old,
 ος εστι διαβολος και σατανας, και εδησεν αυτον
 who is an accuser and an adversary, and he bound
 χιλια ετη, ³ και εβαλεν αυτον εις την αβυσσ
 a thousand years, and he cast him into the abyss,
 σου, και εκλεισε και εσφραγισεν επανω αυτου,
 and shut up and sealed over him,
 ινα μη πλανα ετι τα εθνη, αχρι τελεσθη
 so that he might deceive longer the nations, till might be ended
 τα χιλια ετη * [και] μετα ταυτα δει αυτον
 the thousand years; [and] after these it behoves him
 λυθηναι μικρον χρονον.
 to be loosed a little time.

⁴ Και ειδον θρονους και εκαθισαν επ' αυτους,
 And I saw thrones; and they sat on them,
 και κριμα εδοθη αυτοις και τας ψυχας των
 and judgment was given to them; and the souls of those
 πεπελεκισμενων δια την μαρτυριαν Ιησου
 having been cut with an axe because of the testimony of Jesus
 * [και] δια τον λογον του θεου, και οιτινες
 [and] because of the word of the God, and who
 ου προσεκυνησαν το θηριον ουτε τη εικονι
 not worshipped the wild-beast nor the image
 αυτου, και ουκ ελαβον το χαραγμα επι το
 of him, and not received the mark on the
 μετωπον και επι την χειρα αυτων και εζη
 forehead and on the hand of themselves; and they
 σαν, και εβασιλευσαν μετα του Χριστου τα
 lived, and they reigned with the Anointed one the
 χιλια ετη ⁵ * [οι δε λοιποι των νεκρων ουκ
 thousand years; [the but remaining ones of the dead ones not
 εζησαν αχρι τελεσθη τα χιλια ετη.] Αυτη
 lived till should be ended the thousand years. This

η αναστασις η πρωτη. ⁶ Μακαριος και αγιος
 the resurrection the first. Blessed and holy
 ο εχων μερος εν τη αναστασει τη πρωτη* επι
 the one having a portion in the resurrection the first; over
 τουτων ο δευτερος θανατος ουκ εχει εξουσιαν,
 such ones the second death not has authority,
 αλλ' εσονται ιερεις του θεου και του Χριστου,
 but they shall be priests of the God and of the Anointed one,
 και βασιλευσουσι μετ' αυτου χιλια ετη. ⁷ Και
 and they shall reign with him a thousand years And

VEN, † having the KEY of the ABYSS, and a great Chain on his HAND.

² And he seized † the DRAGON,—the OLD SERPENT, who is an ENEMY * and † the ADVERSARY, and bound him a Thousand Years,

³ and cast him into the BYSS, and shut up and † sealed over him, † so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

⁴ And I saw † Thrones, (and they sat on them, and † Judgment was given them,) and † the PERSONS of THOSE who had been BEHEADED because of the TESTIMONY of JESUS, and because of the WORD of GOD,—even those † who did not worship the BEAST, † nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and † reigned with the ANOINTED one † the THOUSAND Years.

⁵ † But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the † FIRST RESURRECTION.

⁶ * Blessed and holy is HE who HAS a Portion in the FIRST RESURRECTION; over these † the SECOND Death has no Authority, but they shall be † Priests of GOD and of the ANOINTED, † and shall reign * with him a Thousand Years.

⁷ And * when the

* VATICAN MANUSCRIPT, No. 1160.—2. even that Adversary who DECEIVES the whole HABITABLE, and bound him. (B.) 3. and—omit (A. B.) 4. and—omit. 5. But the REST of the DEAD did not live till the THOUSAND Years were ended—omit. These words were probably omitted by oversight in Vat. MS., as they are found in A. B. C.—though not in the Syriac. 6. Both blessed and holy. 6. after these things a Thousand Years. 7. after.

† 2. the ADVERSARY, (A. B.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 5. First—probably in dignity or importance.

† 1. Rev. i. 18; ix. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 3. Rev. xvi. 14, 16; verse 8. † 4. Dan. vii. 9, 22, 27; Matt. xix. 28; Luke xxii. 30. † 4. 1 Cor. vi. 2, 3. † 4. Rev. vi. 9. † 4. Rev. xiii. 12. † 4. Rev. xiii. 15, 16. † 4. Rom. viii. 17; 2 Tim. ii. 12; Rev. v. 10. † 6. Rev. ii. 11; xxi. 8. † 6. Isa. lxi. 6. † 1 Pet. ii. 9; Rev. i. 6; v. 10. † 6. verse 4.

ὅταν τελεσθῇ τα χιλια ετη, λυθησεται δ
 when may be ended the thousand years, shall be loosed the
 σατανας εκ της φυλακης αυτου. ⁸ και εξελευ-
 adversary out of the prison of himself; and he shall
 σεται πλανησαι τα εθνη τα εν ταις τεσσαρσι
 go forth to deceive the nations those in the four
 γωνιαις της γης, τον Γωγ και τον Μαγωγ,
 corners of the earth, the Gog and the Magog,
 συναγαγειν αυτους εις πολεμον, ὧν δ αριθμος
 to assemble them for war, of whom the number
 αυτων ὡς ἡ αμμος της θαλασσης. ⁹ Και ανε-
 of them as the sand of the sea. And they
 βησαν επι το πλατος της γης, και εκκυκλωσαν
 went up on the breadth of the earth, and encircled
 την παρεμβολην των ἁγιων, και την πολιν την
 the camp of the holy ones, and the city the
 ηγαπημενην και κατεβη πυρ εκ του ουρανου
 beloved, and came down fire out of the heaven
 απο του θεου, και κατεφαγεν αυτους. ¹⁰ και ο
 from the God, and ate up them; and the
 διαβολος ο πλανων αυτους, εβληθη εις την
 accuser the one deceiving them, was cast into the
 λιμνην του πυρος και θειου, ὅπου και το θη-
 lake of the fire and of brimstone, where both the wild-
 ριον και ο ψευδοπροφητης και βασανισθησονται
 beast and the false-prophet; and they will be tormented
 ται ἡμερας και νυκτος εις τους αιωνας των
 day and night for the ages of the
 αιωνων.

¹¹ Και ειδον θρονον μεγαν λευκον, και τον
 And I saw a throne great white, and the
 καθήμενον επ' αυτον, ου απο προσωπου εφυ-
 one sitting on him, of whom from face fled
 γεν ἡ γη και ο ουρανος, και τοπος ουχ εὑρηθη
 the earth and the heaven, and a place not was found
 αυτοις. ¹² Και ειδον τους νεκρους, μικρους και
 for them. And I saw the dead ones, little ones and
 μεγαλους, ἑστωτας ενωπιον του θρονου, και
 great ones, having stood in presence of the throne, and
 βιβλια ηνοιχθησαν και αλλο βιβλιον ηνεφχθη,
 books were opened, and another book was opened,
 ο εστι της ζωης και εκριθησαν οι νεκροι εκ
 which is of the life; and were judged the dead ones out of
 των γεγραμμενων εν τοις βιβλίοις, κατα
 the things having been written in the books, according to
 τα εργα αυτων. ¹³ Και εδωκεν ἡ θαλασσα τους
 the works of them. And gave up the sea the
 νεκρους τους εν αυτη, * [και ο θανατος και ο
 dead ones those in her, [and the death and the
 ἄδης εδωκαν τους νεκρους τους εν αυτοις και
 invisible gave up the dead ones those in them; and

THOUSAND Years may be completed, †the ADVER-
 SARY will be loosed out
 of his PRISON,

8 and will go forth †to
 deceive THOSE NATIONS
 which are in the FOUR
 Corners of the EARTH,
 †GOG and MAGOG, †to as-
 semble them together for
 War; whose NUMBER is
 as the SAND of the SEA.

9 †And they went up
 on the BREADTH of the
 EARTH, and encircled the
 CAMP of the SAINTS, and
 the BELOVED CITY; and
 Fire came down out of
 HEAVEN †from God, and
 consumed them.

10 †And THAT ENEMY
 who deceived them was
 cast into the LAKE of FIRE
 and Sulphur, †where both
 the BEAST and FALSE-
 PROPHET [were cast,] and
 †they will be tormented
 Day and Night for the
 AGES of the AGES.

11 And I saw a great
 white Throne, and one
 SITTING on it, from Whose
 Face †the EARTH and the
 HEAVEN fled away, †and
 no Place was found for
 them.

12 And I saw the DEAD,
 †the †GREAT and the
 LITTLE, standing before the
 THRONE; †and Books were
 opened; and Another †Book
 was opened, which is the
 book of the LIFE; and the
 DEAD were judged from
 the THINGS which had
 been WRITTEN in the
 BOOKS, †according to their
 WORKS.

13 And the SEA gave up
 THOSE DEAD which were
 in it; and DEATH and
 HADES gave up the DEAD
 which were in them; and

* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their WORKS—omit. It is thought these words were omitted by the copyist, as they are found in A B C.

† 9. from GOD, omitted by A. 12. the GREAT and the LITTLE, (A.)

‡ 7. verse 2. ‡ 8. verses 3, 10. ‡ 8. Ezek. xxxviii. 2; xxxix. 1. ‡ 8. Rev. xvi. 14
 ‡ 9. Isa. viii. 8; Ezek. xxviii. 9, 10. ‡ 10. verse 8. ‡ 10. Rev. xix. 20.
 ‡ 10. Rev. xiv. 10, 11. ‡ 11. 2 Pet. iii. 7, 10, 11; xxi. 1. ‡ 11. Dan. ii. 35.
 ‡ 12. Rev. xix. 5. ‡ 12. Dan. vii. 10. ‡ 12. Psa. lxxix. 28; Dan. xii. 1; Phil. iv. 3;
 Rev. iii. 5, xiii. 8; xxi. 27. ‡ 12. Jer. xvii. 10; xxxi. 19; Matt. xvi. 27; Rom. ii. 6;
 Rev. ii. 23; xxi. 13, verse 13.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]
 were judged each one according to the works of themselves.]
 14 Καὶ ὁ θάνατος καὶ ὁ ἀόρατος ἐβλήθησαν εἰς
 And the death and the invisible were cast into
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτέ-
 the lake of the fire; this the death the second
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὑρέθη ἐν τῇ βίβ-
 is. And if any one not was found in the book
 λῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
 of the life having been written, was cast into the
 λίμνην τοῦ πυρός.
 lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ
 And I saw a heaven new and earth new; the
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,
 for first heaven and the first earth were gone,
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν
 and the sea not is longer. And the city
 τὴν ἅγιαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαι-
 the holy, Jerusalem new I saw coming
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπο τοῦ θεοῦ ἡτοίμασ-
 down out of the heaven, from the God having been
 μενν ὡς νυμφὴν κεκοσμημένην τῷ ἀνδρὶ
 prepared as a bride having been adorned for the husband
 αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 of herself. And I heard a voice great out of the
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ
 heaven, saying; Lo, the tabernacle of the God
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν,
 with the men, and he will tabernacle with them,
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς
 and they a people of him shall be, and himself the God
 μετ' αὐτῶν ἐστί, * [θεὸς αὐτῶν.] 4 καὶ ἐξα-
 with them will be, [a God of them;] and he will
 λειψεὶ πᾶν δάκρυον ἀπο τῶν ὀφθαλμῶν αὐτῶν,
 wipe away every tear from the eyes of them,
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε πένθος οὔτε
 and the death not shall be longer, neither mourning nor
 κλαυθγὴ οὔτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τὰ πρῶ-
 crying nor pain not shall be longer; because the first
 τὰ ἀπῆλθον. 5 * [Καὶ] εἶπεν ὁ καθημένος ἐπι
 things passed away. [And] said the one sitting on
 τῷ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει
 the throne; Lo, new all things I make. And he says
 * [μοι·] Γραψόν· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ
 [to me;] Write thou; because these the words faithful ones and
 ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ
 true ones are. And he said to me; It has been done. I

they were judged each one according to their WORKS.

14 And † DEATH and HADES were cast into the LAKE OF FIRE. † This is the SECOND DEATH—* the LAKE OF FIRE.

15 And if any one was not found written in the BOOK OF THE LIFE, † he was cast into the LAKE OF FIRE.

CHAPTER XXI.

1 And † I saw a new Heaven and a new Earth; † for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from GOD, prepared † as a Bride adorned for her HUSBAND.

3 And I heard a loud Voice out of the † THRONE, saying, "Behold! † the TABERNACLE OF GOD is with MEN, and he will tabernacle with them, and they shall be his † People, and GOD himself will be with them—their GOD.

4 † And † he will wipe away every Tear from their EYES; † and DEATH will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † Because the FORMER things passed away."

5 And † HE who sits on the THRONE said, † "Behold! I make All things new." And he says, "Write; Because † These WORDS are faithful and true."

6 And he said to me, * † "They have been done.

* VATICAN MANUSCRIPT, No. 1160.—14. the LAKE OF FIRE, (A B.) 3. their GOD
 —omit (A. B.) 5. And—omit. 5. to me—omit (A B.) 6. I am become AL-

PHA AND OMEGA, both the BEGINNING, (B.)
 † 3. THRONE, (A.) 3. Peoples, (A.) 4. GOD, (A.) 4. Because, omitted by A.
 6. They have been done, (A.)

† 14. 1 Cor. xv. 20, 54, 55. † 14. verse 6; Rev. xxi. 8. † 15. Rev. xix. 20
 † 1. Isa. lxxv. 17; lxxvi. 23; 2 Pet. iii. 13. † 1. Rev. xx. 11. † 2. Isa. lii. 1; Gal.
 iv. 26; Heb. xi. 10; xii. 23; xiii. 13; Rev. iii. 12; verse 10. † 2. Isa. liv. 5; lxi.
 10; 2 Cor. xi. 2. † 3. Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16; Rev. vii. 16.
 † 4. Isa. xxv. 8; Rev. vii. 17. † 4. 1 Cor. xv. 26, 54; Rev. xx. 14. † 4. Isa. xxxv.
 10; lxi. 3; lxxv. 19. † 5. Rev. iv. 2, 9; v. 1; xx. 11. † 5. Isa. xliii. 19 · 2 Cor. · 17
 † 5. Rev. xi. 9.

εἰμ. το Α και το Ω, ἡ αρχη και το τελος.
am the Alpha and the Omega, the beginning and the end.

Εγω τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
I to the one thirsting will give from of the fountain of the
ὕδατος τῆς ζωῆς δωρεάν· ὁ νικῶν κληρο-
water of the life gratis; the one overcoming shall in-

νομησεί ταῦτα, και εσομαι αὐτῷ θεος, και
herit these things, and I will be to him a God, and
αὐτος εσται μοι ὁ υἱός. ⁸ Τοῖς δὲ δειλοῖς και
he shall be to me the son. To the but cowards and

απιστοῖς, και εβδελυγμένοις, και φονεῦσι και
faithless ones, and abominable ones, and murderers and
πορνοῖς, και φαρμακοῖς και ειδωλολατραις, και
fornicators, and sorcerers and idolaters, and

πασι τοῖς ψευδεσι, τῷ μερος αὐτῶν ἐν τῇ λιμνῇ
all the liars, the portion of them in the lake
τῇ καιομένῃ πυρὶ και θειῶ, ὃ ἐστὶν ὁ θανατος
in that burning with fire and brimstone, which is the death

ὁ δευτερος.
the second.

⁹ Και ηλθε εἰς τῶν ἑπτα ἀγγελῶν τῶν ἐχον-
And came one of the seven messengers of those having
τῶν τὰς ἑπτα φιάλας τὰς γεμουσας τῶν ἑπτα
the seven bowls those being full of the seven

πληγῶν τῶν ἐσχατῶν, και ἐλάλησε μετ' ἐμοῦ,
plagues the last ones, and talked with me,
λεγων· Δευρο, δεῖξω σοὶ τὴν νυμφὴν τοῦ
saying, Come thou, I will show to thee the bride of the

ἀρνίου τῆν γυναῖκα. ¹⁰ Και ἀπηγεκε με ἐν
lamb the wife. And he bore away me in
πνευματι ἐπ' ὄρος μεγα και ὑψηλον, και
spirit to a mountain great and high, and

ἐδείξε μοι τὴν πόλιν τὴν ἅγιαν Ἱερουσαλημ,
showed me the city the holy Jerusalem,
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,
coming down out of the heaven from the God,

¹¹ ἐχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φῶστηρ
having the glory of the God; the luminary
αὐτῆς ὁμοῖος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰασπιδι
of her like to a stone most precious, as to a stone jasper

κρυσταλλίζοντι. ¹² ἐχουσα τεῖχος μεγα και
being crystalline; having a wall great and
ὑψηλον, ἐχουσα πυλῶνας δώδεκα, και ἐπὶ τοῖς
high, having gates twelve, and at the

πυλῶσιν ἀγγέλους δώδεκα, και ὀνόματα ἐπι-
gates messengers twelve, and names having
γεγραμμένα, ἃ ἐστίτων δώδεκα φυλῶν * [τῶν]
been written, which is the twelve tribes [of the]

υἱῶν Ἰσραηλ. ¹³ Ἀπο ἀνατολῶν, πυλῶνες τρεῖς·
sons of Israel. From east, gates three;
ἀπο βορρᾶ, πυλῶνες τρεῖς· ἀπο νοτοῦ, πυλῶνες
from North, gates three; from South, gates

‡ I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one ‡ I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR * shall inherit these things; and ‡ I will be to Him a God, and He shall be to Me a SON.

8 ‡ But as for the COWARDS, and Unbelievers, and the * Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS, —their PORTION [will be] in ‡ THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of ‡ THOSE SEVEN Angels, who HAD THOSE SEVEN BOWLS FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee ‡ the * BRIDE, the WIFE of ‡ the LAMB."

10 And he bore me away ‡ in Spirit to a great and high Mountain, and showed me ‡ the HOLY CITY, Jerusalem, coming down out of HEAVEN from God,

11 ‡ † having the GLOBE of God; its LUMINARY was like a most precious Stone as a cry tilline Jasper.

12 It had a Wall great and high; it had ‡ twelve Gates, and at the GATE twelve Angels, and NAMES inscribed, which are * the NAMES of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; * and on the North three Gates; and on the

* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (B.) 8. Sinners, and Abominable, (B.) 9. WOMAN, the BRIDE of the LAMB, (B.) 12. the Names of, (L.) 12. of the—omit (A, B.) 13. and on the West three Gates, and on the North three Gates, and on the South three Gates.

† 11. having the GLOBE of God, omitted by A.
‡ 6. Rev. i. 8; xxii. 13. † 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17.
‡ 7. Zech. viii. 3; Heb. viii. 10. † 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; Rev. xxii. 15. † 8. Rev. xx. 14, 15. † 9. Rev. xv. 1, 6, 7.
‡ 9. Rev. xix. 7; verse 2. † 10. Rev. i. 10; xvii. 3. † 10. Ezek. xlviii; verse 9.
‡ 11. Rev. xxi. 5; verse 2. † 12. Ezek. xlvi. 31—34.

τρεις· απο δυσμων, πυλωνες τρεις. ¹⁴ Και το
 three; from west, gates three. And the
 τειχος της πολεις εχον θεμελιους δωδεκα, και
 wall of the city had foundations twelve, and
 επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
 on them twelve names of the twelve apos-
 λων του αρνιου. ¹⁵ Και ο λαλων μετ' εμου,
 tles of the lamb. And the one talking with me,
 ειχε μετρον καλαμον χρυσουν, ινα μετρηση
 had a measure a reed golden, so that he might measure
 την πολιν, και τους πυλωνας αυτης, * [και το
 the city, and the gates of her, [and the
 τειχος αυτης.] ¹⁶ Και η πολις τετραγωνος
 wall of her.] And the city four-angled
 κειται, και το μηκος αυτης οσον και το πλατος.
 is placed, and the length of her as much as even the breadth.
 Και μετρησε την πολιν τω καλαμω επι στα-
 And he measured the city with the reed to fur-
 διους δωδεκα χιλιαδων· το μηκος και το πλατος
 longs twelve thousands; the length and the breadth
 και το υψος αυτης ισα εστι. ¹⁷ * [Και μετρη-
 and the height of her equal is. [And he measured]
 σε] το τειχος αυτης εκατον τεσσαρακοντατεσ-
 the wall of her one hundred forty-four
 σαρων πηχαν, μετρον ανθρωπου, ο εστιν αγγε-
 cubits, a measure of a man, which is of a mes-
 λου. ¹⁸ Και ην η ενδομησις του τειχους
 senger. And was the building of the wall
 * [αυτης, ιασπισ· και η πολις χρυσιον καθαρον
 of her, jasper; and the city gold pure
 ομοια υαλω καθαρω. ¹⁹ Και οι θεμελιοι του
 like to glass pure. And the foundations of the
 τειχους] της πολεις παντι λιθω τιμιω κεκοσ-
 wall] of the city with every stone precious having been
 μμηνοι· ο θεμελιος ο πρωτος, ιασπισ· ο δευ-
 adorned; the foundation the first, jasper; the sec-
 τερος, σαπφειρος· ο τριτος, χαλκηδων· ο
 ond, sapphire; the third, chalcedony; the
 τεταρτος, σμαραγδος· ²⁰ ο πεμπτος, σαρδονυξ·
 fourth, emerald; the fifth, sardonyx;
 ο εκτος, σαρδιος· ο εβδομος, χρυσολιθος· ο
 the sixth, sardius; the seventh, chrysolite; the
 ογδοος, βηρυλλος· ο εννατος, τοπαζιον· ο
 eighth, beryl; the ninth, topaz; the
 δεκατος, χρυσοπρασος· ο ενδεκατος, υακινθος·
 tenth, chrysoprasus; the eleventh, hyacinth;
 ο δωδεκατος, αμεθυστος. ²¹ Και οι δωδεκα
 the twelfth, amethyst. And the twelve
 πυλωνες, δωδεκα μαργαριται· ανα εις εκαστος
 gates, twelve pearls; in one of each
 των πυλωνων ην εξ ενος μαργαριτου. Και η
 of the gates was of one pearl. And the
 πλατεια της πολεις, χρυσιον καθαρον ως υαλος
 broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.
 14 And the WALL of the CITY had twelve Founda-
 tions, and † on them Twelve Names of the TWELVE Apostles of the LAMB.
 15 And he who SPOKE with me, † had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.
 16 And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve * thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.
 17 And he measured its WALL, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.
 18 And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.
 19 † And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;
 20 the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.
 21 And the TWELVE Gates were Twelve Pearls, Each one of the GATES severally was of One Pearl. † And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit (B.) 16. times twelve Thousand. 17. and he measured—omit (B.) 18, 19. of it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20.
 † 19. Isa. liv. 11.

† 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1

† 21. Rev. xlii. 2.

διαγωγῆς. ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
transparent. And a temple not I saw in her; the for
κυρίου ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,
Lord the God the almighty a temple of her is,
καὶ τὸ ἀρνίον. ²³ Καὶ ἡ πόλις οὐ χρείαν ἔχει
and the lamb. And the city not need has
τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν
of the sun nor of the moon, so that they may shine
αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτὴν,
in her; the for glory of the God enlightened her,
καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. ²⁴ Καὶ περιπα-
and the lamp of her the lamb. And shall
τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.
walk the nations by means of the light of her.
Καὶ οἱ βασιλεῖς τῆς γῆς φερούσι τὴν δόξαν καὶ
And the kings of the earth bring the glory and
τὴν τιμὴν αὐτῶν εἰς αὐτὴν. ²⁵ καὶ οἱ πύλωνα
the honor of themselves into her; and the gates
αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νύξ γὰρ οὐκ
of her not may be shut day; (night for not
ἐστὶ ἐκεῖ) ²⁶ καὶ οἰσοῦσι τὴν δόξαν καὶ τὴν
will be there;) and they shall bring the glory and the
τιμὴν τῶν ἐθνῶν εἰς αὐτὴν. ²⁷ Καὶ οὐ μὴ
honor of the nations into her. And not
εἰσελθῆ εἰς αὐτὴν παν κοινῶν, καὶ ποιοῦν βδέ-
may enter into her every thing common, and doing an a-
λυγμὰ καὶ ψευδὸς· εἰ μὴ οἱ γεγραμμένοι ἐν τῇ
domination and falsehood; if not those having been written in the
βιβλίῳ τῆς ζωῆς τοῦ ἀρν. οὐ.
scroll of the of life of the lamb.

ΚΕΦ. κβ'. 22.

¹ Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζωῆς * [λαμ-
And he showed to me a river of water of life [bright]
πρὸν] ὡς κρυστάλλον, ἐκπορευόμενον ἐκ τοῦ
as a crystal, proceeding out of the
θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. ² Ἐν μέσῳ τῆς
throne of the God and of the lamb. In midst of the
πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντευθεν καὶ
broad place of her and of the river on this side and
ἐντευθεν ξύλον ζωῆς, ποιοῦν καρποὺς δωδεκά,
on that side a wood of life, bearing fruits twelve,
κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν
according to month each one yielding the fruit
αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
of itself; and the leaves of the wood for healing
τῶν ἐθνῶν. ³ Καὶ παν καταθεμὰ οὐκ ἐστὶ ἐπι-
of the nations. And every curse not shall be longer;
καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ
and the throne of the God and of the lamb in her
ἐστὶ, καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ·
shall be, and the bond-servants of him shall publicly serve him;

²² And † I saw no Tem-
ple in it; for the LORD
GOD, the OMNIPOTENT, is
the TEMPLE of it, and the
LAMB.

²³ And † the CITY has
no Need of the SUN, nor o.
the MOON, that they might
* give light to it; for the
GLORY of GOD enlightened
it, and its LAMP is the
LAMB.

²⁴ And † the NATIONS
will walk by means of its
LIGHT, and the KINGS of
the EARTH * bring their
GLORY into it;

²⁵ and † its GATES shall
not be shut by Day; for
† there will be no Night
there;

²⁶ and they shall bring
the GLORY and the HONOR
of the NATIONS * into it.

²⁷ † And nothing com-
mon, and that practises
Abomination and False-
hood may by any means
enter it; but THOSE EN-
ROLLED in † the BOOK of
LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me † a
River of Water of Life,
bright as Crystal, proceed-
ing from the THRONE of
GOD and the LAMB.

² † In the Midst of its
BROAD PLACE, and of the
RIVER, on this side and on
that, was † a † Wood of
Life, bearing twelve Fruits,
yielding for each Month
its own FRUIT; and the
LEAVES of the WOOD were
† for the HEALING of the
NATIONS.

³ And † there will be no
more any Accursed thing;
and the THRONE of GOD
and of the LAMB will be in
it, and his SERVANTS will
serve him;

* VATICAN MANUSCRIPT, No. 1160.—23. give light; for the glory itself of God, (B.)
24. bring for him the glory and Honor of the nations into it, (B.) 26. to enter into
it, (B.) 1. bright—omit.

† 2. See Note on Rev. ii. 7.

† 22. John iv. 23. † 23. Isa. xlv. 23; lx. 10, 20; Rev. xxii. 5; verse 11. † 2
Isa. lx. 3, 5, 11; lxvi. 12. † 25. Isa. lx. 11. † 26. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5
† 27. Isa. xxv. 8; lli. 1; lx. 21; Rev. xxii. 14, 15. † 27. Phil. iv. 3; Rev. iii. 5; xiii. 8.
xx. 12. † 1. Ezek. xlviii. 1; Zech. xiv. 8. † 2. Ezek. xlviii. 12; Rev. xxi. 21.
† 3. Gen. ii. 9; Rev. ii. 7. † 3. Rev. xxi. 24. † 3. Zech. xiv. 11. † 3. Ezek.
xlvi. 85.

καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τὰς μετώπων αὐτῶν. ⁵ Καὶ νύξ οὐκ ἔσται ἐτι· καὶ οὐ χρεία λύχνου καὶ φωτός ἄλλοι,] ὅτι κύριος ὁ θεὸς φωτίζει * [ἐπ'] αὐτούς· [of sun,] because Lord the God will shine [on] them; καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰῶνων. and they shall reign for the ages of the ages.

⁶ Καὶ εἶπε μοι· Ὅτι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ· καὶ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἀγγέλου αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν ταχεί. ⁷ Καὶ ἴδου, ἐρχομαι ταχύ· μακάριοις ὁ τῆρων τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. ⁸ Καὶ ἐγὼ ἴωαννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ εβλεψα, ἐπεσον προσκυνῆσαι ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεκνύοντός μοι ταῦτα. ⁹ Καὶ λέγει μοι· Ὅρα μὴ συνδoulos σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῶ θεῷ προσκυνῆσον. ¹⁰ Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τοῦ προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν. ¹¹ Ὁ ἀδικῶν ἀδικήστω ἐτι, καὶ ὁ βυρπαρὸς βυρπαρευθῆτω ἐτι· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἐτι, καὶ ὁ ἅγιος ἁγιασθῆτω ἐτι.

And he said to me; These the words faithful ones and true ones; and Lord the God of the spirits of the prophets sent the messenger of himself to show to the bond-servants of himself, the things it behoves to have done with speed. And lo, I come speedily; blessed the one keeping the words of the prophecy of the scroll this. And I, John the one hearing

and seeing these things; and when I heard and saw, I fell down to worship before the feet of the messenger the one showing to me these things. And he says to me, See not, a fellow-bondservant of thee I am, and with thy brethren of thee of the prophets, and of those keeping the words of the scroll this; to the God give thou reverence. And he says to me; Not thou mayest seal the words of the prophecy of the scroll

this; the season near is. The one acting unjustly let him be unjust still, and the filthy one let him be filthy still; and let the righteous one let him do still, and the holy one let him be holy still.

¹² Ἴδου, ἐρχομαι ταχύ, καὶ ὁ μισθὸς μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

Lo, I come speedily, and the reward of me with me, to give back to each one as the work of him

4 and † will see his FACE; and † his NAME will be on their FOREHEADS.

5 † And Night will be no more; and no need of Lamp and Sun-Light; Because the † Lord GOD will shine on them; and † they will reign for the AGES of the AGES.

6 And he * said to me; † "These words are faithful and true; and the Lord GOD of the SPIRITS of the PROPHETS † sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And † behold! I am coming speedily; † blessed is HE who KEEPS the WORDS of the PROPHECY of this BOOK."

8 And I John am HE who HEARD and SAW these things. And when I heard and * saw, † I fell down to worship before the FEET of THAT ANGEL who SHOWED me these things.

9 And he says to me, † "See; no; I am a fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who KEEP the WORDS of this BOOK; worship GOD."

10 † And he says to me, "Seal not the WORDS of the PROPHECY of this BOOK; † for the TIME is near.

11 † Let the UNJUST one, act unjustly still; and let the FILTHY, be filthy still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.

12 Behold! † I am coming speedily; † and my REWARD is with me, to give to each one as his WORK † is.

* VATICAN MANUSCRIPT, No. 1160.—5. of sun—omit (B.) says to me, (B.) † 10. for, (A.) † 4. Matt. v. 8. † 4. Rev. iii. 13; xiv. 1. † 5. Rev. xxi. 23, 25. † 5. Psa. xxxvi. 9; lxxxiv. 11. † 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. † 6. Rev. i. 1. † 6. Rev. i. 1. † 7. Rev. iii. 11; verses 10, 12, 20. † 7. Rev. i. 3. † 8. Rev. i. 9, 10. † 9. Rev. xix. 10. † 10. Dan. vii. 26; xii. 4, 9. Rev. x. 4. † 10. Rev. i. 3. † 11. Exod. iii. 26; Dan. xii. 10; 2 Tim. iii. 13. † 12. verse 7. † 12. Rev. xx. 12.

5. on—omit (B.) 6.

εσται. ¹³ Εγω το Α και το Ω, ο πρωτος και shall be. I the Alpha and the Omega, the first and the last, the beginning and the end. ¹⁴ Μακαριοι οι ποιουντες τας εντολας αυτοου, ινα εσται η εξουσια αυτων επι το ξυλον της ζωης, και τοις πυλωσιν εισελθωσιν εις την πολιν. and by the gates they may enter into the city.

¹⁵ Εξω οι κυνες και οι φαρμακοι και οι πορνοι και οι φονεις και οι ειδωλολατραι, και πας ο φιλαν και ποιων ψευδος. ¹⁶ Εγω Ιησους επεμψα τον αγγελον μου μαρτυρησαι υμιν ταυτα επι ταις εκκλησιαις· εγω ειμι η ριζα και το γενος Δαυιδ, ο αστηρ ο λαμπρος ο πρωινος. ¹⁷ Και το πνευμα και η νυμφη λεγουσιν· Ερχου· και ο ακουων ειπατω· Ερχου· και ο διψων ερχεσθω, ο θελων λαβειτω υδωρ ζωης δωρεαν.

¹⁸ Μαρτυρω εγω παντι τω ακουοντι τους λογους της προφητειας του βιβλιου τουτου· εαν τις επιθη επ' αυτα, επιθησει ο θεος επ' αυτον τας πληγας τας γεγραμμενας εν τω βιβλιω τουτω· ¹⁹ και εαν τις αφελη απο των λογων του βιβλιου της προφητειας ταυτης, αφειλι ο θεος το μερος αυτου απο του ξυλου της ζωης, και εκ της πολεως της αγιας, των γεγραμμενων εν τω βιβλιω τουτω.

²⁰ Λεγει ο μαρτυρων ταυτα· Ναι ερχομαι ταχι. Αμην, ερχου, κυριε Ιησου.

²¹ Η χαρις του κυριου Ιησου † [Χριστου] μετα παντων † [των αγιων.]

† 14. Wash their robes, (A. D.)

† 13. Rev. i. 8, 11. † 14. Rev. ii. 7. † 15. Gal. v. 19—21. † 16. Rev. v. 5. † 17. Deut. iv. 2; xii. 32; Prov. xxi. 6. † 18. Rev. xxi. 2. † 19. verse 12.

† 20. He who testifies these things says, "Yes, I am coming speedily." Amen! Come! Lord Jesus.

† 21. The favor of the Lord Jesus [Anointed] with all [of the holy ones.]

13 † I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

14 Blessed are those who † WASH their ROBES, so that their RIGHT may be † to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

15 † Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 † I Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. † I am the ROOT and the OFFSPRING of David, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 † I testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, † If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from † the WOOD of the LIFE, † and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, † I am coming speedily." Amen! Come! Lord Jesus.

21 THE FAVOR of the LORD Jesus be with All. †

† 14. Wash their robes, (A. D.) Subscriptio—APOCALYPSE OF JOHN, (A.) 21. of the

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

- AARON**, [*a teacher, lofty*], the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.
- AARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvii.
- ABADDON**, [*the Destroyer*], king of the locusts, and angel of the abyss, Rev. ix. 11.
- ABEL**, [*rarity*], the second son of Adam and Eve. His history, Gen. iv. 2-11; his faith, Heb. xi. 4, his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 25.
- ABILENE**, [*the father of moaning*], a Province of Coelo-Syria, between Libanus and Anti-Libanus.
- ABOMINATION OF DESCLATIQC.** (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.
- ABRAHAM**, [*father of a multitude*], was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 25, and "heir of the world," Rom. iv. 13; and because he believed God, and received the promise, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-16.
- ABRAHAM'S BOSOM.**—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke x. 22.
- ABYSS**, a very deep pit, referring often to that vast body of water which in Jewish opinion was hid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the node and doom of those powers which are hostile to Christ and his church.
- ACELDAMA**, [*the field of blood*], a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 3; Acts i. 18, 19.
- ACHAIA**, [*grief, trouble*], a Province of Peloponnesus; also, a Province including all the south part of Greece.
- ACHAICUS**, a native of Achaia, 1 Cor. xvi. 17.
- ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.
- ADAM**, [*earthly*], the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.
- , **SECOND**—Christ so called, 1 Cor. xv. 22, 45-47.
- ADOPTION**, or *Sonship*, from *hointhoeis* occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.
- ADRAMYTIUM**, [*the court of death*], now *Edrenit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.
- ADRIA**, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.
- ADVERSARY**, (see *Satan*), one of the empyneat and distinguishing names of Satan; and so applied to his agents.
- ADVOCATE**, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John x. ii; Rom. viii. 34; Heb. vii. 25.
- AGABUS**, [*a locust, a fast of a father*], a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.
- AGE**, *aioon*, an indefinite period of time, past, present or future. This is the proper translation of *aioon*, which in the common version is often improperly rendered *world, always, and forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aioonios*, is found about 75 times; and is applied to *zoe, life*, 45 times; to *fire*, 3 times; to *glory*, 2 times, &c. *Eternal or everlasting*, as generally understood, is an improper translation of *aioonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aioon*, age, it cannot properly go beyond its meaning.
- AGRIPPA**, [*causing pain at his birth*], King, and Tetrarch under Claudius Cesar, Acts xxv. 13-27; xxvi.
- AIR**, or **ATMOSPHERE**, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.
- ALABASTER-BOX**, made of Alabaster, a bright white fossil, resembling marble, in

- which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel, Mark xiv. 3.
- ALEXANDER**, [*the helper of men*,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.
- ALEXANDRIA**, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, 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.
- ALLEGORY**, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. 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. 8, &c.
- ALPHA** and **OMEGA**, the *first* and *last* letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.
- ALPHIEUS**, [*thousand, chief*,] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR**, a 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. vi. 20.
- AMETHYST**.—See **PRECIOUS STONES**.
- AMPHIPLIS**, now called *Emboli*; a city lying between Macedonia and Thrace, 45 miles E. by N. of Thessalonica, Acts xvii. 1.
- AMPLIAS** [*large*,] an individual highly esteemed by Paul, Rom. xvi. 8.
- ANANIAS** [*the cloud of the Lord*,] and **SAPHIRA** [*that tells*,] their *sin* and *punishment*. Acts v. 1—11.
- *high priest*, mentioned Acts xxiii. 1—5.
- *a disciple* of Jesus, Acts ix. 10—13.
- ANATHEMA** **MARANATHA**, a Syriac exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would 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 xvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW**, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.
- ANDRONICUS**, [*a man excelling 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 *angelos* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.
- ANNA**, [*gracious*,] a prophetess and widow, of the tribe of Asher. Luke ii. 36—38.
- ANNAS**, [*one who answers*,] an *high priest* of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.
- 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 Psa. ii. 6; xlv. 7; lxxix. 20; cx. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 38.
- 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. 23—33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1), and *David*, (1 Sam. xvi. 13), and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.
- ANTICHRIST**, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH**, [*speedy as a chariot*,] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antachia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch*, now *Alekehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTI-PAS**, [*against all*,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTI-PATRIS**, [*against the father*,] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.
- APOLLONIA**, [*destruction*,] a town of Macedonia, 30 miles E. by S. of Thessalonica. Acts xvii. 1.
- APOLLOS**, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.
- APOLLYON**, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.
- APOSTLE**, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as *God's* Apostle, John xvii. 13; Heb. iii. 1: to the Twelve, the intimate companions of Jesus as *his* Apostles; and to those persons sent out by congregations, such as, Barnabas,

- Sylvanus, Timothy, &c., as Apostles of Churches.
- APPIA**, [*that produces,*] Philemon 2.
- APPIA FORTIS**, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xviii. 15.
- AQUILA**, [*an eagle,*] a tent-maker, mentioned Acts xviii. 23, 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 1500 miles from north to south, and 1200 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 *Rosky*, 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*, Isa. xxi. 13; Jer. xzv. 24.
- ARABIANS**, mentioned Acts ii. 11.
- ARCHANGEL**, or the **CHIEF ANGEL**, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS**, [*the prince of the people,*] a king under Cesar, and son of Herod the Great. Matt. ii. 22.
- ARCHIPPUS**, [*governor of horses,*] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE**, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) 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 xvii. 19.
- ARETAS**, [*one that pleases,*] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.
- ARIMATHEA**, [*ahon, dead to the Lord,*] or **RAMA**, 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. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.
- ARK**, (*Noah's*) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT**, for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON**, [*mountain of destruction,*] a place in Samaria, east of Cesarea; the mountain of *Megeddon*, 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, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOR**, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.
- ARTEMAS**, [*chale, sound,*] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.
- ASCENSION OF CHRIST**, account of, Mark xvi. 19. Luke xxi. 36, 51. Acts i. 1-12.
- ASCENDING INTO HEAVEN**, 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, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOS**, [*approaching,*] a seaport of Asia Minor, in Mysia, 32 miles W. of Adramyttium, now called *Beiram*. Acts xx. 13, 14.
- ASYNCRITES**, [*incomparable,*] a disciple at Rome. Rom. xvi. 14.
- ATHENS**, [*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. 15-34.
- ATONEMENT**, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently means by the original and old English sense of **AT-ONE-MENT** attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.
- ATTALIA**, [*that increases,*] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS**, [*venerable,*] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.
- AZOR**, [*a helper,*] the son of Eliakim, Matt. i. 13.
- AZOTUS**, [*pillage,*] or **ASHDOD**, now *Ezdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON**, [*confusion,*] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON**, (Mystical,) Rev. xiv. 8; xvi. 19; xvii.; xviii.
- BALAAAM**, [*the old age, or ancient of the people,*] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii-xxiv, xxxi. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.
- BAPTIZE**, *bapto, baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times, of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip, or plunge* not one by *sprinkle* 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. xiv. 15, 16. "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *pour, to pour; rain, to sprinkle; and baptizo, to dip*.
- BAPTISM, baptisma, baptismus**. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismus* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—12.

IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 3; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [*son of shame, confusion,*] a noted criminal at Jerusalem. Matt. xxvii. 16—21; Mark xv. 6—11; Luke xxiii. 18—25; John xviii. 40.

BARACHIAS, [*who blesses God,*] the father of Zachariah, mentioned Matt. xxiii. 35.

BAL-JESUS, [*son of Jesus,*] in Arabic his name was Elymas. See *Elymas*.

BAR-JONAH, [*the son of a dove, or of Jonah,*] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17. See *Peter*.

BARNABAS, [*son of exhortation,*] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 23—30; xii. 25; travels with Paul, Acts xiii—xv. 35; separates from him, Acts xv. 36—39; his error alluded to, Gal. ii. 1—13.

BAR-SABBAS, [*son of rest,*] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [*a son that suspends the waters,*] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [*son of the honorable,*] mentioned Matt. x. 29—33; Mark x. 40—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or **BAALZEBUB,** [*god of the fly,*] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24, Luke xi. 15.

BENJAMIN. [*son of my right hand,*] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [*heavy, weighty,*] a town of Macedonia now called *Verea*; Acts xvii. 10, 15.

BERNICE, [*one that brings victory,*] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BEHYL—See **PRECIOUS STONES**.

BEITHANAN, [*house of passage,*] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BEITHANY, [*house of song, of affliction,*] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BEITPESDA, [*house of mercy,*] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

BETHLEHEM, [*house of bread,*] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was styled *Bethlehem of Judah*, or *Bethlehem Ephratah*. (Micah v. 2.) to distinguish it from another *Bethlehem in Zebulon*, near Nazareth, Josh. xix. 15.

BEITHPAGE, [*a place of figs,*] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

BEITHSAIDA, [*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. 41; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, 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. Esau, sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, *episkopos*, Overseer; synonymous with *Elder*, and *Shepherd*. See *Elder*.

BITHYNIA, [*violent precipitation,*] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or **BLACKNESS,** in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 3; Nahum ii. 10.

BLASPHEMY, *Blasphemia*, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law *blasphemy* against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares *blasphemy* against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.

BLASTUS, [*that buds and brings forth,*] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without *blemish*, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. ix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 3—18; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30—34; Mark viii. 22; x. 46, 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. 26; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the *life* of the animal, and unwholesome for food; besides, the *fat* and *blood* were God's part of every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, Isa. xxiv. 3; Ezek. xi. 19; Rev. xiv. 90. To turn waters into blood is to embroil nations in war.

BLOOD OF CHRIST, *redemption* through it, Eph. i. 7. Col. i. 14; Rev. v. 9; *sanctification* through it, Heb. x. 29; *cleansing from sin*, 1 John i. 7; Rev. i. 5; *the wine* of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvi. 26;

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant, Heb. xiii. 20.

BOANERGES, [sons of thunder,] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual body* raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 42—51, Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4, 5, 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophe's, evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body* of Christ, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in Luca. Then the thin inner bark of trees, especially the elm; hence the Latin word *tiber* (the inner bark of a tree), means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Psa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *rotume*, from the Latin word, *rotro*, 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. iii. 5. See Exod. xxxii. 32, Rev. xiii. 8; xxi. 27; xxii. 19.

BOOKS, mentioned, but now extant, of the *Wars of the Lord*, Num. xxi. 14, of *Jasper*, Josh. x. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25, of *Solomon*, 1 Kings iv. 34, 35, of the *chronicles of David*, 1 Chron. xlvii. 24; of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Gad*, 1 Chron. xxix. 29; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Shemashah*, 2 Chron. xii. 15; of *Jehu*, 2 Chron. xx. 34; of the *sayings of the Seers*, 2 Chron. xxxiii. 19; *Paul's epistles to the Laodiceans*, Col. iv. 16.

BOSOR, [taking away,] the father of Balaam, 2 Pet. ii. 15; also called *Beor*, Num. xxii. 5.

BOTTLES were anciently made of leather, the skin of a goat, pulled off whoe, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian's armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a 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 on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxxix. 8—11.

BRETHREN (in Christ) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 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, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xi. 6; Ezek. xxxiii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [a searcher,] a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 46, 50; xviii. 13, 14.

CAIN, [possession,] the first-born son of Adam; his *history*, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kateo*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 30 times.

CALLED, *kleetos*, 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."

CALLING, *kleetis*, profession, occurs 11 times and is used once to designate a common trade, 1 Cor. vii. 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 some 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 xiii. 33.

CAMEL, [*carrier,*] a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore, (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran, and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe 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.

KANA, [*zeal, 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-Jelil*. 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 enormously 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, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii 7, xiii. 14-17; xv. 18-21; xvii. 8; Gal. iii. 16-18, its boundaries described, Gen. xiii. 31; Num. xxiv. 1-12, Josh. i. 3-4, conquered by Joshua. Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15-20; xi. 31, *land of promise*, Heb. xi. 9. *Land of the Hebrews*, Gen. x. 15; *Land of Israel*, fre-

quently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*. Zech. ii. 12; and *Palestine*, Exod. xv. 14.

CANDACE, [*who possesses contrition,*] the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or LAMPSTAND, 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.

CAPERNAUM, [*the field of repentance, city of comfort,*] a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xviii. 23; Mark i. 21-35; ii. 1; John vi. 17, 50.

CAPPADOCIA, [*a sphere,*] a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and POLLUX, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xxviii. 11.

CAPTIVITY. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9-12; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity 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 KIDRON, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40; John xviii. 1.

CENCHREA, a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church, Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5-18; xvii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.

CEPHAS, [*a rock, or stone,*] a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

CESAR, [*one cut out,*] 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 xi. 28; and *Nero*, Acts xv. 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 x. xi. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xv. -xxvii. 1.

CESAREA PHILIPPI, a town three or four miles east of Ban, near the eastern source

- of the Jordan; anciently called Paneas, now Banias. It was enlarged and embellished by Philip the tetrarch; and called Cesarea in honor of Tiberias Cesar: and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean. Mentioned Matt. xvii. 13; Mark viii. 27.
- EMALCEDONY.** See **PRECIOUS STONES.**
- CHARGE** of Jesus to the apostles, Matt. x. 1. &c.; to the seventy, Luke x. 1-12; to Peter, John xxi. 15-19; to the apostles before his ascension, Matt. xxviii. 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 Nazarism 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.
- CHARRAN,** or **HARAN,** now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. Acts vii. 4.
- CHARITY,** recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job, xxxi. 1-11.
- CHERUB,** plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to 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; x; Rev. iv; or as images wrought in tapestry, gold, or wood, Exod. xxxvi. 35; xxxvii. 7; Ezek. xli. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xli. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; 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—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-50; 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 Ninevah, 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,** to be instructed, Gen. xviii. 19; Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5; 1. ph. vi. 3; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxiii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke i. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15, Lev. xx. 9, Deut. xxi. 18. Jesus calls his disciples children, John xii. 33; Christians called so by the apostles, Gal. iv. 19; 1 John ii. 1.
- CHILDREN** "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.
- "of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.
- "of the prophets,"—their disciples, pupils, followers, Acts iii. 25.
- "of the resurrection," Luke xx. 36.
- A term equivalent to "the raised up."
- CHIANEROTH,** Lake of, the same as Genesareth,—which see.
- CHIOS,** [*open or opening,*] an island of the Aegean sea, over against Smyrna, now called *Scio*. Acts xx. 15.
- CHLOE,** [*green herb,*] 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. 21; Luke x. 13.
- CHOSEN,** *eklektos*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.
- CHRIST.** (See *Anointed.*) A Greek word answering to the Hebrew word, *Messiah*, and signifying the anointed or consecrated one, the *Messiah*—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellative, 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, *CHRIST* is sometimes used as a proper name instead of *Jesus*.
- Christ's False.* our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Cozba lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.
- CHRISTIAN,** *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xvi. 28; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.
- CHRYSOLITE.** See **PRECIOUS STONES.**
- CHRYSOPHRASUS.** " "
- CHURCH.** See **CONGREGATION.**
- CILICIA,** [*which rolls or overturns,*] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus. Acts xxi. 30.
- CIRCUMCISION,** a *cutting around*, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God 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 our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.
- CITY,** *Babylon*, the Great City, Rev. xi. 8.

xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 19, 21; *Jerusalem*, the Great City, Rev. xxi. 10: the Holy City, Rev. xxi. 2; xxi. 2; xxii. 19. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, [a lamentable voice,] a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xxvii. 16. It is now called *Gozzo*, and is occupied by about thirty families.

CLAUDIA, [name,] a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.

CLAUDIUS. See CESAR.

LYSIAS, the Roman tribune, mentioned Acts xxi. 33; xxiii. 24; xxiii. 26.

CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43-45; xx. 24-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.

CLEMENT, [mild, gold, merciful,] mentioned Phil. iv. 3.

CLEOPAS, [the whole glory,] the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xxiv. 18, was probably a different person.

CLOUD, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Psa. xviii. 11, 12; xvii. 2; and of Christ, Rev. xiv. 14-16.

"of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.

CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were 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.

CNIDUS, [dedicated to Venus,] a city and promontory of Asia Minor, Acts xxvii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It 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. xxxix. 27; John xix. 23. Such 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 thrice; so Luke xxii. 34; John xiii. 39. 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 soon after midnight, the other about three o'clock in the morning; and this 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 governor or magistrate, when he went into any province.

COLLECTION for poor believers, Acts xi. 29; Rom. xv. 26-28; 1 Cor. xvi. 1; 2 Cor. viii. 1-4; ix. 1.

COLOSSE, [punishment, correction,] a city of Phrygia, situated on a hill near the junction of the Lycus with 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. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—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 and that to the Ephesians, must read them together.

COLT, "the foal of an ass." The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34.) "AND THEY," (the owners,) "let them go," Mark xi. 6.

COMFORTER, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.

The Greek term *koinos*, properly signifies what belongs to all, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 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 feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CONCISION, [*cutting*,] a term of reproach, applied to certain Judaizing teachers at Philippi, 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. 2.

CONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaleno*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *conscientia*, compounded of *sun*, together, and *eideo*, to see or know,—in Latin *conscio*; 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, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xxx. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxxiii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 18; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xii. 35; xxiv. 14—31; Col. iii. 16; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 36; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asa Minor. Acts xxi. 1. *Hippocrates*, the famous physician and *Appellos*, the eminent painter, were natives of this island. It is now called *Stanchio*.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *bras* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

CORINTH, [*which is satisfied, beauty*,] a celebrated city of Greece, in the north part of

the Peloponesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years, Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. 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 factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions 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 pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [*of a horn*,] a pious Roman centurion, stationed at Cesar in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. li. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and 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 originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, 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 *Sanhedrin*.

- 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, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Saviour to Pilate, demanding his death.
- COVENANT**, *dasathekee*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.
- COVETOUSNESS**, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7. xiii. 9; *condemned*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lviii. 17; Jer. vi. 12, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.
- CRESCENS**, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.
- CRETANS**, inhabitants of Crete, Titus i. 12.
- CRETE**, [*fleshy*], an island at the mouth of the *Aegean sea*, between Rhodes and Peloponnesus. Acts xvii. 7. It is now called *Candia*.
- CRISPUS**, [*curled*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.
- CROSS**, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, †, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.
- 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. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a 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**, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning, Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmuler, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John
- writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.
- CRYSTAL**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxvii. 30; and *ice* in Job vi. 10, xxxviii. 29, and Psa. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xii. 1.
- CUBIT**, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.
- CUMMIN**, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxxviii. 25; 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; xlv. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Psa. xi. 6; xvi. 5; xxxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.
- CURSE**, after the fall, Gen. iii. 14-19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13-6; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs 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. 15.
- CYPRUS**, [*fair, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 10; the gospel preached there, Acts xi. 10; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 39; xxvii. 4.
- CYRENE**, [*a wall, coldness*], a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.
- CYRENIVS**, [*one who governs*], a governor of Syria. Luke ii. 2.
- DALMANUTHA**, [*bucket, branch*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.
- DALMATIA**, [*deceitful lamps*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.
- DAMARIS**, [*little woman*], an Athenian lady, who was converted by Paul, Acts xvii. 34.
- DAMASCENES**, [*of Damascus*], 2 Cor. xi. 32.
- DAMASCUS**, [*similitude of burning*], the most ancient city on record, and long the capital of Syria: first mentioned in Gen.

xiv. 15; xv. 2; and now probably the oldest city on the globe. It is about 100 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

DANIEL, [*Judgment of God*], called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 596. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

DARKNESS, supernatural, Exod. x. 21—23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

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 prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8; and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah iv. 1.

DEACON, *diakonos*, 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, OR 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 lili. 18; xiv. 21; Psa. vi. 5; lxxxviii. 10—12; cxvii. 17; cxlvi. 4; Eccl. ix. 5, xii. 7; Isa. xxxviii. 18: *shall be raised*,

Job xix. 20, 27; Psa. xlix. 50; John v. 25; Rev. x. 12. Instances of the dead raised, by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xx. 10—12.

DEATH, how it came into the world, Gen. ii. 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, Job xiv; Psa. xlix. 6—20; lxxxix. 2; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 30; 1 Cor. xv. 18, 51; 1 Thess. vi. 13—16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21—35.

DECAPOLIS, [*ten cities*], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUGE. See **FLOOD**.

DEMAS, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.

DEMETRIUS, [*belonging to coin*], a silver-smith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *daemoon*, knowing; Eusebius, from *deimaino*, to be terrified; and Proclus, from *daiuo*, 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 diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as *Dr. George Campbell* well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—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 similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.
- DERBE**, (*astina*), a small town of Lycaonia, 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, 16 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, 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.
- DEVIL**, from *diabolos*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See PRECIOUS STONES.
- DIANA**, or **ARTEMUS**, [*luminous, perfect*,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, 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 270 years in building, and was one of the seven wonders of the world.
- DIDYMUS**, [*a twin*,] the surname of Thomas. John xxi. 2.
- DIONYSIUS**, [*divinely touched*,] a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 95. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOETREPHES**, [*nourished 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. 26.
- 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. 13; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nomos*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, a more general sense—occurs 19 times.
- DOG**. To call a person *a dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The *bad* properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to cavilling, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xvii. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syria, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 8d.
- 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 *Geeba* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and papal forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 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 xviii. 11. To "*eat the flesh and drink the blood of the son of man*," is to imbibe, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 30; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, [*watered by the dew*,] the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 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. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts of the Spirit*, which God bestowed on the *apostles*; and in 2 Cor. v. 5; Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."
- EARTH**. The original word in both Hebrew

- and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes 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.
- EARTHQUAKE**, 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. 0, 7; Heb. xiii. 26; Rev. vi. 12.
- EAST**, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxiii. 7; Isa. xvi. 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 his custom, Amos vi. 4-7; Esth. i. 6; vii. 8; John xii. 3; xiii. 25.
- EDIFICATION**, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 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, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.
- ELDER**, *presbiteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbiterion*, presbytery.
- Presbiterion*, occurs three times, in Luke xxii. 66, and Acts xxii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from
- Presbiteros*, 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. 2, 4, 6, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus 1. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &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**, *eklogē*, choice, chosen, approved, beloved: it occurs only 7 times. See **CHOSEN**.
- ELIJAH**, or **ELIAS**, [*God is my Lord*], a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix., xxi. 17-29; 2 Kings i., ii. 1-14; ix. 36; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.
- ELISABETH**, [*oath of God*], the wife of Zacharias, mother of John the Baptist, Luke i. 5.
- ELISHA**, [*salvation of God*], a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15-21; 2 Kings ii. 3, 11-27; iv-xix; Luke iv. 27.
- ELIUD**, [*God is my praise*], Matt. i. 14.
- ELMODAN**, [*God of measure*], Luke iii. 27.
- ELYMAS**, [*a magician*], or Bar-Jesus, struck blind 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, 26; 2 Chron. xvi. 14; John xix. 39, 40.
- EMERALD**. See **PRECIOUS STONES**.
- EMMAUS**, [*people despised*], a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.
- ENEAS**, [*laudable*], Acts ix. 33.
- ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27-30; Rom. xii. 14-21; examples, Job xxxi. 20-31; 1 Sam. xxiv. xxvi; Psa. xxxv. 4-15; Luke xxiii. 34; Acts vii. 60.
- ENMITY**, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.
- ENOCH**, [*dedicated, disciplined*], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.
- ENON**, [*cloud, his fountain*], a place near Salim, west of the Jordan, where John baptized, John iii. 23.
- ENVY** condemned, Psa. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 14; v. 9. 1 Pet. ii. 1.
- EPAPHRAS**, [*agreeable*], mentioned Col. i. 7; iv. 12.
- EPAPHRODITUS**, [*agreeable, handsome*], one sent by the Philippians with money to Paul when a prisoner at Rome, Phil. ii. 25; iv. 18.
- EPENETUS**, [*laudable*], 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, Scythians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed.

and the *one God* was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 55 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

EPICUREANS, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, OR LETTER. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction:"

EPISTLES OF PAUL.

	from Corinth,	A. D.	52
1 Thess.,	"	"	52
2 Thess.,	"	"	52
Galatians,	"	"	52
1 Corinthians,	" Ephesus,	"	57
Romans,	" Corinth,	"	57
2 Corinthians,	" Philippi,	"	58
Ephesians,	" Rome,	"	61
Philippians,	" "	"	62
Colossians,	" "	"	62
Philemon,	" "	"	63
Hebrews,	" Italy,	"	63
1 Timothy,	" Macedonia,	"	64
Titus,	" "	"	64
2 Timothy,	" Rome,	"	65

The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. vii. 13; xxii. 39; Rom. xiii. 8; James ii. 8.

ERASTUS, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 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; xxvi. 34, 35; xxvii.; xxviii. 6-9, &c.; Heb. xi. 20; xii. 10, 17.

EILI, [*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 *betrothing*, 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 adjective form of the word *aion*, age, and must be related to it in meaning. There is no equivalent word in English by which *aionios* can be exactly rendered. See **AGE**.

ETHIOPIA, [in Hebrew, *Cush, blackness*, in Greek, *heat*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assouan, Ezek. xxix. 10; xxx. 6; Acts viii. 27.

EUBULUS, [*prudent*,] mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*,] 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, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 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 prophetically alluded to, Jer. xlii. 1-3; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Leranter*.

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. 5-12.

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 xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 26-31; ii. 18-25; iii. iv. 1, 2, 25; 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. ix. 3; Deut. xxvii. 4, &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satanas*. See Matt. v. 37, vi. 12.

xiii. 19; Luke xi. 4; Eph. vi. 10; 2 Thess. iii. 3.

EXACTION censured, Deut. xv. 2; Matt. xviii. 26, Luke iii. 13.

EXAMINATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. xi. 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. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 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, consolation, comfort, occurs 29 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 32; Rom. xii. 8, 1 Cor. xiv. 3.

EYE. In most languages this important organ is used by figurative application, the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 15; "bountiful eye," Prov. xxiii. 9, "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, eyes denote his infinite knowledge, Prov. xv. 3; Psa. xi. 4; watchful providence, Psa. xxxiii. 8; omnipresence, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be opened, when the mind is savingly instructed in spiritual things, Acts 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 xxviii. 27; Rom. xi. 10.

FABLES, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

FACE, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 16; lxvii. 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.

FALL HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Matata. It bears the same name to this day. Acts xxvii. 8.

FALSH, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuo*, I believe, 245 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God." Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15, 16; Acts xxvi. 6, 22, xxviii. 20, 23, 31.

FAN, an instrument for separating chaff

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, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. 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 all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his 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, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

FULL, treatment of, in a brother, Matt. xviii. 15-7; Gal. vi. 1, 2; to be mutually confesse James v. 16.

IX, [*Iappu*], the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 4; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tizri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tizri, or September. 6. The Feast of *Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debt. Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22: the Feast of the *Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lota*, or *Purim*, when the entire book of Esther is read in the synagogue.

FESTUS, [*Festiva*, joyful.] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxv. xxvi.

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. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 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 petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19. &c.

FILTH, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the 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," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

FIRST-BORN or "**FIRST-BEGOTTEN** of every creature" may mean the "*chief* of the whole creation." Col. i. 15.

FIRST-FRUITS. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him, Exod. xxxiii. 16, 19. Christ is called the *first-fruits* of them that slept," 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia. 1 Cor. xvi. 15.

FISHERMEN. most of the apostles probably

were, Matt. iv. 8; Mark i. 16; 1-11.

FISHES, miraculous draughts, Luke John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15-21; xv. 32-39; John vi. 5-14.

FLAX, "smoking flax," Matt. xii. 20. 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 but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *whenever* they should lead. See 2 Sam. xv. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24-26; Deut. xiv. 2, 8. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, 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 antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

FORBEARANCE recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. l. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

FOREHEAD. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.

FORGKNOWLEDGE, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *proginosko*, I foreknow, occurs five times, Acts xxvi. 5; Rom. viii. 20, xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

FORGIVENESS promised, Isa. lv. 7; Luke i. 77; xxiv. 47; Acts ii. 38, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 18; James ii. 13.

FORNICATION means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.

FORTUNATUS, [*lucky, fortunate*,] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.

FOX, a wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.

FRANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 32.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9; John vi. 12.

FRUITS used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10, Gal. v. 22, 23; Phil. i. 11; James iii. 17.

FULNESS OF TIME, *pleroma ton chronon*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FURLONG, the eighth part of a mile, Luke xxiv. 13; John vi. 19; xi. 18.

GABRATHA, [*high, elevated, or the pavement*,] a large court or apartment, used as Herod's judgment seat, John xix. 13. It was evidently *outside* of the prætorium.

GABRIEL, [*the mighty one of God*,] the angel, mentioned Luke i. 11, 16, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.

GADARA, the chief city of Perea, in Celosyria, a few miles east of the Lake Tiberias. Mark v. 1.

GADARENES, the inhabitants of Gadara. Luke vii. 26.

GAIUS, [*lord, earthy*,] the name of one or two eminent Christians, mentioned Acts xix. 29; xx. 4; 1 Cor. i. 14; 3 John i.

GALATIA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycania, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 250 years B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALILEE, [*wheel, heap*,] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xiii. 6; Acts ii. 7.

Sea of. See GENNESARETH.

GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

GALLIO, [*who lives on milk*,] proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*recompense of God*,] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. 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 garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume, Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning 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 victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for counsels, designs, or authority, Matt. xvi. 18.

GAZA, [*strong, or a goat*,] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

GEHENNA. the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnoim." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires 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 *eternal destruction*, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genea autee*, as it is found in that passage, means the generation or persons *then* living contemporary with Christ.

GENNESARETH, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 69 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 25. Titus iii. 2. Christ an example, 2 Cor. xii. 3. the *apostles*, 1 Thess. ii. 7.

GERGASENES, [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.

GETHESEMANE, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xxii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxvi. 30—40.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. 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. 15 17; 2 Cor. x. 15; Eph. iii. 7; 1v 7; Heb. vi. 4—in all 11 times.

GLORY It is believed that the classical

Greek writers never use *dora*, 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; xl. 34, 35. The *Shekinah* was a peculiar display of the glory of God, Exod. iii. 2—5; xiii. 21, 22; Lev. xvi. 4; 1 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; 1 Cor. i. 23; 2 Thess. i. 7; 1 Cor. x. 4, &c.

GLUTTONY censured, Deut. xxi. 20; Prov. xxiii. 1, 20; xxv 16; 1 Pet. iv. 3.

GNASHING OF TEETH, rage, *Psa.* xxxv. 16; Acts vii. 54; anguish, *Psa.* cxlii. 10; Matt. viii. 12; xiii. 42, 50; xxii. 13.

GNAT, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Blind guides! who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Jahveh*.) and *Elohim*. Dr. Havernick defines *Jehovah* to be 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, *Psa.* xcvii. 7; Heb. i. 6; to judges or great men, Exod. xxii. 28; *Psa.* lxxxix. 1; John x. 34 35; 1 Cor. viii. 5; and to idols, *Dout.* xxxii. 17.

GOG and MAGOG, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.

GOLD, employed as a comparison, *Psa.* xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOTHA, [*a heap of skulls*,] See CALVARY.

GOMORRAH, [*rebellious people*,] See SODOM.

GOSPEL, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangelizo*, to proclaim good news, 56 times; from which also *euangelistai*, evangelists, one who tells glad tidings, Acts xxi. 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 firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

GRASS, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree, Matt. vi. 30; Rev. viii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

GRAVE. see **FOUNTS** or **SEFULCHRES**.

GREECE, in Hebrew *Javan*, Isa. lvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as 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—25; x. 2s; xl. 2; Zech. ix. 13; Acts xv. 2.

GRECIANS, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, 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 xx. 21; Rom. i. 16; 1 Cor. i. 22—24.

GUEST-CHAMBER, Mark xiv. 14; Luke xxii. 11. In the East, respectable householders have a room which they call the stranger's room, which is especially set apart for the use of guests.

HABAKKUK, [*a favorite*,] a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, 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 or world of the dead, and means literally that which is in darkness, hidden, invisible, 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 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 33; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.,) may signify *keber*, the grave, as the common receptacle of the dead, yet it has the more general meaning of death; a state of death; the dominion of death. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was secret or concealed, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

HAGAR, [*a stranger*,] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1. &c.; Gal. iv. 22—31.

HAGGAI, [*solemn feast*,] the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

HAIL, a symbol of violent enemies, Isa. xlviii. 2, 3; xxx. 30, 31; xxxii. 19; Rev. viii. 7.

HAIR, precepts regarding it, 1 Cor. xi. 14—16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of stress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by Gaen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the right hand of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To lay the hand on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix; xiii; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an inferior degree to Jacob. So Luke xiv. 26, is to be understood.

HATED condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

HEAR, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 16; (2.) to yield a willing assent, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed," Matt. xv. 18; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

HEAVEN. The Jews spoke of three heavens,—(1.) The atmosphere, or lower ter-

- gion of the air, in which birds and vapors fly, Job xxxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave, 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 Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31—34.
- HEBER**, [*one that passes*,] the grandson of Shem, Luke iii. 35, and from whom it is supposed that 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 believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostacy, through the persecutions 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, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.
- HEIR**, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will*; an important and delightful consideration.
- HELL**, [*ascending, climbing up*,] the father of Joseph, the husband of Mary. Luke iii. 23.
- HELL**. See **Hades** and **Gehenna**.
- HELLENIST**, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.
- HELMET**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the *hope* of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.
- HERESY**, *hairesis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.
- HERETIC**, *airetikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.
- HERMAS** and **HERMES**, [*mercury, gain*,] two disciples mentioned Rom. xvi. 14.
- HERMOGONES**, [*begotten of Mercury*,] and **PHYGELLUS**, [*a fugitive*,] 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*,] Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, 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 54th 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 Jwmo*,] Paul's kinsman, Rom. xvii. 11.
- HERODIANS**, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xxii. 16; Luke xx. 20.
- HERODIAS**, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.
- HERAPOLIS**, [*holy city*,] a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pambuk Kalasi*.
- HIRE**, "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.
- HIRELING**, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor 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. xix. 6; Lev. xvi. 33; Num. xxxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings ix. 22; Psa. lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."
- HONESTY** enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.
- HONEY**, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 9—13; 1 Sam. xiv; Matt. iii. 4.
- HONOR**, *timee*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.
- HOPE**, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9—12. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; 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! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap 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 750 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.
- HOSPITALITY**, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus 1.3; Heb. xiii. 2; 1 Pet. iv. 9.
- HOUR**. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 10; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.
- HUMILITY** taught, Micah vi. 8; Matt. xviii. 4; xxi. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.
- HUNGER**, an established symbol of affliction. To "*hunger and thirst* no more," denotes a perpetual exemption from all affliction.
- HUSBANDS**, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.
- HYACINTH**. See **PRECIOUS STONES**.
- HYMENEUS**, [nuptial, marriage,] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.
- HYMNS** or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."
- HYPOCRITE**, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.
- ICONIUM**, [I come,] a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 10; xvi. 2; 2 Tim. iii. 11.
- IDLENESS** censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 30, 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 Judea. Mark iii. 13.
- IGNORANCE**, voluntary, censured, John ix. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13. but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.
- ILYRICUM** [Joy,] a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Scylavouna. Rom. xv. 19.
- IMMANUEL**, [God with us,] a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.
- IMMORTAL**, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.
- IMMORTALITY**, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.
- IMMUTABILITY**, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.
- IMPOSITION OF HANDS**, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. ix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 3. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.
- IMPUTE**, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 10, &c.
- INCENSE**, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxv. 7, 8, 34; Luke i. 9.
- INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 53; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.
- 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, 1 Cor. xv. 42, 50, 53, 54.
- INFIRMITIES**. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere 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. xv. 1.
- INGRATITUDE** censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 6—30.
- INN**, in our Bible, generatly means a *caravanserai*. 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.
- INSCRIPTION** or **SUPERSCRPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1318 years, is inscribed on the Arundel marble—

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.
- INTERCESSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23—33, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xvii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 6—8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove* or *test* Abraham, in order that his faith, love, and obedience, might be manifest; and *not*, 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 the 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.
- ISCARIOT**, [*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. xxxii. 23; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—39; Deut. iv. 27, 28; xxviii. 15—68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1—9; Isa. i. 26; iv. 2—6; xi. 11; xiv. 1—3; xviii. 2, &c.; Jer. xvi. 14, 15; xxiii. 8; xxx; xxxi, &c.; Hosea iii. 5; Amos ix. 14, 15, &c., &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. ii. 1—7; xxv. 6; xxvi., &c.
- ISSACHAR**, [*prize, reward*,] the fifth son of Jacob and Leah, Gen. xiii. 14—18; born A. M. 2157.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PRECIOUS STONES**.
- JACOB**, [*he that supplants*,] the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sichar, on the road to Jerusalem.
- JAIRUS**, [*diffuser of light*,] chief of the synagogue at Capernaum, Mark v. 22—43; Luke viii. 41—56.
- JAMBRES**, [*the sea with 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. — *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*,] the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARED**, [*he who descends*,] one of the antediluvian patriarchs, Gen. v. 15—20; Luke iii. 37.
- JASON**, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9, Rom. xvi. 21.
- JASPER**. See **PRECIOUS STONES**.
- JEPHTHAH**, [*he that opens*,] his history, Judges xi.; xii. 1—7; mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall 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**, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 43 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.
- JERICHO**, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for p.a.m.

trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, 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 hills—Zion, Aera, Moriah, and Bezetha. 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 Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 33.

JESTING, not to be used, Eph. v. 4.

JESUS, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of **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." Eusebius says, "The name Jesus means the salvation of God. For *Isoua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Isoua* is the salvation of **JAH**, i. e. salvation of God." The "name of Jesus" (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus 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 or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 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 denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 5, 10.

JOANNA, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

JOB, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

JOEL, [*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 received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Irenaeus 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 100 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 repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— **THE BAPTIST**, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to 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," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, E. C. 881 to 856. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 26—43; x. 5—8, 23.

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 "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 130 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

JOSEPH, (*increase, addition*), the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 22—24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

— "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.

— of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

— called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

— or **JOSAS**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.

— or **JOSAS**, surnamed Barnabas, Acts iv. 36.

JOSHUA, [*the lord, the savior*], the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.

JOURNEY, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles. Acts i. 11.

JOY, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16—18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or **JUDEA**, [*confessing, praise*], that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 26 and xlvii. 1.

JUDAS (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

— or **JUNE**; called also Thaddens, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

JUDAS of Galilee, mentioned Acts v. 37.

— surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.

— a Jew of Damascus with whom Paul lodged, Acts ix. 11.

JUDGES. Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 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 strangling 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 xviii. 28; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.

JULIA, [*downy*], one whom Paul salutes, Rom. xvi. 15.

JULIUS, [*downy*], the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, [*youth*], a female relative of Paul's, Rom. xvi. 7.

JUPITER, [*the father who helps*], the most powerful of the heathen deities, Acts xiv. 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. 30; Gal. iii. 8. Believers are said to be justified by *Christ*, Acts xiii. 39; by *favor*, Rom. iii. 24; by *faith*, Rom. iii. 28; by his *blood*, Rom. v. 9; by the *name of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. The original words translated "*justification*" in the common version, are *dikaiosis* and *dikaionia*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, [*just, upright*], mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, [*the turbid*], a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

KEY. A symbol of power and authority, Rev. i. 18; Isa. xxii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS "of the kingdom of heaven." Matt. xvi. 19. 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—42; x.

KING, a title applied in the Scriptures to *men*, Luke xxii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13—17; to *God*, 1 Tim. i. 17; vi. 15, 16; and to *Christ*, Matt. xxvii. 11; Luke ix. 38; John i. 49; vi. 15; xviii. 32—37; to *men* as invested with regal authority by their fellows; to *God* as the sole proper sovereign and ruler of the universe; and to *Christ* as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr Geo. Campbell, it is generally synonymous with *regna. Basilea*, with

the Greeks, denoted either Reigm or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 3, 5; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.

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.

KNEELING, a posture for prayer, Psa. xcvi. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xx. 36; xxi. 5.

KNOW, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

KNOWLEDGE, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.

LABOR, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men, Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9, iv. 11, &c.

LAMB, the well-known type and symbol of the Messiah. See Gen. xxii. 7, 8; Exod. xii. 3-5; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.

LAMECH, [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

LAMPS. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of ld rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other hand a pitcher with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.

LANGUAGES or **TONGUES**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.

LAODICEA, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.

LASCIVIOUSNESS censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 10, &c.

LASEA, [*a rocky country*,] a city near Fair

Havens, in the island of Crete, Acts xxvii. 8.

LAW, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, and contained in his word, Psa. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.

LAWSUITS among Christians, to be avoided, Matt v. 38-42; 1 Cor. vi. 1-7.

LAWYERS, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 40-52.

LAZARUS, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom 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.

LEAVEN. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or yeast is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

LEBBEUS, [*strong-hearted*,] a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6200 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 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.

LEVI, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew, Mark ii. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burgesses of Rome, Acts vi. 9.

LIBYA, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9; short and uncertain, Job vii. 16; xiv

- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3-5; Psa. xviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 28, was probably the *amaryllis lutea*, 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 cotton cloth are found on the oldest mummies.
- LINUS**, [*nets*.] a person mentioned by Paul, 2 Tim. iv. 21.
- 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 is symbolical of his great strength, Rev. v. 5.
- LOAF**, The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark vii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful 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 pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when then apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.
- LOIS**, [*better*.] Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted one hundred and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, [*proprietor*.] a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed **LORD**, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to 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 day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name 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**, [*wrapped up*] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii.; Prov. xvi. 33; xviii. 18; Acts i. 20; Matt. xxvii. 35.
- LOVE** or God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Dent. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; 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. 9, 10; xiii. 3; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, [*luminous*.] a prophet in the congregation 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 forbidden, 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 pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-62; Acts xxvi. 29; Rev. iii. 15.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See **DEMONIACS**.
- LYCAONIA**, [*she wolf*.] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-10.
- LYDDA**, [*nativity*.] a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, [*magnet*.] a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; lii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts v. 1-11.
- LYSANIAS**, [*that drives away sorrow*.] tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

- ASIA OR LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xxvii. 5.
- LYSIAS**, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31—40; xxii. 26—30; xxiii. 15—20.
- LYSTRA**, [*that dissolves or disperses*,] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6—23.
- MACEDONIA**, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9—xvii. 14; and visited Amphipolis, Neapolis, Apollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of *Roumelia*.
- MAGDALA**, [*magnificent*,] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.
- MAGI** or **WISE MEN**, Matt. ii. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.
- MAGICIANS**, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.
- MAGISTRATES** to be obeyed by Christians, Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13—17.
- MALICE** forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.
- MALACHI**, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel history, to which allusion is made in Luke i. 77; vii. 27.
- MALCIUS**, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.
- MALE** nor **FEMALE**, Gal. iii. 38. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.
- MAMMON**, a Syrian 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; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10—23; Gal. v. 17; Eph. ii. 1—3; his mortality, Gen. iii. 19; Job vii. 10—14; Psa. lxxi. 9; cxlvi. 3; Eccl. 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; v. 39, 40; x. 27, 28; xi. 25; 1 Cor. xv. 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.
- MANAEN**, [*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. xi. 7—9; Psa. lxxviii. 23—25. Referred to, John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17.
- MARANATHA**. See **ANATHEMA**.
- MARK**, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant. Acts xii. 25; xiii. 5.
- The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from 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. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; 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 hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the impostor.
- MARKS** "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.
- MARRIAGE**, its institution, Gen. ii. 21—24; its nature, Matt. xix. 4—9; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1—12; xxv. 1—10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. 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. 38—42; John xi. 1—42; xii. 2.
- MARTYR**, properly means a *witness*, and is applied in the New Testament:—1. To judicial witnesses, Matt. xviii. 16; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 48; Acts i. 8, 22; Rom. i. 9, &c. 3. 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; xvii. 7.
- MARY**, [*exalted*,] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daughter

ter on Eli, of the royal family of David, Matt. i. 16; Luke i. 27: ii. 5. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female dinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Jesus, Simon, and Salome, called the brethren of our Lord: from which it has been thought that Cleopas, 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: examples, Gen. xviii. 19; Matt. viii. 5-10; Luke vii. 2-10; Acts x. 2.

MATTATHA, [*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 iii. 25, 26.

MATHAN, [*the reins*] son of Eleazar, father of Jacob, and gran. father of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.

MATHATH, [*gift, he that gives*] son of Levi, and father of Iteli, Luke iii. 24.

MATTHEW, [*given, a reward*] also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark i. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38-41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 438 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.

MEASURING into the Bosom. The eastern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.

MEDIATOR, *Mesitees*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6: ix. 15: xii. 24. It occurs 6 times. 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.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12: and is ready to receive the truth, James i. 21: it is of unspeakable value, 1 Pet. iii. 4: shone conspicuously in Christ, 2 Cor. x. 1: Matt. xi. 29: Christians exhorted to it, Eph. iv. 2: 1 Tim. vi. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness*] king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Psa. cx. 4:

Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELITA, [*affording honey*] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xviii. 1.

MERCURY, [*to buy, or sell*] one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. xxiv. 14; Isa. i. 18; Eph. ii. 4; Titus iii. 5, 1 Pet. i. 3; the duty of man, Luke vi. 36; x. 30-37; Rom. xii. 8; its reward, Psa. xxxvii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.

MERCY-SEAT or PROPITIATORY, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.

MESOPOTAMIA, [*between two rivers*] the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diabekir* and *Agesia*.

MESSIAH. See ANOINTED and CHRIST.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as many important circumstances connected with his millennial kingdom and glory.

MICHAEL, [*who as God*] the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.62 inches, the mile would be little more than 1614 yards, or 146 yards less than ours. It was equal to 8 Greek stadia.

MILETUS, [*red, scarlet*] a seaport town of Asia Minor, 36 miles south of Ephesus. Mentioned Acts xx. 15-38.

MILL. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed:

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. 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, *Diakonos*. See **DRACON**. 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, *magister*, (from *magis*,) or superior.

MINSTRELS, mute-players, and singers at funerals, Jer. ix. 17-21; Matt. ix. 28. 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 law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence 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.

MIRROR. The oldest mirrors were made of metal. It was from such contrived by the women, that the brazen laver was made, Exod. xxviii. 8. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

MITE or **LEPROX**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 59.

MITYLENE, [*purity*,] the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xx. 14.

MNASON, [*a diligent seeker*,] mentioned Acts xxi. 16.

MODERATION enjoined, 1 Cor. vii. 29, 31, Phil. iv. 5.

MODESTY recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

MONEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce of silver, in value, about 60 cents. A *pound* was equal to 60 shekels. A *penny* or *drachma*, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTH, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Beginning with	Days.
Abib—Exod. xiii. 4.	1mo.	March 22nd. 31
Zif—1 Kings vi. 1.	2mo.	April 21st. 30
Sivan—Esther viii. 9.	3mo.	May 20th. 31
Tammuz—Ezek. viii. 14.	4mo.	June 19th. 30
Ab.	5mo.	July 18th. 31
Elul—Nehemiah vi. 15.	6mo.	August 17th. 31
Ethanim—1 Kings viii. 2.	7mo.	September 15th. 30
But—1 Kings vi. 38.	8mo.	October 15th. 31
Chisleu—Zech. vii. 1.	9mo.	November 13th. 30
Tebeth—Esther ii. 16.	10mo.	December 13th. 31
Sebat—Zechariah i. 7.	11mo.	January 11th. 31
Adar—Esther iii. 7.	12mo.	February 10th. 28
Nisan—Esther iii. 7.	1mo.	March 11th. 31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by months; but the prophecy of the Witnesses by days; the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [drawn out of the water,] the lawgiver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in 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 cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horch, Sinai, Ilor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Ghash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Psa. xxx. 7; Isa. ii. 2; xi. 9, Jer. iii. 23; I. 2; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.

- Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ 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 city.
- MOURNING** for sin, the evidence of repentance, *Psa. lxxviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9; for the dead, law concerning, Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.*
- MOUTH**, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen. xiv. 12*, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod. iv. 16; Jer. xv. 19*, in which sense it has a near equivalent in our expression "mouth-piece."
- MURDER** forbidden, *Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 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; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.*
- MUSTARD-TREE**, or **SINAPI**, 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 *Khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt. xiii. 31.*
- MYRA**, [*1 flow*,] one of the chief towns of Lycia, in Asia Minor. *Acts xxvii. 5.*
- MYRRH**, a favorite perfume, a gum obtained from the myrrh tree, *John xix. 39.*
- MYSIA**, [*criminal*,] a province occupying the N. W. angle of Asia Minor, south of Bithynia, *Acts xvi. 7, 8.*
- MYSTERY**, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, *Matt. xiii. 11; Mark iv. 11; Luke viii. 10.* The calling of the Gentiles is called a mystery, *Col. i. 26, 27.* The first and leading sense of *mysterion* is *arcantum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is 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.
- NAHSHON**, [*that foretells*] mentioned *Luke*
- NAIN**, [*beauty*,] a town of Palestine, situated about 8 miles S. E. of Nazareth. *Luke vii. 11-15.*
- NAKED**. This word is often used in a modified sense, to describe a person 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. *Psa. xx. 1; Prov. xviii. 10.* His name to be revered, *Exod. xx. 7; Lev. xix. 12; Psa. cxi. 9; Matt. vi. 9;* also the name of Jesus, *Phil. ii. 10;* Christians baptized in the name of Jesus, *Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27;* prayer to be offered to Jehovah in his name, *John xvi. 23.*
- NAPHTALI**, [*my wrestling*,] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in *Josh. xix. 32-39.* Alluded to *Matt. iv. 13-16.*
- NARCISSUS**, [*astouishment*,] a Christian at Rome, saluted by Paul, *Rom. xvi. 11.*
- NATHAN**, [*given*,] the son of David and Bethsheba, the father of Mattatha, *Luke iii. 31.* Also, a prophet in the time of David, *2 Sam. vii. 3, &c.*
- NATHANIEL**, [*given of God*,] honorably mentioned, *John i. 45-51.* Probably the same as Bartholemew, one of the twelve apostles.
- NAZARENE**, [*kept, flower*,] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.
- NAZARETH**, [*guarded, flourishing*,] a small city in the tribe of Zebulun, 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 *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. *Luke ii. 51; iv. 16-19.*
- NAZARITE**, [*a separated one*,] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num. vi. 1-21.*
- NEAPOLIS**, [*new city*,] a maritime city of Macedonia, near the borders of Thrace, now called *Napoli*. *Acts xvi. 11.*
- NEW TESTAMENT**, or **NEW COVENANT**. See **COVENANT**.
- NICHOLAS**, [*conqueror of the people*,] a proselyte of Antioch, and one of the seven deacons, *Acts vi. 5.*
- NICODEMUS**, [*innocent blood*,] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. *John iii;* further mentioned, *John vii. 50; xix. 39.*
- NICOLAITANS**, [*conquerors of the people*,] This word only occurs twice, *Rev. ii. 6, 15*, and it is not known from whom the name is derived, Ireneus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.

NI'OFOLIS, (*victorious city*;) a city of Thrace, now Nicopi, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.

NIGER, (*black*;) the surname of Simon, one of the teachers in the church at Antioch, Acts xii. 1.

NIGHT, the time between evening and morning, and is a symbol of ignorance, Rom. xiii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xv. 1. Luke xii. 20.

NINEVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 20th year of the reign of Josiah, B. C. 572, it was utterly overthrown by the Medes. Matt. xii. 41.

NINEVITES, the inhabitants of Nineveh, Luke xi. 30.

NOAH (*repose*;) the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1066. Amidst the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28—32; vi—ix, honorably mentioned, Ezek. xiv. 14, 20; Heb. xi. 7.

NUMBERS. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three or third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The four corners of the earth denote all parts of it, Jer. xlix. 36. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13, Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBEDIENCE, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. i. 8, 13; li. 16; Isa. i. 11—15; Matt. ix. 13. xii. 7.

OFFEND, **OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23, xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8, Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9, ix. 19—27, x. 32, 33; how to be taken, Matt. xviii. 15—19.

OFFERINGS, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 15—17; Ezra ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17—19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1—4, anointing, Exod. xxx. 22—38; xxxvii. 29. See LAMPS.

OINTMENT, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 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 September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua, Isa. lxi. 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, *elaos*, mercy, is derived from *elaia*, an olive.

OLIVET, or **MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 6½ paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke ix. 41—44; xlv. 50, 51.

OLYMPAS, (*heavenly*;) a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24—27; Phil. iii. 12—14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1—3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See ALPHA.

ONESIMUS, [*profitable, useful*;) mentioned Col. iv. 9; Philemon 10—21.

ONESIPHORUS, [*profit-bringer*;) a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONYX. See PRECIOUS STONES.

ORACLE, something delivered by supernatural wisdom. The "most holy place".

- in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-19. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 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**, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, 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 *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poieo*, to make or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 22.
- ORDINANCE**, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.
- OSTENTATION**, to be avoided, Prov. xxv. 14; xxvii. 2; Matt. vi. 1.
- OUTER**, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God, Matt. viii. 12.
- OX**, laws concerning it, Exod. xxi. 28-35; xxii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.
- OZIAS**, [strength from the Lord.] son of Joram, Matt. i. 8.
- PADAN-ARAM**, [of the field of, Syria,] rendered by the Seventy, Mesopotamia. See MESOPOTAMIA.
- PALM-TREE**, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 360 uses.
- PALSY**, (from *paraluo*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.
- PAMPHYLIA**, [a nation made up of every tribe,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 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 xiii. 6-12.
- PARABLE**. The word parable is derived from *paraboloe*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlix. 4. 2. 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. xii. 2, 3; Judges ix. 7-15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7; Job xxvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.
- PARADISE**, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius 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 Polux. Sancrii, *pardeesha*; Armenian, *pardez*; Arabic, *firdaus*; Syriac, *fardaus*; Chaldee of the Targums, *pardeesa*." Josephus calls the gardens of Solomon, *paradises*, and Berossus, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. li. 3; Ezek. xxviii. 13; xxxi. 9, 16, 18; xxxvi. 35; 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. 9; vi. 6, 7; vi. 17; Matt. xxii. 16; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.
- PARMENAS**, [that abides,] one of the seven deacons, Acts vi. 5.
- PARTHIANS**, [horsemen,] called Persians or Elamites 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. xxiii. 16; James ii. 1, 9; Jude 16.
- PASSOVER**, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. 11, 12, &c. This was kept on the 15th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Feast of the Passover*, (Deut. xvi. 2; Num. xxviii. 16, 17;) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.
- PATARA**, [trod under foot,] a seaport of Asia Minor, in Lycia, 160 miles S. E. of Ephesus. Acts xxi. 1.
- PATIENCE**, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xii; James i. 3, 4, v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.
- PATMOS**, [mortal,] an island in the Ægean Sea, 16 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is

a small, oblong and rocky island, about 15 miles in circumference, and under the Roman empire, as a place of banishment.

PATRIARCH, a venerable man, with a large posterior. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age. Heb. vii. 4.

PATROBAS, [*paternal*,] mentioned Rom. xvi. 14, 15.

PAUL, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

PEACE, to be cultivated, *Psa.* xxxiv. 14; *Matt.* v. 9; *Mark* ix. 30; *Rom.* xii. 18, &c.; by what means, *Col.* iii. 13; *1 Thess.* iv. 11; the gift of Jesus to his disciples, *John* xiv. 27; *Phil.* iv. 7; *James* iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. *Matt.* xiii. 45, 46; *1 Tim.* ii. 9; *Rev.* xvii. 4; *xviii.* 12-16; *xxi.* 12.

PENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the *fiftieth* day from the Passover, or seven weeks from the 16th of Nisan. *Lev.* xxiii. 9-21; *Deut.* xvi. 9; *Acts* ii. 1; *xx.* 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, *Matt.* v. 48; to his law, *Psa.* xix. 7; to be aimed at by Christians, *Luke* vi. 36; *2 Cor.* xiii. 9, 11; *Eph.* v. 1-8; *Col.* iv. 12; *1 Thess.* iii. 10, &c.; will be perfect in the future state, *Eph.* iv. 13; *Col.* i. 28; *Heb.* xii. 23; Christ prayed for this, *John* xvii.

PERGA, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, *Acts* xiii. 14; *Berg.* 25.

PERGAMOS, [*height's*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Eusebius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, *Matt.* v. 44; *x.* 32; *Rom.* xii. 14; *1 Pet.* iv. 19; the blessings connected with it, *Matt.* v. 10; *xvi.* 25; *Mark* viii. 35; *Luke* ix. 24; *1 Pet.* iv. 14; *James* i. 2; *Rev.* vi. 9; *vii.* 13.

PESEVERANCE in duty, enjoined, *Matt.* xxiv. 13; *Luke* ix. 62; *Acts* xiii. 43; *1 Cor.* xv. 58, &c.; the glorious result, *John* x. 26, 27; *Rom.* ii. 7; *Rev.* ii. 10, 26, &c.

PERSIS, [*that cuts*,] mentioned Rom. xvi. 12.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETER, [*a rock, or stone*] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to

the apostleship, he changed it to Cephas, *John* i. 42, 43. He was crucified about A. D. 70, with his head downwards.

Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, *1 Pet.* i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHIÈBE, [*shining*,] a servant of the congregation at Cenchrea. *Rom.* xvi. 1, 2.

PHIENICE, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, *Acts* xxvii. 12.

PHENICIA, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

PHILEMON, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Pauline*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus *2 Tim.* ii. 17.

PHILIP, [*wearlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, *John* i. 43, 44; *Luke* vi. 14.

— one of the seven first deacons, *Acts* vi. 5; also called an Evangelist, *Acts* xxi. 3.

— son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, *Luke* iii. 1, and from him Cesarea Philippi received its name, *Matt.* xvi. 13.

— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, *Matt.* xiv. 3.

PHILIPPI, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of 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.
- PHLEGON**, [*zealous*,] mentioned Rom. xvi. 14.
- PHRYGIA**, [*dry, barren*,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYGELLUS**, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLACTERIES**, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13: iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; xxxviii. 4, 6; Ps. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. 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. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOLS**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea. Acts xxiv. 27.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See ACELDAMA.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences. Ps. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 3.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c.; instances of *private prayer*, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *somel*, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 6; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *kerussa*, a herald, 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 governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 23, 33; xix. 9; also to the one he built at Cesarea, Acts xiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiate or transacted with God on behalf others, solemnly, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; xi. 6.
- **HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Ps. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii—x. 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [*ancient*,] wife of Aquila, and probably like Phœba, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [*he who presides over the choir*,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, 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. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20: ar

- incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.
- PROPHET.** This word and the word *prophecy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv: Rom. xii. 6.
- PROPITIATION**, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.
- PROSELYTE**, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; v. 5; xiii. 43.
- PROSEUCHA**, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xv. 14.
- PROVIDENCE**, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*: in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything is an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29—31.
- PUDENCE** recommended, Prov. xii. 16, 23; 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 adapted 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 verse intimates, and sang drunken songs in praise of their deity.
- PTOLEMAIS**, [*warlike*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege 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 farm 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 unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xxi. 31; Luke v. 27; xix. 2.
- PUBLICUS**, [*common*,] governor of Melita, 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 shell-fish 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 Thyatira.
- PURITY** of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 6; 1 Pet. ii. 11; 2 Pet. iii. 14.
- PUTEOLI**, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.
- QUARRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1—7.
- QUARTEKNION**, 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 outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quaternions mentioned in the text should be appointed for the purpose.
- QUARTUS**, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.
- QUEEN** often means in Scripture a king's mother. A reference to this fact will remove 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. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Psa. xlv. 9.
- QUICKSAND**. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.
- RABBI**, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; 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 xx. 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, contained 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. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to cou-

- tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, [*a sheep*], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15, Matt. ii. 18.
- RAHAB**, [*proud*], a woman of Jericho; her history, Josh. ii; vi. 22—25; an example, Heb. xi. 31; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.
- RAMAH**, [*elevated*], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Psa. xxxi. 22; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4—6; and are cared for by God, Job xxxviii. 41; Psa. cxlviii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *lutros*, which occurs in Luke i. 68; ii. 58; Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoëoo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoëoo* signifies to think after, or to change one's mind so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian epi tois pepragmenois," 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, *palingenesis*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a fig.
- 18, 10. The noun, *apheësis*, remission occurs 17 times, and the verb, *apheëmi*, occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions.
- REMPHAN**, [*prepared*], the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.
- REPENT**, *metamelomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 3; xvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.
- REPROCE**, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 7, 31, 32; xix. 20; xxviii. 25; xxix. 1; Eccl. vii. 5.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 18; iv. 1—11.
- RESTITUTION**, means the restoring of any thing 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 and making amends or an injury. This very particularly enjoined in the law Moses, Exod. xxi. 1; Lev. xxiv.; Deut. xix. It was done at the reformation under Nehemiah. Neh. v. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *fourfold*. Luke xix. 8.
- RESURRECTION** of Christ, foretold, Psa. xvi. 10, 11; Matt. xii. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24—36; iii. 15; iv. 10; v. 30, 31; xi. 40—42; xiii. 50—57; xvi. 18, 31; xv. 19; xxvi. 8, 53; 1 Cor. xv. 3, 4. the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12—18; 1 Thess. iv. 14—17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.
- REVALIATION**, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 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 gives 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

- so, Christ our example, 1 Pet. ii. 23: iii. 9; 2 Pet. ii. 11; Jude 9.
- RHEGIUM**, [*capture*,] now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.
- RHESA**, [*will*,] an ancestor of Jesus, Luke iii. 27.
- RHODA**, [*a rose*,] a servant of Mary, the mother of John Mark, Acts xii. 13.
- RHODES**, [*a rose*,] an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 50 years. Acts xxi. 1.
- RICHES**, their uncertainty, Matt. vi. 19; Luke xii. 16—21; James v. 1—3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1—4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17—19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.
- RIGHTEOUSNESS**, Christ is to his people, Jer. xxiii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous do not inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 5; Jude 21.
- RIGHT HAND** is, in Scripture, a symbol of power. Exod. xv. 6; Psa. xli. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim 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 at the right hand. Psa. ex. 1.
- RISE** "up in the judgment," Matt. xii. 42. The judged 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. xxii. 1.
- ROCK**, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a *stone*, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*this*" is in the third; "*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.
- SABAOOTH**, [*armies*,] Rom. ix. 29; James v. 4.
- 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, as one of 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 it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19—29.
- DAYS JOURNEY**. Acts i. 12. 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. xxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xiii. 15.
- SADDUCEES**, [*just, justified*,] a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 260 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xxiii. 8.
- SALAL**, [*mission*,] a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.
- SALAMIS**, [*shaken*,] one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.
- SALATHIEL**, [*I have asked of God*,] or **SERATHIAL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.
- SALAM**, [*peace*,] the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.
- SALIM**, [*a fox*,] the well-watered place where John baptized, John iii. 23.
- SALMON**, [*peaceable*,] the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.
- SALMONE**, [*peaceable*,] a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.

- SALOME**, [*peaceable*], the wife of Zebedee, and mother of James and John, Matt. xxvii. 56; Mark ix. 30; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.
- SALT**, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. 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." Schoetgenius has largely proved in his "Horæ Hebraicæ," 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 neck. "Salute no man by the way," was an order when great despatch was required.
- SALVATION**, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii. 15; 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. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.
- SAMARIA**, [*watch-height*], 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 ix. 52, 53; John viii. 48.
- SAMOS**, [*full of gravel*], an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.
- SAMOTHRACIA**, an island in the Ægean Sea, Acts xvi. 11.
- SAMSON**, [*his son*], a judge of Israel, of the tribe of Dan, Judges xiii. 3—25; Heb. xi. 32.
- SAMUEL**, [*asked of God*], the son of Elkanah 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 99th year of his age.
- SANCTIFY**, to separate anything to God. *Hagiazō* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19. x. 36. 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; Heb. ix. 2.
- 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.
- SANHEDRIM**, more properly **SANHEDRIN**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvii. 1; John xi. 47.
- SAPPHIRA**, [*that relates or tells*]. See **ANANIAS**.
- SAPPHIRE**. See **PRECIOUS STONES**.
- SARAH**, [*a princess*], the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; 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**.
- SAREPTA**, [*a goldsmith's shop*], a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 19; Obad. 20; Luke iv. 26.
- SATAN**, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a *generic* sense, as 1 Kings xi. 14, 23; 1 Sam. xxix. 4; Nam. xxii. 22; Psa. cix. 6. In many other in a *specific* sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job. i. 7—12; ii. 1—7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles.—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John i. 44. His agency is evil—both moral and physical. See Luke xxiii. 3; Acts v. 3. 1 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x. 33; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.
- SAUL**, [*demanded*], son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. i. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.
- SAVIOR**, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.
- SCEPTRE**, a staff, rod, or wand, signifying authority or royalty. Psa. xlv. 6; Rev. xix. 15.
- SCEVA**, [*disposed*], a Jew who lived at Ephesus, Acts xix. 14—16.
- SCHISM**, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.
- SCORPION**, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

- coiled up it is difficult to distinguish one from the other.
- SCROLLS**, writers and expounders of the law.
- SCRIPTURES**, [*writings*,] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxii. 29; Mark xv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.
- SEA**, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.
- SEAL**, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.
- SECUNDUS**, [*the second*,] a disciple mentioned Acts xx. 4.
- SELUCIA**, [*beaten by waves*,] a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.
- SELF-DENIAL**, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.
- SEPULCHRES**, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxiii. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xxii. 16; Matt. xxvii. 60.
- SERAPHIM**, [*fiery or burning ones*,] See **CHERUBIM**.
- SERGIUS PAULUS**, [*maker of nets*,] the deputy Governor of Cyprus, Acts xiii. 12.
- SERPENT**. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.
- SERVANTS**, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.
- SEVEN**, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 19; Psa. xii. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.
- SEVENTY** disciples sent out by Jesus, Luke x. 1-20.
- SHAVING**, a rite of purification, Acts xviii. 18; xxi. 24.
- SHEBA**, [*captivity*,] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 43.
- SHEEP**, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.
- SHEKEL**, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.
- SHEPHERD**. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to feed the flock, 1 Pet. v. 2.
- SIDON**, [*hunting*,] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 10,000 inhabitants, and is now called *Saida*. Luke iv. 26.
- SILAS**, [*considering*,] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 32.
- SILOAM**, [*sent*,] 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 Saviour, Luke ii. 25-35. Also, one of the twelve patriarchs.
- SIMON**, [*that hears or obeys*,] the brother of Jesus, Matt. xiii. 55; Mark vi. 3.
- the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.
- surnamed Peter. See **PETER**.
- the Pharisee, Luke vii. 36-50.
- the leper, Matt. xxvi. 7; Mark xiv. 3.
- the father of Judas Iscariot, John vi. 71; xii. 4.
- the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.
- the tanner, Acts ix. 43; x. 6, 17, 32.
- Magus, Acts viii. 9-24.
- SIN**, 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.
- SINAI**, [*a bush*,] 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 3,600 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.
- SINCERITY** required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikrineia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 11.
- SINGING** is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. i. 16; and should be done properly, 1 Cor. xiv. 15.
- SMYRNA**, [*myrrh*,] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.
- SOBRIETY** of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.
- SODOM**, [*their secret*,] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.
- SOLOMON**, [*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, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

- books of Proverbs Ecclesiastes, and Canticles, besides some on botany, natural history, &c.
- OMON'S PORCH**, a covered way on the east of the temple, John x. 23; Acts iii. 11.
- SOPATER**, [*defends his father*,] a Berean disciple, Acts xx. 4.
- SORCERER**, a magician, one who undertakes to disclose secrets or create evils by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.
- SOSIPATER**, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.
- SOSTHENES**, [*savior*,] the chief of the synagogue at Corinth, Acts xv. 7; he became a Christian, and accompanied Paul, 1 Cor. i. 1.
- SOUL**. The Hebrew word, *nepshesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* a. d. *living*, about 150 times; and the same word is also rendered *a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body*, (dead or alive,) *lust, creature*, and *a beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchee* of the New Testament, corresponds with *nepshesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the *beasts* that perish. *Psuchikos*, an adjective derived from *psuchee*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nepshesh* occurs, and the 105 times of *psuchee*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.
- SPAIN**, [*rare, precious*,] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.
- SPARROW**, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.
- SPEECH**, proper use of Matt. v. 22; xii. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.
- SPICES**, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.
- SPIKENARD**, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.
- SPIRIT**. The Hebrew word *Ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 15 times; *mind* 6 times, and the balance in 13 different words. The Greek word *psuchama* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26; Mark vi. 5.) *Pneuma*, like *ruach* of the Old Testament, has four significations.—1. It represents, primarily the *air* we breathe. 2. It denotes *a being*, as angels. 3. It represents *an influence* from a being. 4. It indicates *a state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one
- of these significations. Like the word *psuchee*, neither *ruach* nor *pneuma* 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. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.
- STEPHANUS**, [*a crown*,] one of the first converts at Corinth. Baptized by Paul, 1 Cor. i. 16; xvi. 15.
- STEPHEN**, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.
- STOCKS**, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.
- STOICS**, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 320, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.
- STONES, PRECIOUS**. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red. *Beryl*, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru. *Chalcedony*, a precious stone, variegated with divers colors, in the form of clouds. *Chrysolite*. The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent. *Chrysoprasus* differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with 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 inflammable substances in nature, being pure carbon. *Emerald*, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color without any mixture. *Jacinth*, a gem of a deep reddish yellow. *Jasper*, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color. *Onyx*, 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 Onyx. *Topaz*, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.
- 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 feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which

- might exclude those who were not bidden, Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.
- STREET**, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.
- SUN**, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xv. 9-11; Luke xxiii. 44, 45. Used as a symbol, Psal. lxxxiv. 11; Mal. iv. 2.
- SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxxv. 4; Matt. viii. 30-32.
- SYCAMINE-TREE**, mentioned only Luke xvii. 6. Probably the mulberry tree.
- SYLMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.
- SYCHAR**, [a city,] a name of reproach applied by the Jews to *Shechem*, now *Napalose*, a city of Samaria, between Mounts Ebal and tierizim; 24 miles north of Jerusalem. Three miles from Sychar 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 ver. of the Old Testament.
- SYNAGOGUE**, 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; xlii. 9; xliii. 54; xliiii. 1-7, &c.
- SYNTACHE**, [that speaks or discourses,] a female Christian. Phil. iv. 2.
- SYRACUSE**, [that draws 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 xviii. 12.
- SYRIA**, [sublime, deceiving,] In Hebrew, it is called *Aram*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.
- SYRO-PHENICIA**, [purple, drawn to,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.
- TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxxv.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 3 feet high, sustained by 56 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.
- TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.
- TABITHA**, [clear-sighted,] called also *Dorcas*. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.
- TABOR**, [choice,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, 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. xvii. 1-13; Mark ix. 1-15; 2 Pet. i. 16-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. x. v. 15.
- TARSUS**, [winged, feathered,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.
- TAVERNS**, THE THREE, a place about 53 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, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 2 Pet. ii.
- TEMPERANCE** recommended, Prov. xxiii. 1-3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.
- TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl. &c.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.
- TERTIUS**, [the third,] an amanuensis to the apostle Paul, Rom. xvi. 22.
- TERTULLIUS**, [a liar,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.
- TESTAMENT**, more properly rendered *covenant*. Heb. ix. 15-20.
- TETRARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke i. 1; ix. 7; Acts xliii. 1.
- THIADDEUS**, [that praises,] a surname of Jude, Matt. x. 3.
- THEOPHILUS**, [a friend of God,] mentioned Luke i. 3; Acts i. 1.
- THESSALONIANS**, 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 piety.
- 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.
- THESSALONICA**, [victory against the Thessalonians,] now Saloniki, a city and seat of government in Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEUDAS**, [a false teacher,] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought. Acts v. 36.
- THOMAS**, [a twin,] or **DIDYMUS**, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; 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*.
- TIBERIAS**, [good vision,] The sea of Galilee. Also a city on the lake or sea of Tiberias, 58 miles north of Jerusalem, and now called *Tabaräa*.
- TIBERIUS**, [son of Tiber,] the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [honor of God,] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 12; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 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.
- TITHES**, means *Tenths*; instances, Gen. xiv. 20; xxviii. 24; laws concerning, Lev. xxvii. 30—32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8—10; Heb. vii. 5.
- TITUS**, [honorable,] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the 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 in that island, Titus i. 5.
- The Epistle to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. cxxix. 1; James iii. 2—12.
- TONGUES**, confusion of, Gen. xi. 1—9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.
- TRACHONITIS**, [rock,] a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1—20; Mark vii. 1—23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6—9; xi. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed, Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [penetrated,] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xx. 5, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts x. 15.
- TROPHIMUS**, [well-educated,] a native Ephesus, converted by Paul, Acts x. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 2; ii. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [delicious,] a female disciple at Rome, Rome, xvi. 12.
- TRYPHOSA**, [thrice shining,] a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [casual,] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15—35; John vi. 51—58; Rev. ii. 17: a lamb, Gen. xxii. 7, 8; Exod. xii. 3—5; xxix. 13; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6—13, &c.; Melchizedek, Gen. xiv. 18—20; Heb. v. 6; vii. 1, 14; pass. over, Exod. xii. 1; 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20—22; Heb. ix. 20; 1 Pet. ii. 24.
- TYRANNUS**, [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.
- TYRE**, [strength,] a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," J sh. xix. 29; Isa. xxiii. 12; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 2 Cor. i. 4; Eph. ii. 2; 2 Thess. ii. 12; danger of, Mark xvi. 16; Luke ii. 46; John viii. 24; Rom. i. 28; 2 Tim. ii. 12; Rev. xxi. 8.
- UNBELIEVERS**, Christians should not unite with them, 2 Cor. vi. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.
- UNION** to Christ, shown by comparison to body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 12; 24; to a building, Eph. ii. 20—22; 1 Pet. ii. 4—7; to a vine, John xv. 4—8; to the conjugal union, Eph. v. 23, 32; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 38, 39; 1 Cor. vi. 17.
- 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 **PASS-OVER**. See **FESTIVALS**.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [places or couches,] Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

VAT. The *Amphora* referred to in Mark xlii. 13; was a vessel placed under the *leenos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

VEIL, whatever hides anything from view. As a female covering, Gen. xxiv. 65; Ruth iii. 15; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xxvi. 31—37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. ix. 15; Dent. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8. **VIALS** were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and inspissated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Savior as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 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 drank 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 scaffold, 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 meals, and a suitable place to keep the tools. Isa. v. 1—7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 16, 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 vi. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was 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—15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home bare-foot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into three parts, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges 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 end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *watches*; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 55.

WATER, miraculous changes or supplies of it, Exod. xvii. 19; xiv. 21; xv. 25—25; turned into wine, John ii. 8; brought out of a rock, Exod. xvii. 6; Num. xx. 7—13; Josh. iii. 13—17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

WAVERING condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

WEDDING GARMENT, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

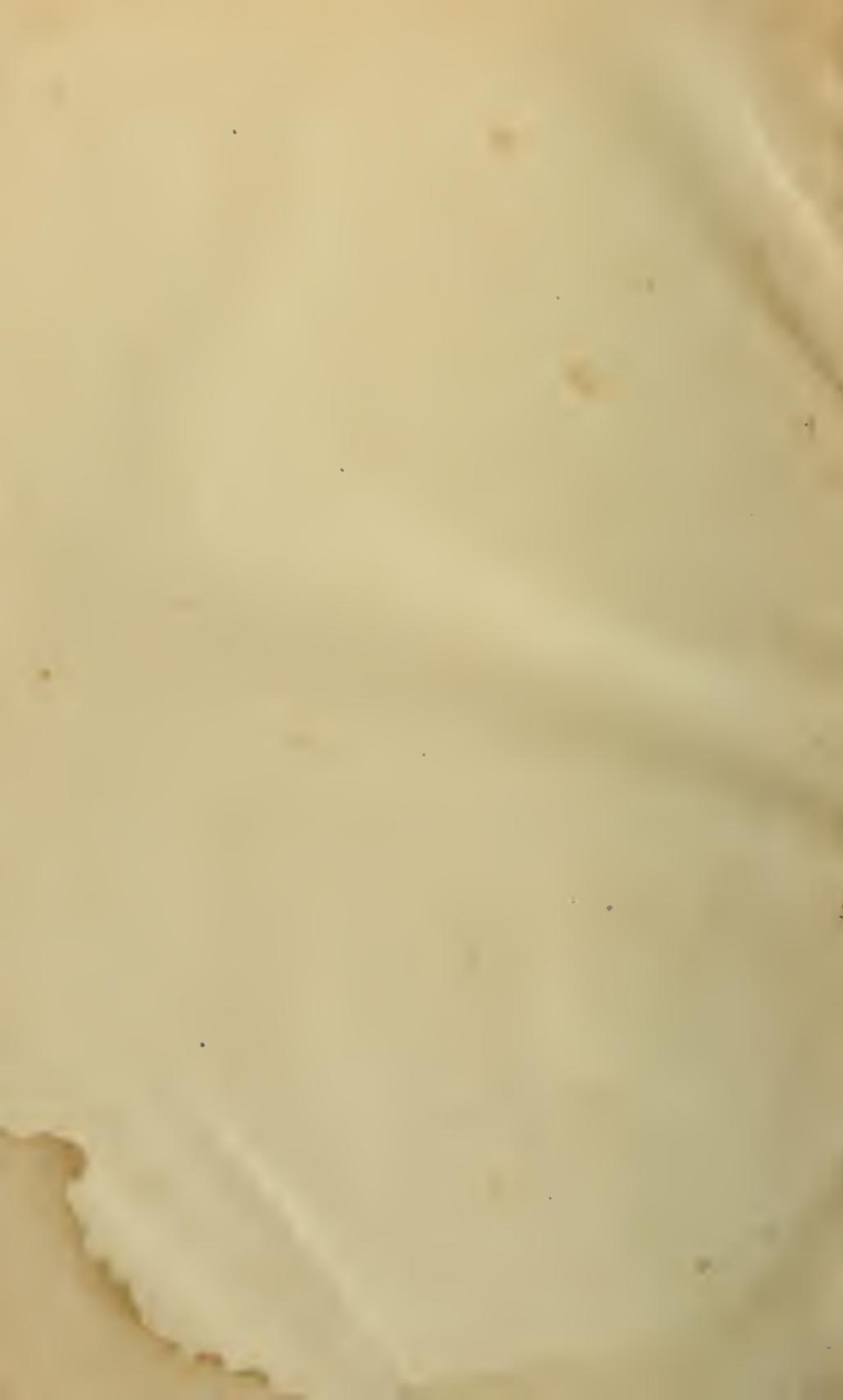
WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating friendship, among the Greeks and the Romans by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from deserters. Voting was done by casting a white stone for approval, and a black one for rejection.

WIND. The original word is *anemos*, and occurs 29 times. It is never translated spirit. **WINE**. There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Kitto's Cyclopaedia*. Art. *WINE*.

WITCH, a person who pretends to inspira-

- tion, hence a public mocker of the Delty, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES, not to be fewer than two, Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xlii. 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, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 3.
- WORD of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 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 *AI0ON*, age, or the plural form ages, is rendered *world* no less than 38 times, and the adjective form of the word 3 times. *OKOUMENE*, 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. *GEX*, earth or land, is translated *world* once in Rev. xiii. 8. *Kosmos*, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 185 times, and once *adorn- ing*.
- not to be conformed to, Rom. xii. 3; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.
- WORSHIP to be paid to God only, Exod. xx. 1-6; Matt. iv. 10; Acts x. 25, 26; xiv. 13-18; Col. ii. 18; Rev. xix. 10; xiii. 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, 8; Eph. v. 6.
- YOKE of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.
- YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 40-52.
- ZACCHEUS, [*pure, justified*,] a superintendent of taxes at Jericho. Luke xix. 2.
- ZACHARIAH, [*memory of the Lord*.] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophecy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.
- ZEAL, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reprov'd, ix. 55; Rom. x. 2.
- ZEBEDEE, [*abundant portion*,] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON, [*habitation, dwelling*,] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.
- ZELOTES, or ZEALOTS, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.
- ZENAS, [*living*,] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZERUBBABEL, [*a stranger at Babylon*,] son of Salathiel, and of the posterity of David. Matt. i. 12.
- ZION, or SION, [*a monument, of alchre, tower*,] the highest mountain in Jerusalem, where was built the city of David, Psal. xviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.





2 March 1930 - 2nd Address: Church

Address Meeting

Rev. Chapman

Jan 2 18.	} Feb 16 2	
Feb 9 - 2		Oct 11 0
Mar 11 -		
Oct 9 - 9/11		

20870C

PA

162

11-13-07 32180

MC

Group

Princeton Theological Seminary Libraries



1 1012 01342 0023

